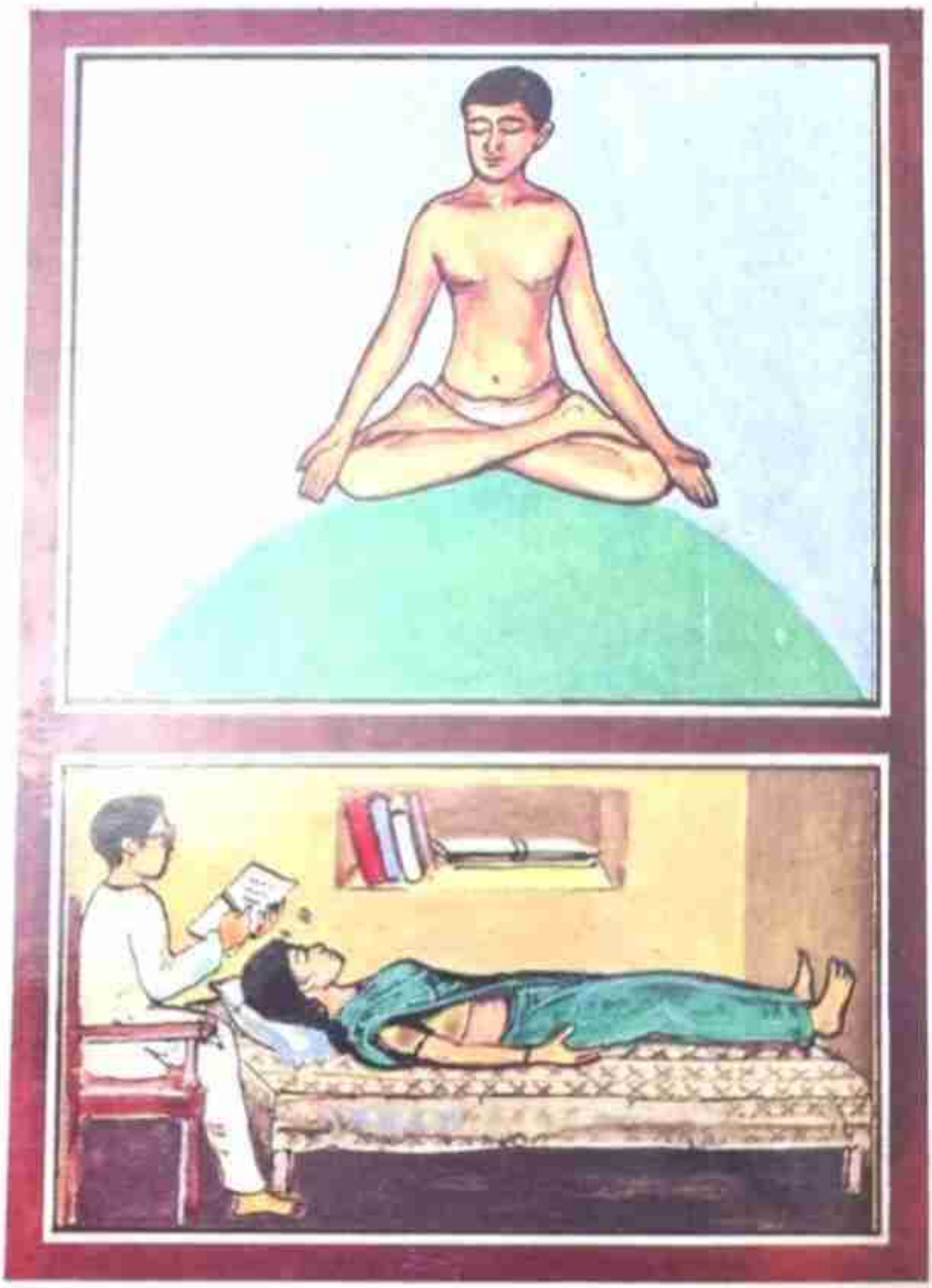
PSYCHO-ANALYSIS AND MEDITATION

(The Theory and Practice of Psycho - Analytical Meditation)

B.S. GOEL



THIRD EYE FOUNDATION OF INDIA

ABOUT THE AUTHOR

Dr. B.S. Goel, M.A. (Pol. Sc. & Hist.) M.Ed., Ph.D. Born 1935

Educated for different academic pursuits, Dr. B.S. Goel (Now Siddheshwar Baba to many) was chosen by destiny to experience and reveal to the world at large the deepest secrets of various aspects of mind, Cosmic Energy (Kundalini), individual consciousness (jeev or bound soul) and the Cosmic Consciousness (Lord Shiva). Not only did he experience the deepest aspects of psycho-analysis (which Freud propounded) and Kundalini experiences (which perhaps Jung realised) but also went a step further. Because of the immense mercy of his Guru, Bhagavan Sri Sathya Sai Baba, on him he got the direct vision of God Who is the owner of the Cosmic Energy (Kundalini) and its creation, that is, mind. Thus, the knowledge he disseminates through his books tends to go beyond the knowledge given by Freud and Jung. Everything that is written in his books has been seen, experienced and lived by him. His books are likely to provide answers to most of the questions related to the psycho-spiritual sufferings and the inner search of man.

PSYCHO-ANALYSIS AND MEDITATION

(The Theory and Practice of Psycho-Analytical Meditation)

VOLUME-I

B.S. Goel

THIRD EYE FOUNDATION
OF INDIA
(भारतीय ज्ञान नेत्र प्रतिष्ठान)
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DEDICATED AT THE LOTUS FEET
OF
BHAGWAN SRI SATHYA SAI BABA

THE ETERNAL WITNESS
THE SHIVA
THE MERCIFUL GURU
AND
THE DIVINE FATHER AND MOTHER OF ALL

Every work being done
in the
THIRD EYE FOUNDATION OF INDIA
is the work done by
ONE LORD
In present times THAT ONE LORD has come
in the FORM of
BHAGWAN SRI SATHYA SAI BABA

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I owe the first gratitude to my mother and father who gave me this human physical frame and thus made it possible for me to realise myself and God. Oh, my mother and father, I worship both of you in my heart and mind.

I owe the second gratitude to my Guru/God Sri Sathya Sai Baba, the indweller of every heart and dispeller of darkness. He alone knew my past, present and future. He planned and organised every step in my life. In His utter mercy and compassion, He forgave all my sins and guided me in meditation through various methods like communications in dreams. He provided me His grace by opening my Third Eye and thus enabled me to see God in His various forms. He activated my *Kundalini* and provided me an insight into the most perfect and Godly-controlled *Kundalini* process for my final nervous cure and spiritual liberation. Oh. Guru ! I kiss thy Lotus feet. I know that a single particle of the dust of Thy feet is more valuable than the entire wealth of the universe. My spiritual Father, my spiritual Mother, Oh Baba, I surrender completely at Thy lotus feet. I shed tears of joy to wash them. I pray that I remain constantly merged in you.

The third gratitude I owe to a young swami, Shri Amitananda. Once he came to meet someone in the hostel where I was staying while working on my doctoral thesis. As the gentleman was not in his room, the swami sat in my room to wait for that gentleman. During that short time of waiting, he taught me the technique of meditation. Although I modified that technique considerably during the process of my evolution, yet that was the basic technique with which I started on this path. My salutations to you, swami Amitananda, whereever you are.

I owe considerable debt to late Dr. Vidya Sagar, Professor of Psychiatry, Amritsar, who, after seeing my depressive condition in 1965, advised me to undergo psycho-analysis and suggested the name of Dr. R.P. Bhatia, a Delhi-based psycho-analyst, who initiated me into the secrets of psycho-analysis. Dr. Bhatia provided me considerable insight into psycho-analysis. He also provided me sufficient emotional support and dependence which enabled me to delve into prolonged sessions of meditation and to develop the concept of psycho-analytical meditation. I acknowledge his role in my life with a sense of obligation and gratitude.

I shall be failing in my duty if I do not show my great indebtedness to and appreciation for my five brothers, Shri Sat Prakash Goel, Shri Arjan Dev Goel, Shri Seh Dev Goel, Shri Ram Lal Goel, and Dr. S.R. Goel, and one sister Smt., Kailash Gupta. It was not possible for me to pass many years of my great trouble without their moral support, encouragement, affection and understanding.

Out of them also, I owe unrepayable debt to Shri Arjan Dev Goel and his wife Smt., Vidyawati Goel for the affectionate way with which they kept me with them for about three years bearing all kinds of idiosyncracies on my part. Their children provided me valuable

company during this period. Similarly, Dr. S.R. Goel, the youngest brother, took all kinds of extra trouble to help me with great affection during the hours of my intense trouble. But for their help, I could not have successfully completed this period of trial.

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In the last, I must place on record my great appreciation for Shri Pratap Vaish, the printer of this book, for his co-operation in all matters and for completing the printing of the book according to time schedule.

May God bless them all.

Dated : November 1, 1986

(B.S. Goel)

CONTENTS

Acknowledgements

CHAPTERS Page

I. General Introduction 1

II. Marx, Freud and "I"—The Mystic Communication 10

PART ONE
THEORY

Introduction to Part One 19

III. Theory of Mind and Nervous Disorders 22

A. Man's Predicament; Psychic suffering and search for cure.

B. Concept of mind as given by Freud.

C. Freud's idea of nervous disorders.

D. My concept of mind; the Collective Unconscious of Past Births; theory of three stages of "self"; applicability of the theory on each mind.

E. My idea of nervous disorders: causes of disorders; neurosis and psychosis; irrelevance of classification; classical nervous breakdown and paranoia; emerging false theories of nervous disorders.

F. Differences between Freud's concept and my concept.

G. The concept of backward journey in the mind.

IV. Psycho-Analysis, Meditation and the Concept of Psycho-Analytical Meditation 62

A. Meaning of psycho-analysis and meditation: meaning of psycho-analysis; meaning of meditation; major happenings in meditation.

B. Approaches in psycho-analysis and meditation to deal with nervous disorders: unearthing the past; dealing with the present straightaway; transcendence of the whole sense-mind.

C. Meaning and role of transference in psycho-analysis and in meditation: transference and counter-transference; their role in understanding the patient in psycho-analysis; meaning and role of transference in meditation; strengths and weaknesses of transference in meditation over transference in psycho-analysis.

D. Resistances and their demolition: meaning of resistance; dealing with resistance in psycho-analysis; dealing with resistance in meditation.

E. Assessment of results in psycho-analysis and meditation: assessment of results by the analyst; assessment by the Guru; assessment by the *sadhaka*.

F. Major similarities and dissimilarities between psycho-analysis and meditation.

G. Respective advantages and disadvantages of psycho-analysis and meditation: dangers involved in psycho-analysis and in meditation.

H. The concept of psycho-analytical meditation: the new theory of psycho-analytical meditation; various stages of psycho-analytical meditation.

V. Dreams and their Interpretations 100

A. Dreams and their classification: defining dream; five major clusters around which dreams are formed; the cluster of Collective Unconscious of Past Births; major types of dreams.

B. Causation of dreams.

C. Dream content: disfiguring of dreams; inverted identifications; symbols.

D. Dreams and fantasies: definitional differences; the concept of extended super-ego; major differences between dreams and fantasies.

E. Predictions and predictive dreams: predictive dreams and their causation; true and false dreams.

F. Analysis of dreams: remembering a dream; interpretation of dream through psycho-analytical method; dealing with too many dreams; progressive simplification of dream-analysis; jet-experience in meditation and dream-analysis; automatic interpretation of dreams during the later stages of psycho-analytical meditation; interpretation of dream in the dream itself; necessity and desirability of dream-analysis.

G. Recognition of emotional content of a dream: meaning of emotional content; necessity of seeing emotional content.

H. Repetitive dreams: causation of repetitive dreams; dealing with repetitive dreams.

I. Knowledge of coming dreams: indications in psycho-analysis and meditation of coming dreams; relationship of these indications with the dreams.

J. Can we enter the dream states of others at will ?

K. Certain important dreams indicating psychic-spiritual evolution with brief comments.

L. Ceasing of all dreams.

M. Certain broad conclusions.

VI. Fears and their Detection 160

A. Nature of fears: fear and desire; nature of fear of death.

B. Fear and guilt: meaning of guilt; primary guilt and secondary guilt; guilt and mental suffering.

C. Fear and personality: role of fears in the development of personality.

D. Classification of fears: major types of fears.

E. Fears and resistances: dealing with resistances in psycho-analysis; dealing with resistances in meditation; visualisation of fears to demolish resistances.

F. Detection of Fears: dealing with fears; approaches in psycho-analysis; approaches in meditation, advantages and disadvantages of meditational approach to fears; psycho-analytical-cum-meditational approach and its advantages; easy way to detect fears.

G. Nature of fearlessness: state of absolute fearlessness; achieving such a state.

H. Fear and culture: meaning of culture; real culture and fake culture; culture of love and fearlessness.

PART TWO

SELF PSYCHO-ANALYSIS AND MEDITATION—THEIR TECHNIQUES AND PRACTICE

Introduction to Part Two 195

VII. Self Psycho-Analysis—Its Meaning and Techniques 197

A. Self-analysis: meaning and definition of self-analysis; three essential steps in self-analysis; (*i*) observation, (*ii*) discrimination, (*iii*) emotional acceptance of the real; recognition and acceptance of the second-stage "self".

B. Beginning of self-analysis: broad understanding of present ego-drives; intellectual recognition of the second-stage "self"; a comprehensive table for auto-suggestive treatment of emotional problems.

C. Techniques of self psycho-analysis: (1) Fantasy; purpose of fantasy, fantasy-action and real-action, fantasy-personality, kinds of fantasies, dealing with fantasies; borderline psychotic fantasy. (2) Exaggerated Reactions; the philosophy behind exaggerated reactions, detection of the second-stage "self" through exaggerated reactions, role of criticism, 'pointing-out', advice and 'ignoring' in creating exaggerated reactions. (3) Self-Stopping; origin and nature of self-stopping, self-analysis and self-stopping, principle of double reality, self-watching, self-criticism and self-persecution, (4) Triple-Association; meaning of triple associations, triple associations and self-analysis. (5) Triple Compulsions; three compulsions of the personality, three compulsions and self-analysis,

three layers of a compulsion, (6) Introjection-Projection; meaning of introjection and projection, the continuing process of introjection and projection in the personality, its practical use in self-analysis, the double-storeyed introjection. (7) Patterns of Behaviour; meaning of pattern, role of fears, compulsions and associations in pattern-formations, modification of behaviour patterns, meaning of creation of new mental habits for a happy life. (8) Dreams; their role in self-analysis, (9) Quick reflex and self-analysis. (10) Continuous self-recognition.

D. Behaviour in a group, triangle and with an individual : (1) Behaviour in a group; joining and avoiding a group, two ego-demands in a group, understanding ourselves in a group, role of family as a group on mental formations, the ideal group life, modification of behaviour in a group. (2) Behaviour in a triangle; the triangular situation and its genesis, "free" and "restricted" entry into a triangle, understanding the "self" in a triangle, guiltless competition in a triangle. (3) Self-analysis through understanding behaviour with an individual; concept of "giver" and "receiver", meaning of authority and its role in nervous disorders, meaning of dependent-security and its loss, meaning of reverse relationship of "giver" and "receiver", fear of receiving, meaning of persecutionless relationship with an individual.

E. Free-talking and free-writing; (1) Free-talking—its major attributes; meaning of deliberate regressive free-talking, its use in self-analysis; (5) Free-writing and its use in self-analysis.

VIII. Meditation—Its Meaning and Practice

A. The concept of backward journey in the mind; the eternal search of mankind; the role of pain and suffering in this search; meaning of re-visualisation, reliving and transcendence.

B. The technique of meditation: selection of a place; time and regularity; posture; imaginations; concentration; feelings; the *mantra*.

C. The possible explanations of the technique and various steps in meditation.

D. The physical *asanas* and their role in meditation: purpose of physical *asanas*; important yogic exercises; *paschimotanasana*; *gomukhasana*; *padangusthan-asana*, *ardhamatsyendrasana*; *sarvangasana*.

E. The *pranayama*—its meaning and role in meditation: meaning of *pranayama*; philosophy behind *pranayama*; importance of *pranayama* in meditation; types of *pranayama*; an important technique of *pranayama* useful in meditation.

F. Guru—its meaning, need and role; is Guru absolutely necessary in meditation ?

G. Certain early evolutionary experiences in meditation.

H. Regularity and main hurdles in meditation; remarks of friends and relatives, fever and other distractions in concentration; major doubts: Am I going in the right direction? Have I been caught in something from which I shall never get out? Shall I get isolated from all the people? Shall I lose my social utility, etc.

PART THREE

TWO FORMULAE TO REACH THE SECOND-STAGE "SELF" AND FIRST-STAGE "SELF" RESPECTIVELY

Introduction to Part Three 325

IX. **Repetition - Compulsion** 327

Origin of compulsion; thesis and anti-thesis, practical examples of compulsions; role of transference in detecting compulsion; demolishing compulsion; friction between two desires or between thesis and anti-thesis; compulsion and freedom; evolution and involution.

X. **The First Secret Formula to Reach the Second-Stage "Self"** 335
Various steps of the formula; use of the formula by the analyst; use of the formula by the individual.

XI. **Practical Use of First Formula** 343

XII. **Emotion and Reason** 372

Nature of emotion; nature of emotional disturbance; curing emotional ills; nature of pure reason.

XIII. **The Second Formula to Reach the First-Stage "Self".** 379

Various steps of the formula; use of the formula for the individual engaged in psycho-analytical meditation.

PART FOUR

SIGNALS TOWARDS THE FINAL GOAL

Introduction to Part Four 389

XIV. **Towards the Final Goal** 390

Various signals which emerge in psycho-analytical meditation while reaching the final goal of psychic evolution.

XV. **Opening of the Third Eye, Face to Face With God and Arousal of Kundalini—An Abrupt Conclusion to Volume-I** 427

BIBLIOGRAPHY 433

GLOSSARY OF PSYCHOLOGICAL AND PSYCHO-ANALYTICAL TERMS 439

GLOSSARY OF INDIAN PHILOSOPHICAL-CUM-SPIRITUAL TERMS 455

CHAPTER-I

GENERAL INTRODUCTION

In 1964, I had a severe attack of depression[1]. It was all consuming. Numerous fears also emerged in its wake. Life became a veritable hell for me. It is indeed impossible to describe all that experience in words. I enjoyed neither company, nor loneliness; neither hunger, nor food; neither sleep, nor awakening. Only one feeling of depression and restlessness dominated me at all moments. "What is this in which I am caught ? Will it ever go?" Again and again, these questions cropped up in my mind and the same answers in the form of utter helplessness stared me in the face.

I was not able to understand and see myself properly. Something happened within me and it engulfed me completely. I was not what I was a few days earlier. I found myself un-recognisable as I understood myself, saw myself and felt myself only a few days back. Something overwhelmed me, and the "I" in me was in its grip. It was not stable, it was not constant, it was not itself ! Like a small piece of paper fluttering in a waterfall, I was lost in the volcano which erupted in me and ravaged my whole being. Completely helpless, I was seeing my whole self burning in utter confusion.

---

1 When I suffered this depression, I had some idea about the cause of it. Since 1951, I was doing physical yogic exercises and *pranayama* (two main constituents of the practice of *Hatha-Yoga*) without having a Guru, or even a thorough knowledge of what I was doing. One day in 1964, due to some reason, I found that a big force rose from the base of my back-bone and rushed to the top of my head. I felt as if a cork on a bottle was blown off ! I went into great ecstasy and started composing poems in English spontaneously. Each poem had some link with the Almighty. I talked about "Supreme-Mother", again and again. I knew at heart that I had got my *Kundalini* activated. However, as the ascent of *Kundalini* was not controlled by Guru, and since my nervous system could not integrate the arousal of *Kundalini* properly, I went into great depression after a brief period of ecstasy.

I have not written about this experience in the present Volume, as I was never sure about its correctness myself. In fact, on the suggestion of a psychiatrist and my psycho-analyst, I took the experience as "religious-delusion." However, as I was completing this Volume, I met the same experience again. Fortunately this time, my Guru/God, Sri Sathya Sai Baba, opened my Third Eye and the *Kundalini* was activated. This time the ascent of *Kundalini* was well-controlled and the *Kundalini* experiences were getting well-integrated in my whole system. The same religious ideas came but as they emerged out of integrated experiences, they did not look like "religious-delusions," although the psychiatrists, in their absolute ignorance about *Kundalini*, were again prone to describe them as such.

The experiences of Third Eye and *Kundalini* are being given in Volume-II. The reasons for this have been stated in a post-script to this general introduction.

On the basis of these experiences, I can assert without any pride on my part that my first problem was due to *Kundalini*. I can further assert without any hesitation that most of the diseases of mind have a religious base in which *Kundalini* disturbances play the major role. The edifice of total modern psychology, psychiatry and psycho-analysis is based upon considerable ignorance about human mind. It is now my firm conviction born out of experiences of nervous suffering, that the modern psychologist, psychiatrist and psycho-analyst will have to understand the phenomenon of *Kundalini* to know the source of mental troubles as also the complete cure of them !

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I consulted Indian *Hakims* and *Vaids*. I consulted allopaths and psychiatrists. I rushed to saints and *tantriks*. However, there was no relief for me. I struggled on and on but to no purpose. "Shall I ever get out of it?", this was the question which haunted me every moment. The desire to commit suicide often came to my mind as the only solution to my pain.

While working for my Master of Education degree, I had studied a paper on educational psychology. In this paper we were briefly acquainted with psycho-analysis also. I had some lurking idea that psycho-analysis alone was claimed to be the treatment which could effect some cure for emotional ills on a more stable basis than other treatments. I tried my hands at "self-analysis" first. Numerous journals and books came handy to me in this regard. Karen Horney's *Self-Analysis* (London : Routledge and Kegan Paul, 1955) should find a special mention in this material, as that book not only created more confidence in me at the efficacy of "self-analysis", but also strengthened my insight into the technique of self-analysis and the various neurotic drives which are responsible for making a hell of life.

I was benefited by this exercise of "self-analysis", but the benefit was rather small. In fact, there was no end to my emotional pain and consuming fears.

Convinced as I was about the efficacy of psycho-analysis, I decided to go in for it. There are not many psycho-analysts in India, but I was lucky to find one in New Delhi, where I was serving. I approached him for being psycho-analysed. As my interest in psycho-analysis had increased, I also continued to read some literature on psycho-analysis, although it was quite often discouraged by my analyst. He was definitely against it. But I continued with my reading despite the fear which his opposition tended to create in me. I glanced through a few basic books on psycho-analysis. During this phase, I also read the book *Advice from Failure*, by Jo Coudret, published by Dell Publishing Co., New York. It was an interesting publication which proved very instructive for me at that time. That was the time when I was struggling hard to find out the meaning of my life and to come into touch with it.

There is not the slightest hesitation on my part to confess that the exercise in taking psycho-analysis had tremendous utility. For the first time, I started seeing life and understanding its meaning and problems from an entirely new angle. I started seeing myself as I had never done before. Indeed, all praise to Freud and others who developed this method for the benefit of mankind.

However, as my experiences progressed, it started appearing to me that Jo Coudret said too little in her book. Soon it also started appearing that my own analyst, who was a patient himself once and who underwent psycho-analysis for about five years before becoming an analyst, also knew too little. How did this happen ?

I had read in various Indian writings on yoga that meditation also effected cures for psychic disorders. So, I had also started doing meditation side by side. My analyst discouraged me from it, as he thought that meditation is something which is a part of religion and hence a neurosis in itself, as described by Freud. He further felt that this kind of meditation often eulogised superlative ideas about power and bliss and as such would definitely strengthen my delusions of power and

greatness. However, I did not leave it and soon (it was after about two years) I found to my surprise that most of the things which my analyst was trying to bring to my awareness through the process of free-associations, were coming to my awareness through meditation. My past was getting revealed before my inner vision in a most vivid way. I told my analyst about these experiences. He was frankly sceptic. Quite often, while lying on his 'couch', I gave him some revelations about my unconscious mind which free-associations could seldom trace. He was often surprised but remained sceptic as he thought that I had mugged up those ideas from some books and told them to him to influence him in order to overcome my own inferiority complex. However, I continued with meditation along with psycho-analysis, as it convinced me of my complete cure in a much better way. The question can be asked, if I was convinced of my cure through meditation, then why did I continue with psycho-analysis ? Those who have experienced psycho-analysis would appreciate what I say. I had become completely dependent on my analyst, and did not dare to leave him at that stage as the very idea of leaving him created fear in me. But this is a fact that during that period, I had an intense desire to leave him in order to save my own time and money. I was indeed waiting for that time to come through more revelations of my mind via meditation, when I could say good-bye to my analyst.

The psycho-analysts all over the world agree that there is no complete analysis ; that complete analysis is a myth. My analyst also said this. An honest man as he is, he told me that only a few conflicts would be uncovered. Anxiety and depression would continue to come although I would be able to control them and live with them. This is the opinion which Jo Coudret expresses in her book. This is the opinion which almost all psycho-analysts express. But in my experiences of meditation a strange scheme and method were emerging which seemed to modify this opinion. I told my analyst that complete, nay, absolutely complete "analysis" was possible ; and I would achieve that. As usual he was sceptic. I knew his scepticism was quite natural. Not only the testimony of Freud that 'complete analysis is a myth', (Freud himself was incapable of getting rid of his phobia), but his own experiences both as a patient and as an analyst lay at the base of his scepticism.

After about 4½ years, the time for which I was waiting arrived. On my own, I took a decision to leave my analyst. He was convinced that I was far from a reasonable cure and would return to him some day; and I was convinced in my mind that I had found a way which not only would lead me to complete happiness but would also help me in interpreting and exposing the meaning of complete analysis to the world at large.

I must say in all humility that I was right. I have all regard for psycho-analysts (especially my analyst who was quite devoted to his profession). They indeed show the 'self' of the person ; may be 5 per cent or 10 per cent of it ; and indeed, that is worth seeing for a happy life. But here was a method with me which promised to show me hundred per cent of my past which had held me in shackles.

Indian yogis have just practised meditation for higher ends. They never thought of noting down dreams and their meanings, fears, resistances and their role, meaning of transference, the processes of introjection and projection, the natural and super-ego compulsions in the

personality, the meaning and role of fantasy, so on and so forth. They indeed advise others to continue with meditation forgetting all these things. But as I was also well-ingrained in psycho-analysis, I did meditation and continued to note down all the meaningful psycho-analytical phenomena daily. My experiential data swelled to about 10,000 (ten thousand) note-book size pages upto 1972.

The whole evolution has been astonishing. If the psycho-analysts talk about forty to fifty fears, I have noted down about 200 (two hundred) fears which need to be transcended by the consciousness. I have noted down numerous dreams which the analysts never took notice of. Indeed, one who is continuing with meditation and has some training in psycho-analysis, can interpret the various dreams correctly without any mistake and without following the very long method of free-associations. This should not surprise anybody. This has to be believed. The great difference is that while in analysis we quite often try to identify patterns of behaviour and try to break them, in meditation, the real happenings which once became the roots of those patterns, come to the consciousness. I indeed doubt if the breaking of patterns through the force of suggestions of the analyst can help a man much unless he clearly sees the roots of those patterns in the childhood and transcends them.

Slowly and steadily, the evolution through meditation leads to the feelings of "self". Freedom, love without any trace of persecution, and happiness are the attributes of this state. Psycho-analysts have never been able to understand it because of the limitations of their method. Some people who undergo analysis for years still remain away from that state as is obvious from the experiences of numerous persons given in the book *Person to Person* by Rogers[2] and others. The experiences through meditation alone tell us that psychology is the lowest in the scheme of things in the human mind, philosophy is in between and religion is the highest in man's life. But without the first you cannot go to the second, and without the second you cannot go to the third.

On the basis of my experiences, I feel that the theory of mind and nervous disorders, the theory of dreams and their interpretations, and the theory of fears etc., as propounded by psycho-analysts are inadequate and misconceived at certain places. They need great improvement in certain aspects. I further feel that certain new ideas and concepts need to be added to the whole theory of psycho-analysis to give it a fruitful extension both for the benefit of theory as well as for the suffering humanity. The concept of backward journey in the mind, the concept of psycho-analytical meditation, the idea of transcendence, the concept of individual consciousness and Cosmic Consciousness, the concept of individual energy and Cosmic Energy and numerous other ideas and concepts are a must, if the psycho-analytical theory and practice have to achieve any worthwhile degree of perfection.

It is on the basis of my experiences and for the reasons stated above that I have undertaken to write this work.[3] This Volume represents the

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[2]See, Carl R. Rogers *et. al. Person to Person* (Canada : Simon & Schuster, 1971).

[3]This is Volume-I only. There are two other Volumes. While this Volume was almost complete, the most sacred and secret experiences in meditation took place.

(*Contd. on next page*)

major work both on theory and practice of psycho-analytical meditation. It has been divided into four parts. Part One deals with the theory portion and includes (*i*) the theory of mind and nervous disorders, (*ii*) the theoretical differences between psycho-analysis and meditation and the theory of psycho-analytical meditation, (*iii*) the theory of dreams and (*iv*) the theory of fears.

Part Two deals with the practice portion. It includes (*i*) various techniques of self psycho-analysis and (*ii*) a major technique of meditation along with various associated phenomena like physical *asanas*, *pranayama*, and the role of Guru, etc.

Part Three is devoted to the development of two major formulae which can help in self-analysis as also in meditation. The first formula is developed on the basis of a major process of compulsion-repetition which goes on continuously in the mind. The second formula is developed on the basis of a clear distinction between the immediate and the ultimate difference between emotion and reason on the one hand and "self" and "non-self" on the other hand.

Part Four deals with an important and unique phenomenon both for psycho-analysts and for those who are engaged in meditation. It gives certain major signals which emerge while nearing the final goal of evolution.

Each part has been introduced separately for reasons of more clarity.

It may be stated here that the process of psycho-analysis, meditation or psycho-analytical meditation is slow. It produces a slow change of vision over long years and through thousands of experiences. No doubt this Volume-I looks big. But it could indeed be much bigger if many other experiences were also incorporated in it. As a matter of fact, what I am writing is not even one-fourth of what I have recorded, and what I have recorded is not even one-fourth of what I have experienced. Naturally, this Volume, though bulky, cannot convey the totality of my experiences.

I must say that I have found it extremely difficult to classify this data. No wonder, I have found it more difficult to convey the experiences as properly as I wished. The reasons for this have been three. Firstly, I did not possess a very rich background or tradition of psychological thought. Secondly, the experiences of psycho-analytical meditation are sometimes so intriguing that they do not submit themselves to any verbal expression adequately. They indeed look silly to ego-reason. Thirdly, the language developed so far to express these experiences is not only inadequate, but also generally confusing.

(*Contd. from previous page*)

They, for reasons stated in the post-script to this introduction, have been presented in Volume-II.

Volume-III is not the continuation of meditational experiences in any way. It contains some essays related to certain experiences of psycho-analytical meditation, which emerged during the first eight years of my psycho-analysis and meditation. They represent some intermediary things to understand mind and self. The opinions contained in them are not final. However, they can help considerably in (*i*) giving a better knowledge of certain psycho-analytical and meditational processes, (*ii*) clarifying certain points of this Volume and (*iii*) producing a great degree of moral support for the psychic sufferers so that they may continue on the dual path of psycho-analysis and meditation.

For example, much of the language developed in India to express meditational experiences and mental activities is quite confusing for those who pick up psycho-analytical jargon, and vice versa. For this reason, the western psycho-analytical idiom and the Hindu meditational idiom, both have been used occasionally. No wonder, the readers may find in this Volume the language of Freud and other psycho-analysts on the one hand and the language of Lord Krishna, Lord Buddha and Lord Jesus Christ on the other hand. They should not attach some super-ego judgment immediately with various expressions. Both are true. The readers should try to find out their truth through their own personal experiences.

I have little hesitation in saying that the readers may not find it easy to understand this book in the first reading, although they may faintly agree that there is something in it which is vitally applicable to their search. It is also possible that some readers go through it hurriedly and pass the judgment that "the author is confused". Such readers are requested to go through it a second time. Quite possible that they understand a little more of it, as also the reason why they passed the judgment. It is a trick of the ego that it projects its own inadequacy and confusion on others. It also finds safety in ridiculing what it is incapable of understanding !

It is for the above stated reason that I have tried to give extensive illustrations to explain the more important points. For the same reason, I have also given exhaustive foot-notes at some pages. At certain points, (e.g. as in the techniques of self psycho-analysis) attempt has also been made to give more and more examples from daily life which may be found widely applicable. Each man is what he is feeling, thinking and acting "here and now". Unfortunately many persons do not know what they are feeling, thinking and acting "here and now". This is especially so with psychic sufferers. These examples will provide immediate clues to the readers to know progressively what they are feeling, thinking, and doing "here and now". These examples have the quality of putting them more and more in touch with their ownselves.

I feel audacious enough to say that there is no complete and perfect cure of nervous disorders, especially of the classical nervous breakdown, through any method except yoga. Yoga alone can repair things right upto to the very source of damage. Meditation is the central key to achieve yoga. As psycho-analysis has been found to be of great use to relieve psychic suffering, it has been incorporated in meditation. In fact, the idea of psycho-analytical meditation is only a wiser way of meditation as it initially provides to the practitioner numerous benefits which are not provided by any traditional technique of meditation.

What is the validity of my findings ? How reliable are they ? These are the questions which can be raised by the readers.

These questions look to be very genuine in the modern scientific world. However, to me they do not look very meaningful. Even a superficial study of the book will convince the readers that I have "lived and seen" every inch of what has been written in this book. A few persons who have tried it in their lives through practice have reported great benefits. The validity of what I write in this book should emerge during the experiences of each individual. I am sure that many individuals will come across almost identical experiences. If they find it untrue after some sincere practice, they can indeed destroy this book.

How should the readers study this book and practise self-analysis, meditation, and the art of psycho-analytical meditation ? The portion on theory is given first for the simple reason that at the ego-understaning level it looks logical. However, it emerges from practice, and those who do not merely want to read it, but also wish to practise it, the portion on "practice" is more important for them. They can simply go through the first portion on theory; and then can concentrate on the second one. In the second portion also, it is better to concentrate more and more on the techniques of self-analysis as initially they are more effective than meditation. Slowly and steadily they should learn the correct art of meditation and also how to continuously mix this psycho-analytical knowledge in meditation. It is only through a slow evolution that they will understand the theoretical part of this book.

There is another useful hint for the readers, especially for those who are suffering from certain emotional disorders. An extensive and intelligent use of the first formula, as given in Part Three of this book, would alone unlock many mysteries of psycho-analysis and meditation. Its practice is indeed very essential both for quick progress and for gaining some sense of freedom from suffering.

Before concluding, I must admit that the writing is not very profound. It lacks scholarship in two ways. Firstly, it lacks the beauty and 'language construction' of modern scholastic writings. Secondly, there are occasional repetitions in the book, which are considered indefensible in modern writings.

I have only a few things to say in this connection. No doubt, the book is meant for the professionals also who, I feel, should be acquainted with this new theory and technique of psychic evolution, but it is largely meant for the common man who is suffering unhappiness. Naturally, it is being written in simple language without much recourse to difficult jargon. I also feel that a scholar is concerned with truth without being a victim of form. He should state the truth without any tampering with it. Let the readers themselves see if truth appears more profound or not in these writings. About repetitions in the book, I have only this to say that those who have undergone psycho-analytical experiences or meditational experiences know that "repetitions" are the most important factor in the functioning of the mind. We repeat many patterns of our behaviour again and again and, as such, we have to see and understand them again and again to get rid of them. Each repetition in the process of evolution of the mind has a qualitative difference and in that sense it is not exactly a repetition. If repetition irritates us, it is because it hurts our 'value' to be "non-repetitive" which we have incorporated in us from the civilised world of letters. Otherwise, we are repeating the same things over and over again in our daily life.

There is another related phenomenon to which there can be an objection. The language used in this book is often direct, and even assertive. This indeed is not the normal style of research writing. There should be politeness, less assertion and scope for doubt in such writings. However, it must be stated that these phenomena are attended to only when there is mere intellectual understanding of certain phenomena and the writing is controlled by the super-ego inspired doubts and guilt. But when one clearly sees things in experience, one is always direct and assertive. That is not a sign of pride ; that is merely the force of truth. When Lord Buddha said to his disciple, "...you must learn to answer questions

spontaneously and without any discriminatory thinking", he was indeed telling him that when one sees the truth, one does not resort to 'think before you speak' kind of things ! This happens to all those who evolve on the path of meditation and start seeing the truth themselves.

I am also very conscious that the readers, while going through the book, may find quite a few "contradictions" in it. I must submit that while these may appear to be "contradictions" at the purely intellectual level, they are indeed not so at the experience level. Life experiences and nervous formations do not take place in a perfectly logical order. They take place in varied, multi-dimensional, often contradictory and confused order. In the backward journey in the mind, they unfold themselves in the same order. This process of "unfolding" does not represent any contradictions. I am sure that any amount of intellectual discussion would not help us to understand the contradictions. Only a true experience upto the source or final point would reveal that whatever looked contradictory was contradictory in the "ego"[4] and not in the final truth.

This is a general introduction to the book as a whole. As already stated, each part of the book carries its own introduction in its beginning. It would be helpful to start with the introduction while going through any part of the book.

Very Important Post Script

I had almost completed this Volume and also its introduction as given in the preceding pages. In the plenitude of my wisdom I thought that I had completed the meditational process, and on the basis of my state of mind which was full of peace and happiness; I had surmised that I had almost touched the final goal. I did little realise that I had yet to undergo the most secret experiences in meditation to reach the final goal.

I had even engaged a typist for the final typing of this Volume. But at that very stage, certain things happened in my life which shook me from the roots and started breaking the deepest layers of my unconscious mind. In brief, my Third Eye (the Eye of wisdom) which is known as *Shiva-Netra* (the Eye of Lord *Shiva*) or *Agni-Netra* (the Eye of Fire) or the *Shastra-Netra* (the Eye which alone can see the Divine and the knowledge related to the Divine) had opened. My *Kundalini*, the mysterious cosmic spiritual energy, known by various names in India under the concept of Supreme Mother, also got activated. I was blessed with the visions of my Guru, Lord Sri Sathya Sai Baba, Lord Krishna, and Lord Jesus Christ in the Third Eye. Then I entered into a strange process, which I call the *Kundalini* process, to realise and understand many things which cannot be reached by any amount of understanding of psycho-analysis or any other science in the entire universe. However, this process is vitally related to the science of mind and soul.

It is my Supreme Father's Will that I disclose those mighty secrets and basic knowledge of soul and God to the world. I am doing it in Volume-II.

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[4] Here "Ego" should be understood as it is understood in Indian philosophical thought. Refer to Chapter-III, Part One of this book, on theory of mind and nervous disorders.

At first, I thought that I should disclose them in this very Volume. However, I restrained myself because of the following four considerations, and instead, felt it fit to narrate them in Volume-II.

Firstly, this Volume had already become voluminous and I considered it better not to make it more bulky.

Secondly, the experiences of *Kundalini* were such as did not submit themselves to such an organised and more or less scientific treatment as the subject matter of this Volume did. I found it difficult to incorporate them properly and meaningfully in this Volume.

Thirdly, the experiences of Third Eye and *Kundalini* represent the most sacred and the most secret spiritual knowledge which is very distinct from the knowledge contained in the present Volume. Many persons may like to read them alone without in any way becoming the 'victim' of this Volume.

And lastly, I consider, as already stated in this introduction, that psycho-analysis and the understanding of the mind through it, are quite necessary and important at least for those who are suffering with nervous troubles or those who claim to be treating them. Volume-I gives a very basic and correct approach to the whole problem, and indeed I consider it a must for both the patient and the therapist. But I also know that *Kundalini* experiences give a dramatic turn to many facets of knowledge presented in this Volume. That knowledge, which comes after the *Kundalini* process, if mingled with the knowledge contained in this Volume, can create confusion in the readers. But as the facets of knowledge given in this Volume are correct and as all persons undergoing meditation may not be destined to enter *Kundalini* experiences, these facets have been kept separate in this Volume. The *Kundalini* experiences, for the same reason, have been presented in Volume-II. However, certain points from those experiences have been added in the body of the text or in footnotes of this Volume to make it, especially the portion on theory, more meaningful. Certain modifications have also been made at certain points in the light of the new knowledge about *Shakti* (*Kundalini*) and *Shiva* (the Cosmic Consciousness), which was granted to me after these spiritual experiences.

(B.S. GOEL)

CHAPTER-II

MARX, FREUD AND "I"—THE MYSTIC COMMUNICATION[1]

I sit in meditation. A calm and blissful feeling engulfs me. I am completely silent and not very much aware of the environment around me. Oh, what a silence inside ! Only the breath appears to be running up and down through the vast emptiness of my backbone.

Then it looks that someone whispers to me, "Do you know why I made you a Marxist ?" I wonder, I look around. There is nobody around me. What is this experience ? Who spoke to me ? There was indeed nobody. I again go into that state of silence and inner calmness. Again the same blissful silence engulfs me. There is indeed pin-drop silence inside.

The same experience repeats itself. Someone whispers to me from the thin air, "Do you know why I made you a Marxist ?" I wonder in silence and mentally utter "no".

I get the answer through the same whisper, "I made you a Marxist so that you may understand its language, its dialectics and its real meanings as are being preached and practised by a number of people in the world. I kept you to be Marxist for ten years for the same purpose."

I bow in the same state of silence. What was it ? May be it was my own thought ! But how that thought came to me so assertively and in that state of perfect silence ? I wonder for a moment and then dismiss the whole situation out of my mind, feeling it to be a mere fantasy.

Again I start meditating. Again I go into that blissful silence—a situation of perfect nothingness. But in a moment it is again the same whisper. It says, "Do you know why I put you into a state of mental turmoil and why I burnt you in the fire of hell ?"

I keep silent and bow before the voice as if admitting that I do not know it. However, the scene of my deep suffering which I underwent a few years back comes to my mind. I shed tears of happiness and gratefulness at what I have become today; a picture of calmness and contentment.

The whisper comes, "So that you may know the meaning of suffering. This suffering afflicts millions of people in the whole world."

I again wonder. But the sting of this experience is gone as it is repeating itself with my eyes wide open. Again I go into the zone of silence.

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[1] This piece of writing definitely looks an affront to the modernity and rationality of the civilised man. I really hesitate to include it in the book, but I cannot avoid it. It may appear to be a pure hallucination to the readers but for me it is pure and simple mystic experience. I request that before the readers pass judgments on the whole book just by reading this, they should at least go through the third and fourth Chapters of this book.

There is again the same whisper. It says, "Do you know why I sent you to a psycho-analyst ?" I keep silent. The whisper says, "So that you may learn all about psycho-analysis—its meanings, limitations, etc."

I shake my head. A doubt comes to me. I am perhaps in a dreamy state. I never thought that this 'experience' would continue for so long. Moreover, I had read that many times one gets into this dreamy state in meditation. May be, I am also in that state. So I shake my head again, I open my eyes wide, I look all around. There is indeed nothing, and I am definitely not sleeping.

After being sure, I start meditating again. The same emptiness running through the backbone, the same silence and feelings of bliss. The whisper comes again, "And do you know why I made you to do meditation for eight years ?"

I keep silent.

"Your analyst told you again and again to leave it, but you did not leave it. Do you think you did not leave it because of your will ?"

Again I keep silent.

"I did not permit you to leave it. You simply could not leave it despite many doubts in your mind as I did not wish you to leave it. I wanted to let you know the complete meaning and practice of meditation."

I wonder in silence, and also shudder at the experience through which I am passing. I know fully well, it is not a dreamy state of mind; I am not sleeping at all.

The whisper comes again, "There is a purpose behind all this. You were not doing all this. I planned everything like this to fulfil that purpose."

I listen in silence and astonishment.

The whisper says, "The Marxist thought and the psycho-analytical thought are spreading fast among the people. They do not represent Me. They represent ignorance about the original human nature. None guided by those streams of thought will ever reach Me. None would become happy in the real sense by those thoughts. You tell all this to the suffering people. You expose the limitations and untruth of these streams of thought. You tell the people to return to Me again to fulfil themselves. You tell them the method of meditation in their language so that they bring faith in Me. I am their source and I am their goal".

I open my mouth in great astonishment. Is it a revelation ? During eight years of meditation—right from 1964 to 1972, this is the first time that I am getting such an experience. I had read in certain books that after long meditational experiences such mystic communications do take place in a state of profound silence. Oh, is this the nature of such a communication ?

A great feeling runs through me. Yes, I am nothing. I am not doing anything on my own. God is fulfilling Himself through me. I am just an instrument; no planner, no executor, no doer. It looks as if the history of last twenty years of my experiences gets illumined before me in a moment, and it becomes very obvious that I had no hand in it.

It looks there is a Divine purpose behind all my experiences and I must fulfil that purpose by becoming a willing instrument of the will of God. In fact, there looks no alternative.

During my psycho-analysis and meditation, I often came across new experiences. Often I felt that there are many things which are new and which the western psycho-analysts have not known. I often thought of writing all those findings in the form of a book. And in my fantasies, I often felt that the book had been published and it had been widely acclaimed as a great advance on the existing psycho-analytical knowledge about mind. I used to get thrilled in my fantasies at this "fruit" of my creation. There was indeed a great desire to get such a fruit, but now the sense of fruit of such a work falls immediately. No credit or discredit of such a work would belong to me. Whatever praise or blame people give me would belong to Him. I realise what "doing without desire" means.

All these feelings run through me. The area of my consciousness increases: I feel great inspiration, indeed it is a kind of euphoria. I shiver and tears roll down my cheeks. The tears continue to roll down my cheeks as if something not known to me as yet has been revealed to me through His grace. I am in a state of wonder and joy !

Doubts

My allotted time for the day's meditation is over. I get up from my seat in a state of lightness. I wash my face and get ready for the office continuously wondering at the experience ! What was all this that happened to me; as if I was still not believing all that. While going towards the office, a number of doubts and fears started coming to me. The first fear was that I would soon lose contact with the reality of this world. This fear got enlarged. I remembered many people telling me not to do meditation as it leads to strange experiences and in many cases to the losing of senses. There was a sudden sense of repentence mingled with fear as to why I started on this path at all. But it also looked that there was now no going back. And this thought produced its own anxiety. For a moment, it looked as if I would cease to exist. This fearful thought did not come to me in so many words; it just came as a sensation and a shudder went down my spine.

Apart from these fears, there were numerous doubts also which immediately cropped up. Suppose I tell this experience to someone. Who would believe it ? They would indeed call me mad, and laugh at me. I have undergone psycho-analysis for more than four years. I know, according to that knowledge, I would be straightaway dubbed as a schizophrenic or even a paranoid. If I go to my analyst and tell him that God is working through me, he would describe me as completely passive, as that is the only psycho-analytical interpretation of this feeling. What should I do ? I feel almost totally confused.

Moreover, who would care for me ? I am such a small man in the office and outside world that even the smallest among them does not care for me. How would I preach anything ? Marx and Freud are well established figures in the world of thought with their world-wide following. Their respective thought represent the two greatest streams of thought in the modern world. What am I before them ? A mere pigmy or even less than that. I have no facilities to propagate my views. Who would bother to listen to me ? What indeed can I do ?

My mind was getting filled with these doubts. More and more of such doubts were emerging. If I criticised Marx before some of my friends, they would call me a renegade. Some of them may straightaway say that some capitalists have bought me, or I have become an American agent. These expressions come so easily at their tongues. Oh, I would indeed be doomed ! Then how can I criticise Freud or psycho-analysis as, during the process of undergoing psycho-analysis, I had spoken a lot in its favour. I had almost declared myself to be a psycho-analyst. I often gave psycho-analytical interpretations to some of my friends and colleagues about some of their behaviour patterns. In fact, during that process I repudiated God. I criticised all ideas of spirituality. I preached anti-religious ideas in my small articles and some of them are indeed published material now. I preached that man must return to animal stage and its freedom, in order to become happy. God, values, morality, all are super-ego delusions and hence unreal. How will I reverse my position now ? It was a great dilemma. And there was none in my office, locality or the whole city who would listen to all this with any attention or sympathy ! Oh God, what a predicament !

The whole day I walk in confusion, in doubt and also in anxiety. My relationship with my colleagues does not look close in anyway. I am aloof and absorbed in my own thoughts and indeed cannot pay any attention to them. I open my office files to divert my attention but cannot do any office work. I glance through the written material, but cannot grasp anything as my mind is not there. The whole day passes in that way. I return to my residence in the evening. No work is possible. There is no interest in eating. There is an undefined anxiety and an undefined fear !

During the night, I cannot sleep for long. The same undefined fears haunt me. Suppose something happens to me ! Who will give me protection ? Who will provide me dependence ? All the positive thoughts, knowledge, interpretations—nothing is of any use or help.

"Still I do not have complete faith in God. Still I do not accept that He must have His way. Still I do not submit completely to Him. The maximum that can happen to me is death and nothing more." I think like this for some time as a counter measure of all doubts. I indeed get some relief. I go to sleep after that.

Next Morning

Next morning, I get up with a heavy head. The marks of fear are still well-spread on my face. I am not sure if I shall undergo meditation. The reason is that I am fearful of the previous day's experience ; and in the heart of my hearts, I know and am quite sure, that as soon as I sit in meditation, the previous experience will repeat itself.

But as the time for meditation draws near I am only too prepared for it as if it has become a compulsive behaviour for me. I sit on my seat of meditation. For a few minutes, I am nervous. But slowly and steadily, I slip into the same state—a state of complete silence and emptiness. No thought and no image ! It is all peace and calm. After a few moments, I enter a state of communion with the same whisper. I tell my fears and doubts to that invisible God, as an infant speaks before his father.

The same whisper tells me, "These fears and doubts are a part of your ego which is still not finished. You still have a delusion that you have to do all these things. Listen, I am the doer of the things. You are not the planner and executor. You are just an instrument. Your ego feels that it is incapable of doing this gigantic task. As long as your ego exists there will remain such doubts and they will continue to haunt you. Yes, you must decrease further, you must vanish and you must stop existing totally. Only then you will recognise your (of the real self) powers ! Indeed you are Me."

"But if I tell all this to the people what will be their reaction ?", I again raise a doubt in that silence.

"You have not to worry about their reactions. I have taught you to bear all criticism, all abuses, all ridicule, and all humiliation silently. I have taught you to bear all punishment and all ill-will and ill-treatment without retort and without reaction. You know that you have to surrender completely. You have to do it as if you are not doing it, as if My will is being executed. Live in Me and be detached and be completely spontaneous. Stop using your judgments. As long as your judgments are there, fears and doubts will remain in you."

I again raise a doubt, "How will this work come to the notice of the world ? I have no means, no money, no status, nothing of the kind which can help me to preach all this".

"Oh child, this is not your worry. I am doing it through you, I will do that through someone else. You never have any doubts about that".

I feel a little assured. I bow, I submit and tears roll down my cheeks. But all my doubts are not clear. "I am indeed so small, so helpless ! Who will take notice of me ?" I mutter slowly.

"Let them ignore you. You become smallest—get completely extinct. I live in you and you live in Me. That alone is sufficient as that represents the "self". You are the "self." Tell the people that you are the "self" and they will notice me and through your actions they will see my will being executed. Do you understand ?"

I again have a lurking doubt, "How will all this happen ? I have no command on writing. I have no style of writing".

The whisper tells me, "This is not your worry. You write spontaneously. You write whatever flows from your pen. People will know it themselves. They will recognise the truth as it will give them happiness instantly. Happiness comes from happiness. I am bliss and happiness. I am Truth. You simply write spontaneously without thinking much and they will react to that with happiness. That will enable them to differentiate between the true and the untrue, between the real and the unreal and between the right and the wrong."

I do not clearly understand all this. But I feel that I am vanishing into vast emptiness. I bow in meditation and weep, "Oh God, I am at your disposal. Do as you wish. Let Thy wish be carried out. I do not know anything."

I get up. I wash my face and get ready for the office.

Since then I write for about an hour in the morning without knowing much what I write. The topics suggest themselves automatically.

I write without much reflection and thinking or discrimination. I know only this that much of what I write has been visualised by me during my psycho-analysis and meditation. And when I write it, I again visualise it, and there is a constant feeling that Marx or Freud cannot survive for very very long as both preach Godlessness. Only "I", that is the "self" will survive eternally as that is Truth, Beauty and Goodness. It alone represents God.[2]

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[2]Strange are the ways of God. I got this mystic communication in 1972. It should be obvious from it that I had achieved a high stage of evolution in meditation. By early 1975 this stage was further strengthened, and I had no idea that I could further suffer in anyway. I did little realise that in the last, meditation can be really so dangerous! In early 1975, I got my Third Eye opened, came face to face with God in the Third Eye and my *Kundalini* was activated. I had again to undergo considerable suffering and dangers. However, I came to know that all persons, who meditate, pray that such experiences should come as now it becomes certain that one would reach Him and merge into Him permanently. Incidentally, my experiences of 1975 confirmed beyond doubt that my communication of 1972 was perfectly correct and I was being led by Him. From my own experiences, it was also confirmed beyond any doubt that the Marxist thought and Freudian thought are basically false in the ultimate analysis and hence cannot make a person happy in the real sense. It was also confirmed beyond any shadow of doubt that the Marxist and Freudian thinking about religion and God is completely wrong and is based upon complete ignorance. As such, this cannot survive for very long.

PART ONE

THEORY

Introduction to Part One

If mind has been a mystery, soul or spirit has been more so. At least there is no denying the mind. But there has always been and there can always be denying the soul.

This mind has been seen and understood differently by different people. No wonder, different people have given their own notions of mind and consequently also of emotional disturbances. There are theories of mind which lay great stress on the chemistry of mind and its other chemical processes. Understandably, under these theories, the treatment of emotional disturbances is considered desirable only within the framework of this understanding. Then there are theories which take into account the surface symptoms of the trouble, and consequently want all therapeutic efforts to be limited to the correction of only those symptoms. Freud and certain other psycho-analysts gave their own theory of mind in terms of ego, super-ego, sub-conscious and Unconscious, etc. As this latter theory is more comprehensive than others, the treatment of emotional troubles is decidedly more comprehensive under this theory.

However, I find that all these and many other theories of mind are inadequate and, as such, their approach to mental illness is also inadequate. They are inadequate precisely because they do not properly appreciate the most fundamental aspects of mind, that is, individual consciousness (*jiva*) and Cosmic Consciousness (*Shiva*). This is indeed very surprising as individual consciousness (*jiva*) and Cosmic Consciousness (*Shiva*) are the more basic realities of mind, even more than the mind itself. They represent the central essence and the very basis of mind and body. Mind and body simply have no independent existence. They indeed cannot exist without consciousness. Mind is largely an incorporated reality. All the thought processes, imagination processes, memory, actions and reactions, patterns of behaviour and formations, fears, likings and dislikings, pride and pain etc., do not represent the original reality. They only represent an incorporated reality, and are transcendable. The consciousness represents the original reality and is indestructible.

The second drawback in the existing theories of mind is that although they speak about energy and libido etc., yet they do not adequately understand and appreciate the source, nature and extent of the energy in an individual. Further, they also do not throw much light on the nature of its relationship with consciousness.

Logically speaking, there must be some theory of mind, which takes into consideration these aspects of consciousness and energy and also their mutual relationship. Only such a theory can provide a better and more comprehensive approach to mental disturbances and their cure.

On the basis of my visualisations in psycho-analysis and meditation over a period of ten years, I feel that any adequate theory of mind should take into consideration the four distinct realities of human life. These realities are : (*i*) consciousness, (*ii*) energy, (*iii*) sense-mind and (*iv*) physical body which influences the formation of the mind in many ways.

It is on the basis of these visualisations that I am writing this Part One of this book.

This part consists of four main Chapters. Chapter-I is entirely devoted to the development of a theory of mind and nervous disorders on the basis of the above mentioned four realities. It has vital differences with the theory of mind developed by Freud and other psycho-analysts. While it accepts a large part of what Freud and other psycho-analysts say, it definitely goes far beyond their understanding. It clearly shows that all the energy in an individual is a part of the Cosmic Energy and the consciousness in an individual is a part of the Cosmic Consciousness. The total Cosmic Energy is known as *Shakti* or *Kundalini* and it remains at the command of the Cosmic Consciousness known as *Shiva*. *Shakti* and *Shiva* are two aspects of God. They are self-caused and ever-existent. They are the cause of everything in the universe but they themselves are not caused by anything else.

Both the aspects of God, that is, *Shakti* and *Shiva* dwell in an individual in their fullness. In fact, it is this *Shakti* which is the real libido in an individual.

A reflection of this *Shiva* or Cosmic Consciousness enters into a human body and due to its identification with body gets bound and becomes the individual consciousness or embodied consciousness. It is known as *jiva*. Some energy in an individual remains at the command of the individual consciousness (*jiva*). As long as this energy remains at the command of the consciousness (or spirit) it is known as spiritual energy. But as and when it goes at the command of ideas, desires, fears and other formations of the mind, it gets converted into emotional energy. This happens because the *Shakti* (libido) which is an aspect of God and which should remain directed towards *Shiva*, gets directed towards the visible objects of the world (for example, human beings, like mother etc., and non-human objects like house etc.,) due to illusion. The desires of the mind play a big role in the redirection of energy towards the visible objects of the world. The development of sense-mind in the human life mostly means the conversion of the spiritual energy into emotional energy. Conflicting ideas and desires etc., can create a great disturbance in this emotional energy by using it in conflicting ways. This generally leads to mental conflicts, nervous disorders and psychic diseases.

Thus, all emotional disturbance is basically a disturbance in energy which is no longer at the command of the consciousness, but has gone at the command of desires, ideas, fears and other formations in the mind which take place during the growth of the infant in the society.

Certain new concepts, like the concept of Primary Super-Ego and secondary super-ego, the Collective Unconscious of Past Births ; and certain new theories like the theory of "three stages of self" have also been given in this Chapter, which will throw fresh light on the nature of mind and soul.

The second Chapter is devoted to a critical appreciation of the similarities and dissimilarities between psycho-analysis and meditation. It also seeks to develop a new theory of psycho-analytical meditation. An attempt has been made to study transference, resistances and numerous similar phenomena from the standpoint of psycho-analysis and meditation in a comparative way. This Chapter shows that psycho-analysis

and meditation are complementary processes. There is indeed not much contradiction between the two. At least in the early stages, there are quite a few processes in the two techniques which supplement each other. They, in fact, reinforce each other if followed correctly.

The third Chapter is devoted to a theory of dreams. It banks heavily on the theory of dreams as developed by Freud, but makes certain basic and essential modifications in it in view of the basic differences in the theory of mind. Among other new things, it attempts to give a more simplified way of dream analysis, the phenomenon of predictive dreams, and certain other occult phenomena connected with dreams. It also gives nearly fifty dreams and their interpretations from the larger spiritual angle. The whole Chapter would tend to show (as backed by experiences) that psycho-analytical understanding of dreams is not only inadequate but also definitely faulty at many places.

The fourth Chapter is devoted to a theory of fears and an easy way to detect fears. A new idea of primary guilt (it comes directly from the new theory of mind) and secondary guilt has been propounded in this Chapter. It may some day convince everybody that the super-ego is not always an introjected phenomenon as is conceived by the psycho-analysts. There is a primary super-ego in the form of God which is also present in each one of us. The Chapter extends the ideas about fears in many other ways also.

CHAPTER-III

THEORY OF MIND AND NERVOUS DISORDERS

Meditation is the finest technique generally followed in eastern cultures to understand mind and also to cure it of its suffering.[1] Similarly, psycho-analysis as developed by Freud and others, is the finest technique followed in the West to understand mind and cure it of its suffering. Are the two techniques contradictory or complementary? Can the two be combined to have a fine blend of eastern and western knowledge about mind and also to have a better technique of curing all mental sufferings?

On the basis of my unique experiences of about ten years of psycho-analysis on Freudian lines (about 4½ years under a trained analyst and the rest as self-analysis), and more than ten years of meditation inspired by Indian yogis, I feel that the two techniques, far from being contradictory, are considerably complementary except in the final stages of meditation when even the psycho-analytical understanding of mind crumbles and gets transcended. Indeed, psycho-analysis is rendered false at that stage. However, in the early stages, both psycho-analysis and meditation can be combined to have a fine blend of eastern and western knowledge about mind and the methods to cure it of its suffering on a permanent basis. I am certain in my mind that the blend increases the utility of both for a considerable period.

In this Chapter, we shall deal with the theory of mind and nervous disorders, as a first step towards the total venture of studying mind and knowing soul. To keep the exposition pointed and precise, we shall discuss the whole Chapter under the following major sections:

A. Man's Predicament. Psychic suffering of man and his eternal compulsion to understand his mind in order to overcome suffering. The eternal search for the answer to the eternally inescapable question, "Who am I?"

B. Concept of mind as given by Freud.

C. Freud's idea of nervous disorders.

D. My concept of mind. The theory of three stages of "self".

E. My idea of nervous disorders. All nervous trouble is spiritual disturbance and not emotional in the ultimate analysis.

F. Differences between Freud's concept and my concept in nutshell.

G. The concept of backward journey in the mind to reach the source.

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[1] There is an exhortation in all religions to "kill" the mind. In fact, through meditation, a stage is achieved when the total mind is transcended, and it ceases to cause any trouble. Only then 'soul' or 'consciousness', which ever was and which ever will remain, shines.

Section-A
MAN'S PREDICAMENT

To start with the obvious reality of human existence, man has eternally been a victim of psychic suffering. The suffering has been described as mental, emotional or spiritual suffering. In modern language, we call that suffering to be a disease of the mind and use such words as 'neurosis', and 'psychosis' etc., to describe it. These words do not convey anything to us vis-a-vis the actual intensity of suffering. A host of psychiatrists who use these expressions do not know much about their meaning except that they connote some disturbance in the behaviour of the sufferer, and refer to certain symptoms in that behaviour. They can never imagine the pain and confusion which lie beyond the surface symptoms in the sufferers.

In olden days and in comparatively simpler societies, the affliction might have been less. But it cannot be deemed that they were free from it. In modern societies, the affliction has definitely increased precisely because of the increasing complexities and growing challenges to life. This is bound to increase further as the society advances in complexity and consequent challenges to life. These are assumptions on the surface but at core, they represent hard facts emerging out of the experience of the civilised man covering a period of thousands of years.

This psychic suffering has been a continuous phenomenon. Naturally, the search for peace and happiness has also been continuous. Man has always been asking himself, "Who is he ? Who is suffering in him ? What is the basic reason for his suffering ? How can he come out of that suffering in order to taste happiness ?"

Numerous methods have come into existence to get rid of this suffering. Religion, superstition, medicine, common sense suggestion, work-therapy, punishment and sometimes even ridicule, all have been used as methods to deal with the symptoms and cure the suffering man ! Of late, new medicines, suggestive therapy on the basis of psychological researches, electro-shock therapy, psycho-analysis and some other methods to cure man of his psychic suffering are in vogue. Quite often, most of the methods have failed in their purpose and only a few of them have produced comparatively more stable results.

Why have most methods failed and why have others enjoyed a little more success ? The reason for the success or failure of a particular method to remove suffering and usher in peace and happiness lies in the following three factors :

(*i*) Whether a particular method to heal emotional or spiritual suffering is based on an adequate theory and understanding of mind.

(*ii*) Whether a particular method succeeds in exposing the past of an individual, which is deeply buried, before his consciousness ? Whether it enables him to see the desires, fears, compulsions, nervous-formations and patterns of behaviour of his past life in order to get rid of them or transcend them.

(*iii*) Whether a method adequately helps a person in getting an answer to the question of questions "Who am I ?"

Most of the methods to cure emotional or psychic suffering have failed precisely because they have neither been based upon any adequate

understanding of mind, nor have they helped the individual to see his past, in anyway. They have also completely failed to answer man's eternal search, "Who am I ?"

Among the modern psychological methods, and these have their origin mostly in the West, only psycho-analysis has been found to have these three qualities to some extent.[2] Firstly, psycho-analysis is based on an adequate theory of mind. Secondly, it does help the individual to see and relive some of his past situations and conflicts through the twin aids of transference and free-associations, and twin processes of demolition of resistances and making the Unconscious conscious. This leads to some freedom, and consequent peace and happiness. Thirdly, it does try to answer the question "Who am I ?", on the animal level, which is of course not finally true, but which nevertheless shows a person a little more stable identity to which he can cling. Thus, it effects what can be described as partial cure on a more permanent basis.

To the logical thinking of the modern man, and this modern man even in the East is under the influence of the West today, there is no other method which can help a man even to this extent.[3] But the mystic mind of the Hindus[4] developed a method long long ago which can do it not only to this extent but completely. The method is known as "Meditation". This is not a fake claim. As one who doubted it, but underwent both psychc analysis and meditation, I feel bold to assert that this is absolutely true ! This is true precisely because the theory and practice of meditation meets all the above three requirements completely.

Section-B

CONCEPT OF MIND AS GIVEN BY FREUD

Before we proceed further and see the concept of mind as emerging out of a blend of psycho-analytical and meditational knowledge, let us first try to understand the structure of the mind as given by Freud in his theory of psycho-analysis. We will make an attempt to understand his concept of mind with the help of certain figures. The figures of mind

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[2]These days psycho-analysis often means the sum-total of therapeutic techniques utilised for a patient. However, in this book, psycho-analysis generally refers to the theory and practice of psycho-analysis as developed by Freud. There have been, no doubt, certain meaningful modifications here and there in his theory and practice. They are, however, minor. Freud still represents the central kernel of psycho-analysis.

[3]There is no doubt that this is an accepted thinking in the West, although, of late, numercus experiments on eastern philosophical thought are going on in the West which may modify this thinking . I have no doubt in my mind that after a few years, the West will speak in terms of the same spiritual language and philosophy which India and eastern countries spoke long before. It is quite possible that India and these countries may get committed to a materialistic way of life for some time which has clearly failed in the West.

[4]The reference to Hindus is deliberate. It is quite true that the Muslims, Christians and Buddhists have their own highly developed techniques of meditation. However, historically speaking, it appears that Hindus developed these techniques much earlier. Even Buddha, whose life gave birth to Buddhism and consequent development of certain techniques of meditation, himself followed the Hindu technique of meditation. And Buddhism is older than Christianity. Not only this, the Hindus have developed a highly scientific language and a whole theory of mind, which is generally not found in other religions.

produced here or anywhere else in the world cannot represent mind completely. But as we are conditioned to understand many things through visuals, we would use them here to facilitate our understanding. To be sure, most of these figures are creations of my own mind and experiences, and need not be searched anywhere else for comparison.

Freud's construction of the mind was the first sensible step in western psychology to understand mind in a deeper way and beyond what it looks to be by virtue of its outer functions as revealed in man's overt behaviour. See Figure-I. It is a very crude figure[5] representing the concept of mind given by Freud. The figure is in no way scientific construction of mind. It has been made to understand the concept on an imaginative level.

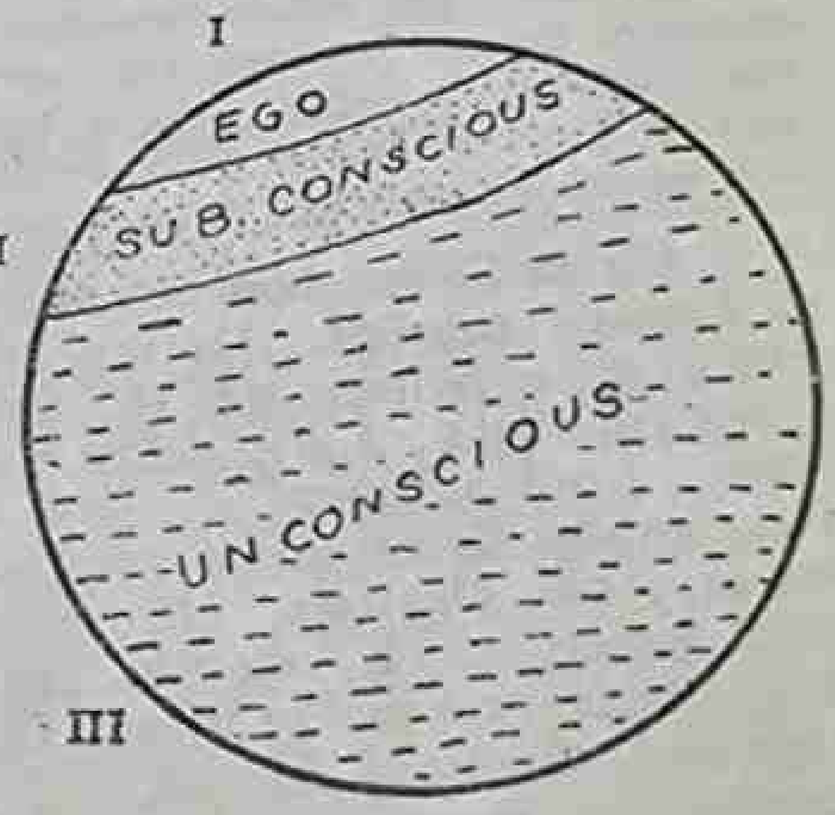

Figure-I

There are three clear-cut portions in this figure marked as I, II, III. The first portion is the conscious portion of mind, described by Freud as ego. This is represented by blank space and marked as "ego" in the figure.

The second portion is a small one, and is described as sub-conscious by Freud. It is represented by points and marked as sub-conscious.

The third portion is the largest portion of mind. This is described by Freud as Unconscious and is represented by dotted lines in the figure.

This Unconscious of an individual's mind, as represented in portion III, is the store house of past needs, desires and hungers, fears and doubts etc. Although most of these things remain away from his conscious recognition, yet, they control the behaviour of the individual to a very large extent. This portion has tremendous amount of id energy or the emotional energy. The Unconscious has its own goals of pleasure generally born out of instinctual needs which it always seeks to fulfil, although quite often in a clandestine way.

In the Unconscious, there are two types of forces ; the natural instinctual hungers etc., known as id forces and the moral and punishing forces which create fears, anxiety etc., known as the super-ego. This super-ego represents the one time outside social reality which tried to block the fulfilment of instinctual needs and hungers, but which is now an introjected subjective reality in the mind of the man. Now this super-ego blocks the freedom of fulfilment of instinctual hungers from within.

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[5]The idea of figure-I is taken from certain, more or less, similar figures given in some earlier books on psycho-analysis. For example, Joseph Jastrow, *FREUD—His Dream and Sex Theories* (New York : Permabooks, 1959), p. 86. The figure given on this page was itself reproduced from Healy, Bronner and Bowers *The Structure and Meaning of Psycho-analysis*. The author thanks the one who originally conceived and produced such a figure.

The ego is the conscious portion of mind. This ego has its own drives known as the ego-drives and its own goals known as the ego-goals. These are the goals which each individual is trying to attain in a civilised society to become "something" or "somebody".

In between the ego and the Unconscious lies the sub-conscious. This is the portion which acts as a gateway for the unconscious material to get into the conscious portion, that is, the ego, through fantasies or dreams etc. The whole Freudian idea of human happiness in psycho-analysis hinges around the very sensible fact that the more the Unconscious is exposed before the ego, the more strength and command ego will get on the mind, thus giving the man more command on those actions which produce unhappiness and disturbance in him.

Figure-I, as given on the preceding page gives some idea of mind of Freud's concept. During my analysis, I thought of other figures which often helped me to understand myself more from purely analytical angle. I give below a few of them. Look at figure-2. This depicts an infant facing an adult society. The infant seeks pleasure. He faces the adult society which opposes the fulfilment of pleasure by the infant in many ways and threatens his security. This reaction of denial on the part of the society, in most cases, often grows in volume as the infant grows into a child. The infant slowly and steadily develops "ego", as a result of this threatening interaction in the society. He also develops many drives to become like adults or even to surpass them. This ego helps him to suppress the desire of pleasure and obey outside reality in order to feel secure. Slowly and steadily, this ego suppresses the original figure of the child as well as the punishing picture of the adult society in the Unconscious, and the child becomes an adult, who often remains unhappy in life due to the repressed unconscious realities which, though invisible, remain very much active in the Unconscious region of the mind.

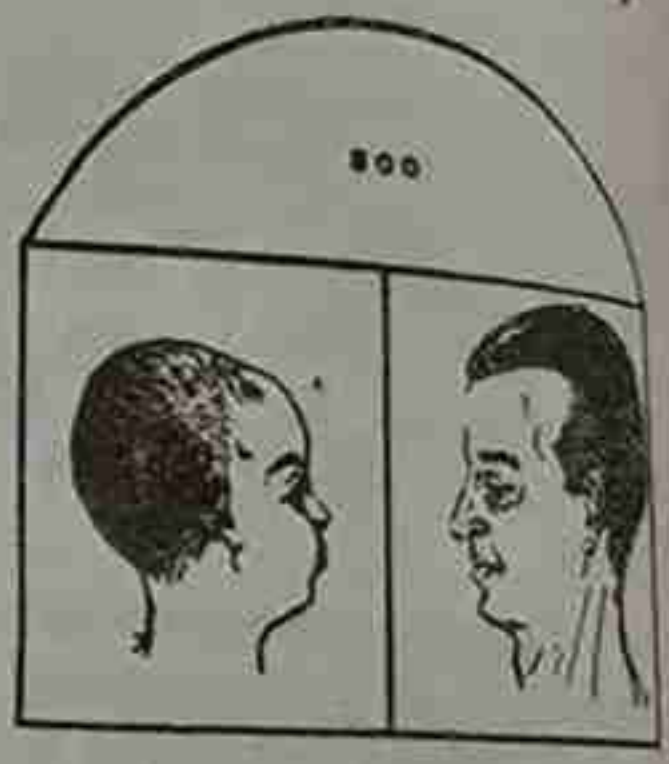

Figure-2

To understand it better, let us see figure-3. In this figure, there is a portion marked as Id. It contains all the early childhood hungers, desires and instinctual energy, etc. These desires must be differentiated from the desires of the ego to become more and more respectable in the society. There is another portion in figure-3 marked as super ego, which represents the original social reactions to child's hungers and behaviour. This generally represents punishment which creates tremendous fear in the child and consequent guilt or feeling of wrongness about many of his id desires and actions connected with those

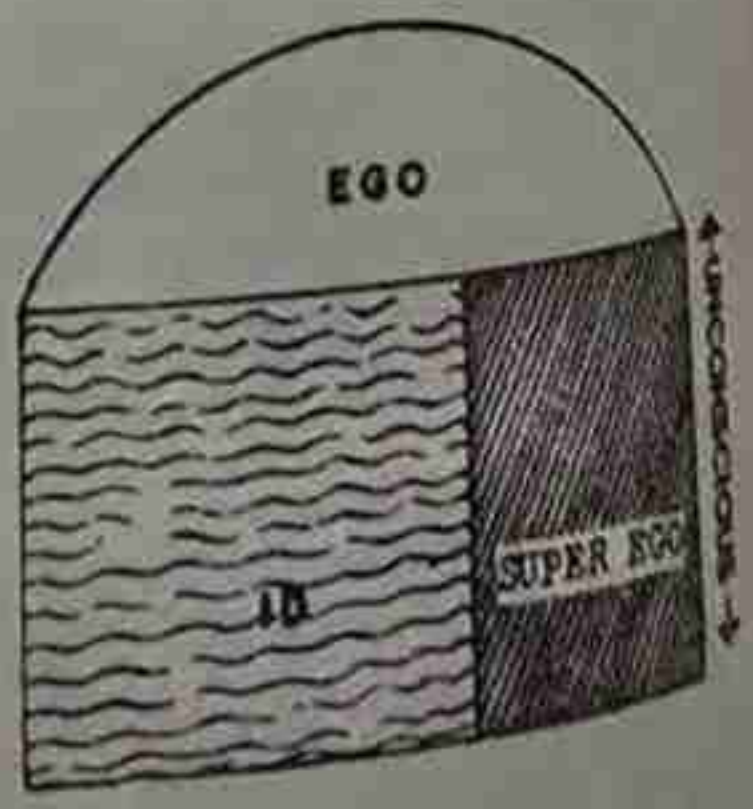

Figure-3

desires. This feeling of wrongness born out of punishment, fear, and humiliation is known as "guilt" which is referred to again and again during the process of undergoing psycho-analysis. The ego is often the outcome of conflict between id and super-ego. This ego is generally an outcome of search for security and respectability by the child.

The above three figures explain in brief the Freudian concept of mind.

Section-C

FREUD'S IDEA OF NERVOUS DISORDERS

It is on the basis of this concept of mind that Freud's ideas about nervous disorders and mental unhappiness can be understood clearly.

Because of the fear of punishment and the desire to seek security, the child repudiates some of his own desires and hungers. He, in fact, buries them deep in the Unconscious—a portion which he creates himself, although not very deliberately, to keep certain things away from his consciousness. Along with this, he also tries to bury the punishing forces and their effects, that is, pain, humiliation, ridicule and beating etc., and the persecutory images connected with them. In fact, he forgets his "hateful" self-image by burying it deep in the Unconscious. During this suppression, he also becomes a new man, the ego-self, which he consciously recognises himself to be. But in the Unconscious, the "id" and the super-ego continue to work, and the ego continuously strives, again not very deliberately, to keep a balance between the two—the id compulsively creating some desire or action or thought to get pleasure and the super-ego restraining it from fulfilling it. Anxiety is often the result of this action of id and counter-action of super-ego from within the Unconscious. It is the ego, the conscious-self, which experiences the anxiety, without knowing the actual forces working inside. If a disturbance in this balance becomes uncontrollable by the ego, mental break-down may emerge, and the person may experience tremendous suffering.

This, in brief, is the idea of Freud about nervous disorders and the consequent unhappiness and suffering of humanity. Let us try to understand this cause of nervous disorders and mental unhappiness more clearly through the aid of a figure.

See figure-4. The original actions and desires of the infant which were not accepted by the society are represented by the upward arrows. These arrows, for example, may show such items as lust, jealousy, aggression, voyeurism and possession etc. They, along with the instinctual energy, represent id. The downward arrows represent social reactions which did not permit free expression to the actions and desires of the infant or the child. These arrows, for example, may show such items, as punishment, ridicule, denial, condemnation, criticism, rejection, etc., which produce pain and insecurity in the child. This

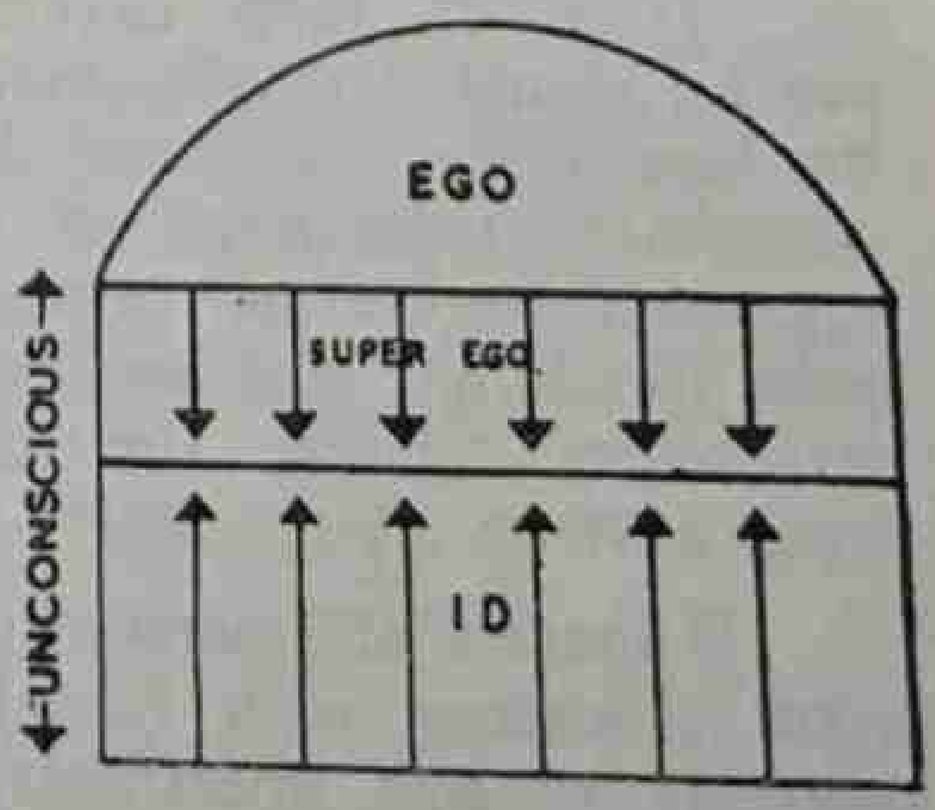

Figure-4

is the super-ego. Now the id and super-ego form the Unconscious part of the mind. In this part, as is obvious from the arrows, the id and the super-ego, are arrayed against each other. Ego (shown with a semi-circle in the figure) cannot dismiss id as it is its first reality. Ego cannot be outright super-ego as super-ego is not its reality as given by nature. It is only an outside and incorporated reality. The cause of human suffering is fear which is created by social reactions. Fear gives birth to an incorporated super-ego. Super-ego maintains fear intact. Out of this fear, the ego often associates itself with super-ego and punishes its ownself for its id desires. It, under the influence of the super-ego, dislikes itself, hates itself and punishes itself. It is again out of fear that it develops strange behaviour patterns in childhood which become a life long curse for him, and pose the greatest challenge in behaviour modification. No wonder, man remains unhappy throughout his life. To be sure, most of the suffering of man is inner for the reasons stated above.

Other Analysts After Freud

Freud's ideas represented a great break-through in understanding mind and its suffering. He will always be remembered with respect by generations to come. His influence will always be felt on civilisation and culture of the world. However, what he said, did not represent the final point about mind or about nervous disorders or their cure. The search for "human-happiness" continued even after him. A host of people who experimented with his ideas were often startled at the truth of those ideas although some of them found that his ideas were inadequate, and did not tell the complete story about man's mind. These persons tried to develop new theories of their own. They also gave certain new approaches to deal with mental suffering.

There have been a host of such persons. But the more important among them have been Jung, Adler, Karl Abraham, Alexander, Eidelberg, Sperling, Stekel, Fenichel, Ernest Jones, Anna Freud, Melanie Klein, and Horney. The first two in this list were not only Freud's contemporaries but they had also undergone some period of "apprenticeship" under Freud.

All of them, and a host of others not mentioned in the list, have tried to add something to the main findings of Freud, or tried to modify and reconstruct some of the Freudian thinking. In this process, not only certain terms and concepts have become comparatively more well-defined, but quite a few improvements have also taken place in the approaches to deal with the patients.

However, there cannot be two opinions about the fact that the central kernel of psycho-analysis is still represented by Freud. No one has been able to "displace" him from his central position, by making a wholesale modification of his theory. In fact, certain basic changes suggested by certain psycho-analysts in the theory of Freud could not hold for long. For example, Eidelberg's suggestion of five facets of personality against the three suggested by Freud, has not found acceptance on a large scale.

If there is any person in the list who can be said to reflect a really basic difference with Freud in the theory of mind, he is Jung. I am referring to him specifically because I find from my experiences of psycho-analysis and meditation that he really went deeper than Freud at

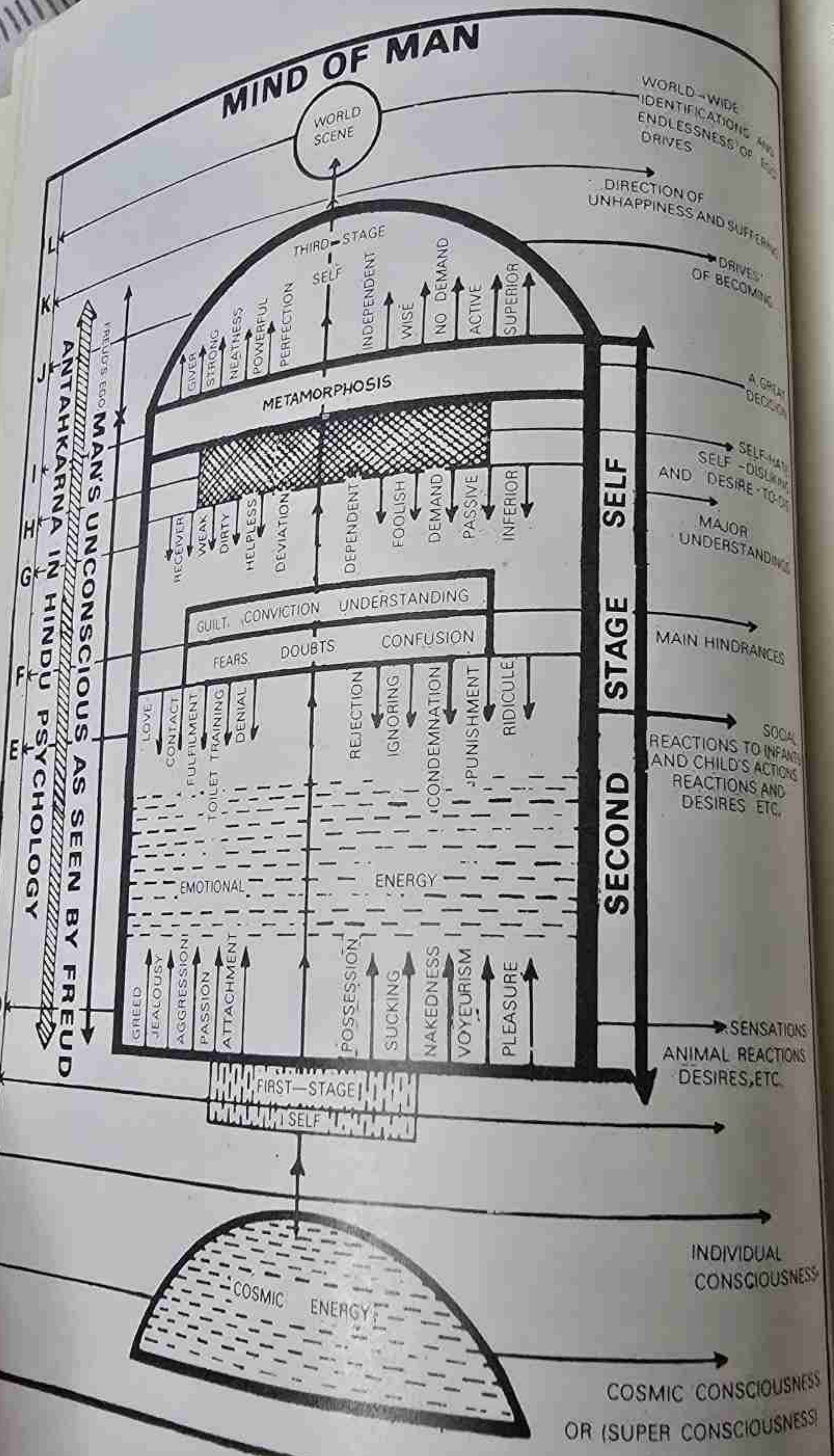
MIND OF MAN
WORLD SCENE
WORLD-WIDE IDENTIFICATIONS AND ENDLESSNESS OF DRIVES
DIRECTION OF UNHAPPINESS AND SUFFERING
DRIVES OF BECOMING
THIRD STAGE
SELF
METAMORPHOSIS
GIVER
STRONG
NEATNESS
POWERFUL
PERFECTION
INDEPENDENT
WISE
NO DEMAND
ACTIVE
SUPERIOR
RECEIVER
WEAK
DIRTY
HELPLESS
DEVIATION
DEPENDENT
FOOLISH
DEMAND
PASSIVE
INFERIOR
GUILT
CONVICTION
UNDERSTANDING
FEARS
DOUBTS
CONFUSION
LOVE
CONTACT
FULFILMENT
TOILET TRAINING
DENIAL
REJECTION
IGNORING
CONDEMNATION
PUNISHMENT
RIDICULE
EMOTIONAL
ENERGY
GREED
JEALOUSY
AGGRESSION
PASSION
ATTACHMENT
POSSESSION
SUCKING
NAKEDNESS
VOYEURISM
PLEASURE
SECOND STAGE SELF
A GREAT DECEPTION
SELF-HATE
SELF-DISLIKE
AND DESIRE-TO-DIE
MAJOR UNDERSTANDINGS
MAIN HINDRANCES
SOCIAL REACTIONS TO INFANCY AND CHILD'S ACTIONS REACTIONS AND DESIRES ETC.
SENSATIONS
ANIMAL REACTIONS
DESIRES, ETC.
FIRST—STAGE SELF
INDIVIDUAL CONSCIOUSNESS
COSMIC ENERGY
COSMIC CONSCIOUSNESS
OR (SUPER CONSCIOUSNESS)
MAN'S UNCONSCIOUS AS SEEN BY FREUD
PSYCHOLOGY
ANTAHKARNA IN HINDU
FREUD'S EGO
L
K
J
I
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FIGURE-5

least in his concept of "psychic-energy" and "collective unconscious". I feel both the theories, as developed by Freud and Jung, would find adequate place in this new theory which comes out of a blend of experiences of psycho-analysis and meditation.

Section-D

MY CONCEPT OF MIND—THE THEORY OF THREE STAGES OF "SELF"

As already written, I have experienced psycho-analysis and meditation for long years. My experiences force me to conceive the picture of mind in my own way. Of course, it must be said that psycho-analysis and its realities on the one hand and experiences of psychic evolution through meditation on the other hand, both play a part in it and hence I must show my heart-felt indebtedness to both these techniques as also to those pioneers who developed these techniques for the benefit of mankind.

I make figure-5 to explain my concept of the mind[6]. See this figure again and again and try to understand the meaning of each part of it. To understand the mind of man, and the rest of this book, it is indeed important to understand this figure. Let us start from the bottom of the figure.

A. This portion in the figure represents the total Cosmic Energy, that is, *Shakti*, (also referred to as *Kundalini*), and also the Cosmic Consciousness, that is, *Shiva* (it is not the super-ego of Freudian concept). This Cosmic Energy, *Shakti*, is the cause of all creation and destruction in the world. In its purest form, it is spiritual energy. This total Cosmic Energy (*Shakti*) remains at the command of the Cosmic-Consciousness (*Shiva*). Thus, Cosmic Energy (*Shakti*) and Cosmic-Consciousness (*Shiva*) should be conceptually visualised as two realities, but they are closely connected and are merely two sides of the same coin[7].

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[6]There are many other aspects of mind such as intelligence, attitudes, memory etc. As this whole book is primarily concerned with the understanding of mind in relation to nervous disorders, no reference is being made to them while dealing with this concept of mind.

[7]This total visible universe is the creation of Cosmic Energy, although its basis is Cosmic Consciousness. For example, my whole physical body (including mind etc.) is the creation of Cosmic Energy, although the basic indestructible foundation of this visible reality is the soul or *jiva* which is a part of Cosmic Consciousness.

The Cosmic Consciousness is the SEER (*Purusha*)—the Eternal Witness. It is the eternal, changeless basis of the entire Cosmos. The total *Prakriti*, or the world which is "SEEN" and which is temporary, transitory and changing, is caused by Cosmic Energy. This Cosmic Consciousness is termed as *Lord Shiva*, and this Cosmic Energy which remains at the command of the Cosmic Consciousness, or *Lord Shiva*, is known as Goddess Mother *Shakti*. This *Shakti* is the power of *Lord Shiva*, and represents the "Mother-Principle" in the universe. This "Mother" is known by various names, such as *Durga*, *Bhavani*, *Parashakti*, *Kali* etc. These names represent the various aspects of *Shakti*.

The creations of the *Shakti*, that is, *Prakriti* can be seen with the physical eyes. The *Purusha* or God in form even, can be seen only through the Third Eye which is opened through yogic practices and the grace of the Guru.

This Cosmic Consciousness (*Shiva*) and Cosmic Energy (*Shakti*), put together generate, operate and destroy everything. While Energy (*Shakti*) represents the operative and active aspect, Consciousness (*Shiva*) represents the stable aspect. Their combination represents God. This God is formless. It fills the entire space, each particle of the entire universe. Thus, *Shakti* and *Shiva* are present in full in each human being also.

Although both *Shakti* and *Shiva* are basically formless, yet this combination of *Shakti* and *Shiva* can assume the form also and in that form, it is known as *Avatara*, or the incarnation of God. The *Avatara* transcends all laws of time and space.

This God, both in form and formless state, lives in each one of us also. It indeed represents the Primary Super-Ego.[8]

The individual consciousness (*jiva*) is a part or spark of this Cosmic Consciousness (*Shiva*) which is self-existent and self-caused. The energy in an individual or what we call emotional energy in modern psychology, is a part of this Cosmic Energy (*Shakti*). This *Shakti* is the Cosmic Libido in each person. This is the source of all energy which becomes operative in the visible physical, psychological and material world. This is also self-existent and self-caused.

This Cosmic Consciousness is the basis of all life.[9] If the individual consciousness (*jiva*) returns to the Cosmic Consciousness, that is its source, and further, if the emotional energy in an individual gets mingled with the Cosmic Energy, that is, its source, then the individual lives in what I would call the First-Stage "Self". He himself is Truth, Beauty and Goodness. He lives in a state of bliss. The greatest goal of each individual consciousness (*jiva*) is to finally merge back into Cosmic Consciousness and assume full command of Cosmic Energy (*Shakti*) which otherwise creates disturbance in the individual mind or in the universe. Such a person emerges as Guru who is indeed equal to God.

B. It represents a small part of the Cosmic Consciousness (*Shiva*) becoming an individual consciousness (*jiva*) from the time of individual's birth, by entering into a separate organism[10]. It also represents a part of the Cosmic Energy (*Shakti*) which goes into the organism and remains at the command of the individual consciousness (*jiva*). This individual consciousness (*jiva*) is known as spirit, and this individualised energy is known as spiritual energy. It can also be termed as individual libido.

At this stage, that is at birth, the individual consciousness (*jiva*) is still very near to Super-Soul or Cosmic Consciousness. In other

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[8]As this expression 'primary super-ego' can create some confusion, we shall always refer to it as Cosmic Consciousness (*Shiva*).

[9]The Cosmic Consciousness pervades every particle of this entire Cosmos. As such life is all pervading.

However, it will be desirable for us to understand the difference between "life" and "non-life" as we normally understand it. Energy simply creates visible reality. It is only consciousness which separates life from non-life. (e.g. the difference between living body and dead body). This visible reality is known as *Jad*. This can be seen with physical eyes. The consciousness cannot be seen with physical eyes. In fact, it is the seer itself.

[10]This separation of individual consciousness from Cosmic Consciousness, and assuming an embodied existence represents primary alienation.

words, the face of *Shakti* (or the flow of libido) is still towards *Shiva* or Cosmic Consciousness. Beauty, goodness and truth of the infant are due to that contact. It is only slowly and steadily that he turns his face towards society, and its social and material aspects. It means that the flow of energy (libido) in an infant turns increasingly towards the temporary, transitory and perishable objects (like mother etc.) of the world. This individual consciousness, when bound by desires of physical, social and material world, is known as *jiva* or *jivatma*.

Thus, *jiva* is nothing but a reflection of *Shiva* (Cosmic Consciousness). *It may be emphasised that as long as the jiva does not assume separateness because of mental desires etc., and continues to remain in a state of spiritual purity (whether at A, B or C in figure-5) it can be described as the First-Stage "Self".* However, due to various impurities (desires etc.) tagged with it, it assumes separateness. It is this *jiva* which is the real-I in man. It is this *jiva* which suffers and enjoys according to the bondages it puts on itself. It is this *jiva* (which is a spark of Divinity) which calls itself as the body and mind by associating itself with body in ignorance. This is equivalent to the ignorance of a person who sits in a car and describes himself to be a car.

C. C in the figure represents the organism of the child after birth. This organism at the time of birth has three basic needs. The main need is to feel safe. This is in terms of physical security. This need is conditioned both by the experience of the infant remaining in the womb of the mother as well as his birth trauma. The second need is to fulfil hunger, purely in physical and biological sense. These two needs are the physical needs of the organism. At this stage there is also a third need of the individual consciousness (*jiva*). This is the need of the (*jiva*) to go back to its source, that is, Cosmic Consciousness (*Shiva*) and to merge into it for eternal happiness, the *ananda*. This means that the consciousness in the physical organism wants to go back into the Cosmic Consciousness again. This is the spiritual need, the eternal desire of man which Freud could not take note of.[11]

In fact, at this point a basic difference emerges about mind vis-a-vis Freudian thinking. The desire of the individual consciousness (*jiva*) to leave the body and merge back into Cosmic Consciousness (*Shiva*) for eternal bliss, has been described by Freud as "death-instinct". Spiritually speaking, this is not a death instinct. This is the eternal search of man. It is a desire for the highest life. But for those who see life and death in relation to the existence of physical body only, this may well represent a death instinct[12]. This is the major difference between the theory propounded by Freud and what I have experienced during my psycho-analysis and meditation.[13]

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[11] *Among the western psycho-analysts, Jung was perhaps the first who recognised clearly this spiritual-need of an individual. He felt that man wants to understand the meaning of life and its spiritual nature. He often talked of "soul-sickness" to describe this spiritual need of man.*

[12] *Death instinct, it may be stressed more emphatically, is nothing but the desire of the individual consciousness (jiva) to lose its identification with the body. It has a deep-rooted desire based on ultimate reality that it should not say, "I am a body". Rather it should say," I am consciousness". In the process of yoga, this death instinct is fulfilled when the sadhaka (spiritual aspirant) experiences the breakage of the two main nerves of raga and dwesha covering the Brahma-randhra and loses the identity with the body and utters, "So-ham" (I am that) or "Shivoham" (I am Shiva). Thus, it must be clearly understood that in order to fulfil the death instinct, physical death of a person is not necessary.*

[13] *For further details on this point, refer to Chapter-VI 'Fears and Their Detection'.*

Here it is also fit to make a distinction between sex and religion, as it will clarify at least one main difference between psycho-analysis and meditation. This basic need of an individual consciousness (*jiva*) of merging back into Cosmic Consciousness (*Shiva*) and getting blist soon assumes a different shape and form. As soon as the organism of the child comes into contact with the body of the mother, or whosoever feeds him, this need partly looks to be fulfilled by the contact as there is a process of partial merger of the child with someone else. This need soon becomes the contact-need, sex-need, the flesh-need, and the need of reproduction later on. Reproduction represents a desire to become a part of the creator as well as total creation. The happiness in sex at the point of orgasm is a reminder of that bliss which one searches eternally. No wonder, sex and religion are closely related in their objectives although sex provides a temporary bliss and often becomes the cause of increasing bondage rather than liberation later on.

This represents a major distinction between psycho-analysis and meditation and we must be very clear about this distinction. Psycho-analysts do talk of hunger, and they talk about it in both ways, that is, in relation to love and in relation to physical organism. Object-need looks to them to be the be-all and end-all of this search. Thus, they confuse the eternal spiritual desire of man (desire of the individual consciousness (*jiva*) to go back to the Cosmic Consciousness), with sex-hunger or object-need. There is no doubt that contact and love with an object do look to satisfy a small part of spiritual hunger, as they provide a very partial merger of spirit with another spirit, and the ego-identity is forgotten for a moment. Sex, masturbation and orgasm etc., also produce that loss of ego-identity for a moment and give the sensation of bliss.

Thus **C** represents three basic needs, two are purely physical and belong to the organism. The third is spiritual and belongs to the spirit or the individual consciousness (*jiva*).

D. Because of these three needs and the outside environment, the infant soon turns his face towards the society. As soon as he starts interacting in the society, numerous animal reactions, sensations, desires and thoughts emerge in him. Number of actions and reactions, which I describe as animal reactions,[14] are self-generative. They are not learnt in the society from others, although they do appear while reacting in the world in very early infancy. They are not, it means, incorporated by imitating someone. They are not related to any reason or thought.

From the world of consciousness, the infant enters into the world of senses. *D* (the upward arrows) represents symbolically a few of those animal reactions, desires and thoughts, which originate in the infant as he enters the world of senses. For example, the first of the reactions in the new born infant is that of curiosity. A strange world is visible to him. Then there are reactions of love, attachment, hate and jealousy, which are mere animal reactions. These reactions may be called "natural" in the sense that they emerge in every life and all over the world. But they are not in-born emotions or instincts. A part of the spiritual energy, which comes into the organism, gets attached with a

[14] I call them animal reactions because they are common both to man and animal.

reaction and becomes an emotion. Thus, emotion of curiosity is the first emotion, and is nothing but a reaction of curiosity plus some spiritual energy. Similarly, emotion of hate represents nothing but a reaction plus some spiritual energy.

It should be clearly understood that there is no inborn emotion. Emotion is generated after birth. Mathematically, it can be represented as follows :

Emotion = Animal reaction + Some spiritual energy.

This spiritual energy attached with an animal reaction is described as emotional energy in modern psychology.

Certain desires are born at this stage. The desire to possess the mother, the desire not to share her with anyone ; the desire to become the master of the mother etc., all originate here. Certain thoughts and delusions also emerge at this stage. For example, while the physical hunger belongs to the infant, the infant develops the delusion that the mother belongs to him. These reactions, desires and delusions create further thoughts or imaginations on which the visible super-structure of the individual and the world stands and works.

It is very essential to mention again that the individual consciousness (*jiva*) is a part of Cosmic Consciousness (*Shiva*). But soon it starts dwelling in the sense-mind (mental-cage) which is largely made up of images and thoughts revolving around matter. In Indian philosophical thought there is a very simple distinction between *chetana* (consciousness) and *jad* (inert matter) or the visible world constituted mainly of five major elements viz., earth, water, fire, air and ether.[15] The infant's consciousness starts dwelling in *jad* (inert matter) or the thoughts revolving around *jad*. The body and breasts of the mother, thoughts of its possession and similar other things represent *jad* and thoughts connected with *jad*. Thus, day after day, it goes farther and farther away from its source, that is, Cosmic Consciousness, and gets more and more bound by *jad*, and desires and ideas about *jad*. The individual consciousness (*jiva*) getting out of the Cosmic Consciousness (*Shiva*) and dwelling in *jad* is just like a fish out of water which is lying on the sand surrounded by various things not knowing where to go. Basically, this is the cause of all human suffering.[16]

E. *E* represents the social reactions to **D**, that is, social reactions to the animal sensations, reactions, desires, actions and thoughts of the infant and the child. Mostly these reactions are from people around the infant, that is, the mother, father and siblings etc. These reactions

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[15] In modern language of science, an element is defined as, ' . . . a substance which is made up of atoms. It cannot be broken into two or more substances. Thus, strictly speaking, water etc., cannot be considered as elements. However, in the Indian religio-spiritual thought, these are known as five major *bhoots* which constitute the visible world. Thus, the word element is being used as an equivalent of the word constituent.

In modern terminology, these five *bhoots* (elements or constituents) may be considered to represent solids (earth), liquids (water), energy (fire), gases (air) and space (ether).

[16] The whole situation is described beautifully in the spiritual thought when it is said that as long as we wander in *Prakriti*, that is, the changing, visible, temporary and destructible things, we are bound to suffer and become unhappy. In order to get happiness, we should concentrate on the 'self' or 'God' or 'Soul' within, which is permanent.

are represented by downward arrows. The arrows do not represent all possible reactions. They give only a few reactions for the sake of understanding. There may indeed be numerous such reactions. These reactions are of both kinds—positive, that is, of love, appreciation, hugging, kissing as also of the negative character, that is, rejection, denial, punishment, beating, pushing back, removing from breast, ridicule and humiliation etc.

The positive reactions tend to fulfil the original needs—both spiritual and physical, of the child. They create pleasure by maintaining the free flow of psychic-energy (libido) in the nervous system upto the point which is just under the *Brahma-randhra*. And the negative reactions tend to create pain. Pleasure is bliss, it seldom produces thoughts and imaginations.

The negative reactions tend to frustrate the original needs by interfering with the free-flow of energy in the psychic system of the child. They produce pain. Pain generally produces thoughts and imaginations. The first thought being how to remove pain and get bliss again. This thought becomes the major root-cause of all thinking in the mind of man.

It may be pointed out that some children emotionally accept those experiences of pain while others develop a strong desire to completely outgrow them by not submitting to pain. The desire emerges in this way, "I will not bow before those who give me pain. I will remove them". The greatest mental conflict in a child emerges when the 'object of pleasure' to whom the child wants to possess is always accompanied by the 'denier' whom the child wants to remove. It means that if the love-object and the "denier" are both represented in the same person, the conflict may lead to a veritable hell in the later life of the child. As this happens more or less in every life in infancy, each person is bound to have inner conflicts which create unhappiness.

This difference in the reaction of the children (some want to react to pain and outgrow it while others accept pain emotionally) makes a difference in adult personalities.[17]

It is also necessary to understand that these reactions of the society get incorporated in the mind of the growing infant. Loving figures and their reactions on the one hand and punishing figures and their reactions on the other hand, both get incorporated and become a part of the Unconscious. These punishing figures act as the super-ego which creates fears and anxiety. The loving figures create the super-ego which is contact-giving and pleasure giving. The individual always wants to demolish the punishing super-ego which creates fears and blocks freedom. Psychic freedom means the freedom from this super-ego. Freud's idea of super-ego refers to this super-ego. But as we must notice, *this only represents a secondary super-ego, as against the Primary Super-Ego which is God Himself.*

It is at this stage that a lot of spiritual energy gets converted into emotions and creates two major channels in the nervous system. One channel represents love-channel and the second channel represents the

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[17] It looks obvious to me that past births and the actions done in those births have something to determine even those initial reactions. Some light has been thrown on the concept of "rebirth" and "past births" in the succeeding pages.

hate-channel. Figure-6 will help in understanding it. Energy is basically

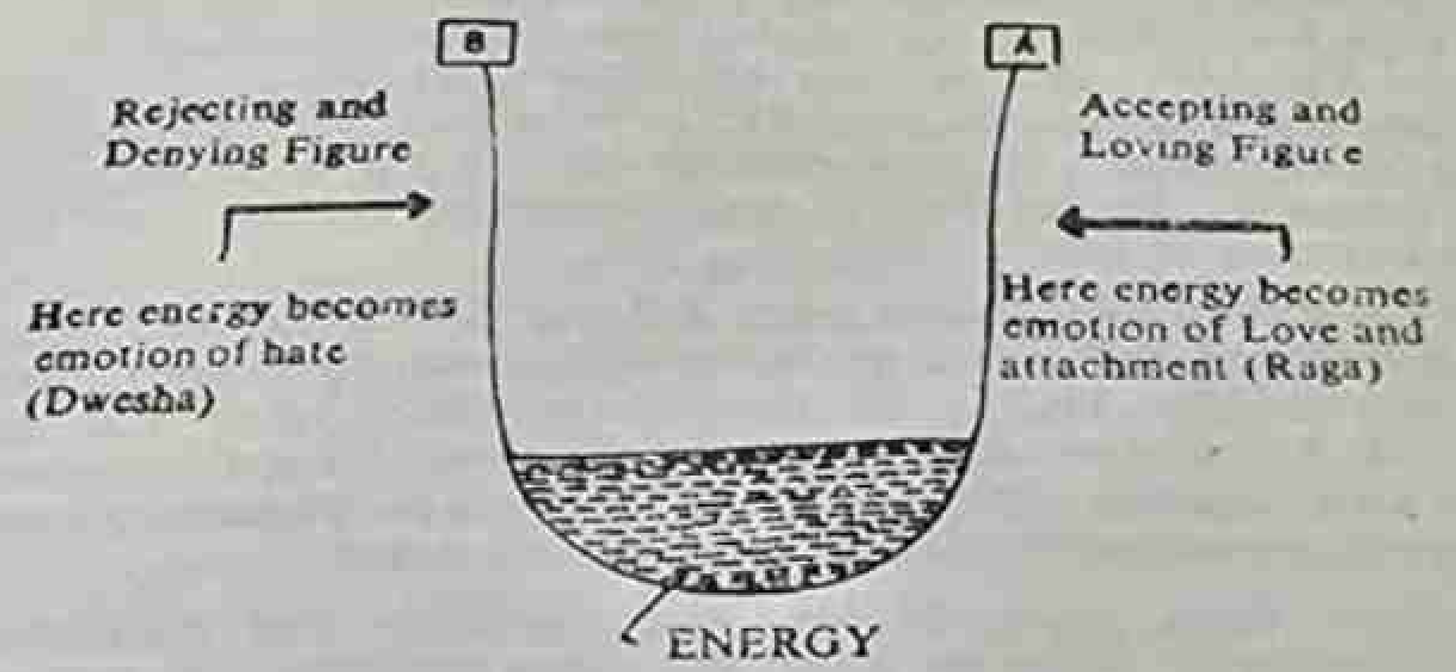

Figure-6

the same, that is, original spiritual energy. When there is a loving figure A, which does not stop freedom, the child reacts to that in a particular manner and this reaction takes with it a part of spiritual energy. This becomes emotion of love. On the other hand, there is a figure B which rejects, denies freedom and suppresses. The child reacts to that figure in a particular way. That reaction takes with it a part of spiritual energy. That becomes emotion of hate. As these two reactions are the most repeated reactions in life, they create the two most important energy channels in the nervous system on which the personality of the individual stands.[18]

The most important thing to be observed is that the energy in both cases is the same. If we can get rid of these reactions, we can become master of this energy.

There is one more thing which needs clarification at this stage. In social reactions, the mother contact is the most important reaction, as it tends to fulfil all the three needs—physical hunger, physical security and also the spiritual need. Thus, the contact-need and flesh-need, with an affectionate mother-object, become the most deeply rooted in the psyche of man. In meditation, it is transcended very late.[19]

F. These social reactions, as described in E, create numerous fears, doubts and also a lot of confusion in the growing mind of the

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[18] The positive nerve-channel of love and fulfilment of desires is known as the nerve-channel of *raga* and the negative nerve-channel of hate and jealousy etc., is known as the nerve-channel of *dwesha*. These two nerve-channels firmly block the *Brahma-randhra*, the opening to God, and thus stop the individual consciousness (*jiva*) from getting contact with the Cosmic Consciousness (*Shiva*).

[19] The meditational theory does not accept, and rightly so, the child-mother relationship as the last to be transcended. In the last stages of meditation, the mother contact is broken by Guru/God, and this contact is replaced by *jiva*-God contact (*jiva* is individual soul still bondaged by certain things, and not as yet fit to merge finally with God and become God itself). The final journey is thus performed while in contact with God/Guru (duality still remains). This relationship with God/Guru is transcended last, and here one becomes God himself.

It is interesting to note that by the time one feels fit to leave a psychoanalyst (transcending analyst-analysand relationship), one becomes an analyst. Similarly, when one transcends *Guru-Chela* (disciple) relationship or *jiva*-God relationship, one becomes Guru/God.

child. There may be hundreds of such reactions. For example, fear of expressing hatred, fear of losing control, fear of failure, fear of inadequacy, fear of separation, fear of retaliation, all are born here. The child may develop numerous doubts also. For example, he may start doubting the sincerity of the mother and intention of the father towards him. He may even doubt the reality of his own needs and demands. These doubts create tremendous confusion and crisis of faith and trust in him.

These doubts etc., are further followed by certain understandings, convictions and guilt which are indeed the results of the above mentioned fears and doubts. During the process of growth, it is doubtful that guilt-convictions-understandings strictly follow fears-doubts-confusion, as shown in figure-5. The two, in fact, appear to represent a continuous process of growth while interacting with each other.

From these fears, doubts, understandings and convictions flow certain behaviour patterns which are often described as infantile but they control our adult behaviour to a great extent. It must be noted that in all these phenomena, the words, gestures, images, postures etc., of the outside world and persons (mostly mother, father, siblings and other members of the family, teachers and friends etc.) play a great role. They are also incorporated into the mind along with fears, doubts, convictions etc. They cause the **repetition compulsion** and "transference" phenomena in later life as given by Freud.[20] The social figures in the later adult life just represent some of these figures and the man assesses them as such and transfers his childhood behaviour patterns towards them, and repeats those patterns compulsively.

G. Portion **G** represents some of those understandings and convictions of the child which we have mentioned in **F**. They are highly inter-connected in their origin as they emerge out of many common fears and doubts. Some of them do represent what we often call complexes ; for example, the inferiority complex. The child develops certain convictions out of experience connected with the fulfilment of his desires and needs and certain understandings follow. For example, he feels that he cannot get love from the love-object as long as he is dirty. He may also develop the conviction that all authorities are harsh and cruel and they invariably watch and punish the morally wrong acts. Or he may develop the conviction that in a triangle, he is inferior, and would be rejected in comparison to another person who is superior. At this stage he may also develop a desire to kill most of the people around him who either share the love-object with him, or tend to deprive him of the love-object. This desire often becomes a very horrifying idea which results in a compulsive withdrawal of the child from many situations of life where satisfaction can be found. The downward arrows at **G** represent only some of those understandings in the child.

H. These understandings and convictions, preceded by fears, doubts and confusion etc., often create tremendous feeling of worthlessness in the child. Those feelings generally represent an amalgam of the feelings of deep self-hate and self-disliking. They are often accompanied

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[20]For a detailed understanding of **'repetition-compulsion'** refer to Chapter-IX, Part Three of this book.

For understanding of transference, refer to Chapter-IV of this Part of the book.

by the 'desire-to-die'. In the figure, it is being represented by H. The child hates this "self-image" and wants to get rid of it. This self-disliking and desire-to-die become the greatest cause for human suffering and various mental troubles. Even at that stage this feeling becomes so horrible that the child thinks of ways to finish his life. He indulges in many fantasies of ending his life. He feels that this will also relieve him from the anxiety which comes out of the desire of murdering those who are around him and act as his persecutors.[21]

It may be pointed out here that what is being referred to as "desire to die" is only a secondary "desire-to-die". It is born out of a deep sense of inadequacy, helplessness, pain and humiliation. This must be clearly distinguished from the primary desire to die, which Freud describes as Death-Instinct. It is nothing but the desire of the individual-consciousness (*jiva*) to merge back into the Cosmic Consciousness (*Shiva*) in order to realise itself.

In fact, the primary desire to die (death-instinct according to Freud, but an instinct for higher spiritual life according to me) is more fundamental. The desire to live in the society comes only after that. It is born out of attachments with the body as also with the ego incorporated from social-material world. However, when these attachments are frustrated in the worldly life then the secondary desire-to-die is born. It is this desire which is being referred to in H. It is a desire to commit suicide, to escape pain, humiliation, confusion, worthlessness and frustration etc.

I. This 'desire-to-die' becomes strong in many children. But the desire to live is also very strong. The child wants to live also, but he cannot live in that situation which is very humiliating fo: him as it creates the instant desire-to-die. He thinks of a way out. He takes a great decision to live. He performs a metamorphosis in fantasies and becomes something else—a great man indeed whom no body can punish, whom no body can deny anything. He creates a new "self-image" for himself which is likable. He jumps from his more real position of the child and from his feelings and thoughts to another position of an adult where he becomes something else, quite often in opposition to his more real self. He associates himself with great figures and great characters to outgrow his total image of inferiority and humiliation He may indeed become like God in fantasies. This metamorphosis is represented by I in the figure.[22]

This metamorphosis is nothing but a process of repudiating one's more real "self" in favour of something which looks better as it appears to provide more security and self-esteem. This process has a tendency to become a continuous process in life.

It is very necessary to point out here that this metamorphosis is not the result of one day imaginations and a deliberate decision. It so happens that right from the beginning, the mind keeps on raising small

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[21] The intensity of the feeling of "self-hate" depends upon the intensity of "humiliation of denial and rejection" in the childhood. The intensity of the desire to kill and also to die generally correspond to the intensity of self-hate.

[22] It may be pointed out that the matamorphosis does not finish this desire-to-die. It only helps in repressing it. The desire continues to work unconsciously. The desire to commit suicide, the dread of cancer or heart attack is often caused by this desire.

barricades or what are known as "defences" in psycho-analysis, against numerous realities of the second-stage "self", due to insecurity. Each barricade helps in concealing a part of reality of the "self" from the consciousness. Or we can say, that each barricade increases the distance of the consciousness from the second-stage "self".

This raising of barricades is a continuous process depending upon the experiences of an individual. In many cases, a point is reached when self-hatred and desire-to-die become unbearable. At such a stage, the collection of these "defences" provides a spring-board for performing the metamorphosis in search of life and complete self-security.

Here lie all roots of secondary alienation[23] of the civilised man. The degree of self-disliking and the degree of the intensity of the desire-to-die, determine his degree of metamorphosis, and also as to how much contact he would maintain with that "hated-self". That decides the degree of his alienation. The completely alienated is one who has broken all contact with that hated "self-image."[24]

No other meaning of "alienation" *is* correct. Marx and many other sociologists give different interpretations of alienation. They are indeed based upon defective understanding.

Important Note

The portion from **D** to **I** represents the Unconscious as understood by Freud. It must be noted that the intensity of the desire to die determines the intensity and degree of metamorphosis. And this degree of metamorphosis determines the intensity of the mental trouble, whether one is neurotic, or one is suffering from psychotic trends, or one has gone to the stage of paranoia or even classical paranoia which, many western psychologists feel, becomes completely incurable.

Collective Unconscious of Past Births

There is no difference of opinion with the idea of 'Unconscious' as given by Freud. However, I find that this is an 'Unconscious' of this birth only. There also exists at this very stage but at a more subtle level something which I would describe as the "Collective Unconscious of Past Births".

This at once introduces a very controversial issue of "rebirth", in the whole theory of Unconscious. However, this is one of the most fundamental points which provides extension to the concept of Unconscious.

The idea of rebirth has been a controversial point for all those who have been trying to understand this idea at the intellectual and

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[23] It should be obvious that going away from spiritual universality or first-stage "self" represents primary alienation and going away from animal universality or second-stage "self" represents secondary alienation. Modern psychologists only refer to secondary alienation when they talk of alienation.

[24] Metamorphosis, in process, also means a quick-shifting from the pleasurable but condemned sensations to something else. In meditation, I feel, these pleasurable sensations take place at the lower tip of the back-bone (at the base of the spine) when "prana", the vital cosmic force tries to enter a yogic nerve known as *Sushumna*. (In psycho-analysis, the sensations are mistakenly described as rectum sensations). In complete demetamorphosis, we have to go to those pleasurable sensations wilfully. One day that leads to the arousal of *Kundalini*.

so called scientific level. However, for those who understand this idea at the 'spiritual experience' level, it has no controversy about it. It is as true as the existence of Cosmic Consciousness (*Shiva*) or individual consciousness (*jiva*) itself.

The question arises : Why rebirth takes place ?

It has been stated that the individual consciousness (*jiva*) which is a part of the Cosmic Consciousness (*Shiva*), loses its touch with the Cosmic Consciousness slowly and steadily while living in the organism of an infant, and starts getting surrounded by the sense-mind which represents mere incorporations of the social and material objects on the one hand and thoughts, attitudes, desires and images connected with them on the other hand. To take an analogy, the individual consciousness (*jiva*) is just like a drop of water coming out of the ocean and getting surrounded by a vast heap of sand and stone. It is the constant desire of that drop of water to escape that surrounding of sand and stone, and to return back into the ocean to realise itself. Similarly, it is the constant desire of the individual consciousness (*jiva*) to return back to the Cosmic Consciousness (*Shiva*) to realise itself, and its limitlessness. How can it be done ? It can be done only if it frees itself from the total sense-mind (sand and stones) with which it is attached and surrounded.

This sense-mind is the greatest enslaving instrument. It has numerous items in it. The most important items are desires and actions and their fruits. As long as there are desires and actions, and one has not "eaten their fruit", one is bound to be a victim of sense-mind. The individual consciousness (*jiva*) cannot be free from them.

As the desires and actions connected with them, mostly relate to flesh-need, object-need and such other needs, they cannot be fulfilled without a body. Thus, physical body becomes essential.

It is a common observation that the desires, and tendencies to do actions according to those desires, are seldom finished in "this life" of a person. The physical body gets perished—it means that the air goes to its source, the water goes to its source, and the dust goes to its source. But where will the indestructible individual consciousness (*jiva*) go ? It cannot go to its source, that is, the Cosmic Consciousness (*Shiva*) simply because it is not free from desires and actions. Not only this, it has to reap the fruit of actions already done.

Thus, it enters another body—human or of any other kind, to fulfil those desires and reap the fruit of its past actions. As long as it does not get completely free from all desires, (which means actions are totally stopped) it is bound to remain in a cycle of "rebirth and re-death."[25]

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[25] In figure-5, it finds no place. It is shown in the figure as if the consciousness is entering a body for the first time. That has been done purposely because that facilitates understanding. However, when this residue of past births is attached with the consciousness, it does not directly come from the Supreme Consciousness to enter the body. It may indeed be present in the environment in an invisible form.

Certain children do recall their past births purely because of this phenomenon. Certain strange dreams of beauty, compulsive cravings or of certain unknown saints cannot be analysed on the basis of the unconscious material of this life. They also represent some elements of past births.

Please also refer to Volume-II on Psycho-analysis and Meditation titled *Third Eye and Kundalini* for a better understanding of the phenomenon of past births.

It is merely a theory of cause and effect, or the *Karma theory*. As long as the cause is not finished, its effect is bound to be there. The desire is a cause in itself. It is connected with body. To have its effect, a body will have to be recreated. This is the basis of rebirth.

The phenomenon of "rebirth" is very basic to this whole theory. While reaching higher stages of evolution in meditation, one would clearly see certain realities of past births. After the opening of Third Eye many items related to past births can be seen very vividly. However, as this thing cannot be comprehended much at the ego level, I would suggest to the readers not to bother much about it and after understanding the whole theoretical portion of this book intellectually, they should practise the art of psycho-analytical meditation as explained in subsequent portion. One day these truths will dawn on them automatically.

The residue (unfinished desires and *karmas*) of one or more past births clings to the consciousness. It becomes the most deeply repressed in the present birth. This is what I would describe the 'Collective Unconscious of Past Births.'

To the Unconscious of this birth add the "Collective Unconscious of Past Births". *The Unconscious of this birth and the Collective Unconscious of Past Births put together represent what we call the Second Stage "Self", in this theory.* In mathematical language we can say that: Second-stage Self=Unconscious of this birth+Collective Unconscious of Past Births.

In the process of evolution through psycho-analysis and meditation we have to take freedom first from the Unconscious of this birth and then from the Collective Unconscious of Past Births[26]. A complete freedom from both alone is the real goal; it alone represents the final merger of individual consciousness (*jiva*) into Cosmic Consciousness (*Shiva*) or the individual soul with God. It alone frees us from the cycle of birth and death, and this freedom alone represents the final word in spiritual liberation.

J. After performing the metamorphosis, the child becomes a new man. His consciousness lives in the new "self-image". He strives to maintain that image at all costs. For this he lives in the 'world of becoming' by developing many drives to become superior. If he was inferior at the second-stage, he wants to become superior. If he was dependent, he wants to become independent. If he was dirty, he wants to become clean and handsome. If he was a receiver, he wants to become a giver, so on and so forth. These are known as ego-drives in psycho-analysis. To be sure, all these 'drives of becoming' look to provide self-security both to the physical body and the ideas of ego-self. The individual sees certain figures in the society—living or dead, through actual physical contact or literature or cinema or verbal stories in the family, and starts identifying himself more and more with them. Their lives provide him his goals and his consciousness lives in them. All kinds of identifications are made. They may be moral, social, material or intellectual. The greater the pain,

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[26] This Collective Unconscious, which determines many trends in an individual's life right from the beginning (and we often call them as inborn tendencies or faculties) is beyond the reach of free associations, and hence of modern psycho-analysis. This Unconscious can be broken only by meditation and that too especially by *Kundalini* in most of the cases. It is only after this that one (the *jiva*) is totally liberated and it merges into Cosmic Consciousness (*Shiva*). Thus, *Kundalini* arousal is a must in all processes of spiritual liberation.

humiliation and rejection, as also more the fears and death-wishes (for self and others), greater are bound to be the identifications. What we call ego-clashing in psycho-analysis is precisely due to these fears and identifications. All the great men of the world (in the material and social sense) were often victims of self-hatred, desire-to-die, and the consequent ego-drives. We must know that there is no correlation between greatness and happiness. If we have some such illusion, we must drop it. The greatest men in the world might indeed have been the most unhappy persons at heart.

At this J, one becomes what we will describe as the *'Third-Stage Self'*. This is the "self" which is generally born as a protest against inferiority, around which Adler's ideas about personality revolve. At this point, the individual starts developing delusions also. If he is inferior, he feels great and projects his inferiority on others and calls them inferior. If he is passive, he develops the delusion of being very active and calls others as passive. If he is helpless and weak, he develops the delusion of power and calls others as weak. If he is dirty, he develops the delusion of handsomeness and calls others as dirty!

There is a simple thing to understand and it must be understood clearly. All human beings develop ego-drives to become "something" as also desires to convince others that they have become something. The intensity of these drives depends on the experiences at the second-stage, as also on the intensity of self-hatred created at that stage. This desire to tell others that we have become "something", is often the basis of the social personality and is one of the last desires which one leaves in meditation. Once this desire is left, one enjoys a lot of feeling of liberation. The conflict between "I am" and "I will be" comes to an end, and it is settled in favour of "I am". One rises above praise and blame both. This is a sure sign in meditation that one has reached a particular stage and is quite fit to progress further on the path of complete spiritual liberation.

Compulsions and Drives

There is one more thing which needs emphasis. Each man develops these drives. But there is a distinction between the nature of individuals and their drives. Certain individuals may have ego-drives but there is not much psychic compulsion for them to stick to them at all costs. They are relaxed and they can feel satisfied even in the failure of their ego-drives. The reaction to failure is not extreme in anyway. But there are certain other individuals who differ from them in the sense that they cannot easily bear the failure of the drive. They have a compulsion to live in those drives in order to remain continuously forgetful of their original painful reality. Their drives alone are known as neurotic drives. As already stated, the difference in individuals vis-a-vis these drives are born out of their experiences at the second-stage "self".

There is a further point which needs to be made here. There is some element of anxiety at the failure of these drives in everyone, only the intensity differs. That is why, each individual is known to have some neurotic elements in him. The present civilisation along with present education introduces more of such drives in the individual. When there are more drives, there are more chances of their frustration. No wonder, the modern civilisation is a neurotic civilisation.

Important Note

This J is described by Freud as the ego. He equates the conscious portion of mind with the ego. However, I would introduce a new concept from the Indian spiritual philosophy which is more comprehensive and in times to come which is likely to be appreciated even by the western psycho-analysts. It is *antahkarna*. In our scheme of understanding, the formation right from **D** to **J** is known as *antahkarna*[27]. This *antahkarna* has four aspects. When it is dominated by the aspects of desires and various *sankalpas* and *vikalpas*, it is known as mind. When it is dominated by pride and ignorance that 'I am the body', it is known as 'ego'. When it is dominated by the aspects of passions, memory, sentiments etc., it is described as *chitta* and when it is dominated by the ability to discriminate between Truth and untruth and draw proper inferences, then it is known as *buddhi*[28].

There is individual consciousness (*jiva*) which becomes a victim of this *antahkarna*, or the cage, and wanders in this cage like a rat without knowing where to go and live permanently in peace (The thick line in the centre of the figure, marked with upward arrows is the *jiva* in this cage of *antahkarna*). This total world is the ego-world or the world of senses and desires. There are thousands of formations effected through senses which the individual consciousness (*jiva*) peeps into. Through meditation all these formations can be transcended and the gates of senses can be closed. Then the consciousness remains in a state of vacuum. That is a state of thoughtlessness, imagelessness and complete silence. At that moment, the gate to God or Cosmic Consciousness (*Shiva*) opens which puts the individual consciousness (*jiva*) in contact with the Cosmic Consciousness (*Shiva* or God) which is its source and goal. This contact is the real yoga. It fulfils the eternal search of *jiva* and provides it with stability and bliss. When Lord Jesus Christ puts the idea that when the gates of all the senses are closed then one gate will open, he tells us about this gate. It is something which we can experience.

K. K represents the direction of ignorance and unhappiness. It also represents the direction of the ego-drives endlessly. This is true not only about individuals but also about communities and nations as also about the whole world. The civilised man and civilised world consider

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[27]In the Indian spiritual thought, it is often said about a person suffering from nervous breakdown that his *antahkarna* has got broken or has turned upside down. It is also asserted that only a Guru (who is a God-realised person, and in fact, is considered to be *Shiva* Himself), alone can repair this broken *antahkarna*. Readers will realise it while reading this book, and more so, while reading the second Volume on Psycho-analysis and Meditation titled *Third Eye and Kundalini*, that this is an absolutely true statement. No one else except a Guru can reconstruct the *antahkarna* right upto the source.

[28]It will be interesting to note that the English equivalent of *Buddhi* is intellect. Intellect should work in the light of consciousness or *atma* or truth and should be able to immediately discriminate between truth and untruth (all visible realities and the desires connected with them are untrue) and tell the *jiva* to discard untruth and stick to truth. This alone can bring peace, happiness and liberation. However, the modern intellect, instead of working in the light of Truth, and becoming an instrument of discrimination between truth and untruth, works in the light of ego and desires of an individual. It is being used on a large scale to justify one's egoistic actions and mental desires. No wonder, instead of becoming an instrument of providing peace and stability to the Individual, it is becoming an instrument for their destruction and instability.

this direction as the direction of progress and achievement. But this has often proved to be the direction of unhappiness. Each individual, each generation and each nation feel every time that they are passing through a period of transition, and after some time they will 'progress' to a point of certain happiness and stability. This delusion has worked throughout the ages, but the point of that stability and happiness has never been reached.

L. L represents the endlessness of ego-drives and this 'process of becoming'. There is no end to it. There are no final goals here. The individual sees the whole world and enters into new identifications and new ego-goals. If someone goes to the moon, he wants to go to the moon, and if someone achieves an international distinction, he wants to achieve that distinction. But at every stage of achievement, the man feels, "What then?" His thirst is not quenched, and he gets frustrated again and again and engages himself more feverishly in further achievements and gets perished. All his goals are temporary and spurious as he does not reach anywhere. After reaching each goal, he feels consuming emptiness and the futility of that goal. He looks to be progressing. But all this progress is spurious because it does not bring him into touch with happiness and bliss, which alone is his search and true goal. In western psychology some people have tried to give formulae where they try to correlate happiness with achievement. They are all false. There is no correlation of permanent nature between achievement and happiness.[20]

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[20] *Three Popular Philosophies:*

It should be obvious from figure-5 that in this world, there can be only three kinds of philosophies which will remain popular, and they will be philosophies which are based on the three needs of the organism at point B in figure-5. Any philosophy based on hunger as the central point will be quite popular. If it also supports some of the animal reactions of second-stage "self", its popularity will further increase. Marxism will always have great appeal as the central point in this philosophy is "hunger", and it also supports jealousy, violence and other reactions against those who try to frustrate that hunger. Similarly, any philosophy or ideology which talks of security and also gives sanctity to certain desires of second-stage, as well as promises to fulfil certain drives of ego (superiority etc.) will also become popular. All nationalistic ideologies thrive on this need, as also on desires to take revenge for those humiliations which were heaped on people as children. They, in fact, promise to improve the hated "self-image" of the second-stage. Nazism, etc., could become popular because of these factors.

The second kind of philosophy which becomes popular is that which promises to serve the emotional needs of security, hunger and physical love through the contact of a love-object (mother like object) and provides adequate freedom for the expression of 'libidinal desires' without guilt. Freud's ideas will continue to be popular as they hold a promise of reducing the suffering of mankind, although partially, and also upholding the desires of second-stage "self"—that is of flesh and sex.

However, the philosophy which promises full bliss and complete freedom from suffering would remain the most popular and eternal philosophy. This is so as it promises to fulfil the spiritual need of the indestructible consciousness in man. This philosophy is not religion of rituals, it is a religion of practice. The yogic-meditational thought and practice thrive on these bases. No wonder, yoga and meditation are bound to remain eternally popular.

It may be incidentally mentioned that the first two kinds of philosophies are destructible as they are connected with the destructible part of organism. The last philosophy is indestructible, because it belongs to the indestructible consciousness. The first two philosophies develop by pain and logical thought. The last develops by joy and witnessing.

Three Stages of 'Self' and Ignorance

Thus, there are three stages of "self"—the first-stage "self", the second-stage "self" and the third-stage "self". Correspondingly, there are three "I's" in a person. His first "I" is the pure "self", it represents the eternal indestructible reality of the consciousness. It is based upon the soul-principle, and reflects the stage of spiritual universality. This is the seer-self, or the witnessing-self. When in bondage it is a reflection of God (*jiva*) but when liberated it is God itself. It has no birth and no death.

The second "I" relates to the stage of animal universality when one is merely sexy, greedy, jealous, angry, etc. It is the "self" created by deep-rooted psychic faults (generally described as instincts in modern psychology) which enslave the pure-self or first-stage "self".

The third "I" is the "I" of drives of becoming, which one normally feels to be while living in a society. It represents the most obvious and yet most superficial "I" of man. The human frame of flesh and bones, some drives of becoming and certain such items as name, form, title and status in society constitute this "I". Most of the work in the visible world goes on the basis of this "I".

While the first-stage self is the witness self, the second-stage self and third-stage self are the witnessed 'selves'.

The journey of the individual consciousness (*jiva*) from the first-stage to the second-stage and then from the second-stage to the third-stage and then further in that direction, represents the cosmic ignorance. It goes away and away from what it searches, and yet it has a feeling that it is going towards its goal! What else is it if not stark ignorance? This ignorance is caused by many illusions, delusions, desires, pains, etc. As already stated, this total formation from **D** to **J** is known as *antahkarna*. This is the total house in which the individual consciousness (*jiva*) dwells out of ignorance. Or we can say, the consciousness, because of the cosmic ignorance, becomes a victim of this cage like house forgetting completely its original house of cosmic bliss, that is, the home of Cosmic Consciousness (*Shiva*).

Thus, it appears to me, that Freud confused ego with third-stage "self". His concept of ego, to my mind, simply means that part of mind which is immediately in touch with consciousness or awareness. For me, ego is an aspect of *antahkarna* where the individual consciousness (*jiva*) calls itself as the body and feelings of pride dominate it. Ego generally originates from pain, and is the source of all pain afterwards. Pain represents both cause and effect of ego. The individual consciousness (*jiva*) gets lost into it. It has to be extricated and freed from ego, as also from the entire *antahkarna*, that is, (*i*) conscious part of mind (*ii*) Unconscious part of this birth, and (*iii*) the Collective Unconscious of Past Births. Only this extricated and liberated individual consciousness (*jiva*) becomes the first-stage "self", which is nothing but Cosmic Consciousness (*Shiva*).

Our example

Now let us try to see ourselves and understand ourselves as we are today from this figure-5. This is very important in order to understand things further. Let us start from A on the one hand and from our pre-birth imaginations on the other hand. We close our eyes and imagine.

At one time we did not exist. There existed only Cosmic Consciousness. A spark of it entered into us when we took physical birth. It associated itself with the physical body. That became our individual consciousness (*Jiva*). There were three needs which we had at that moment. Out of these three needs, two were purely physical needs, that is, need of fulfilling physical hunger and need of security for the organism. The third need was spiritual. Our individual consciousness (*Jiva*) wanted to merge back into its source, that is, the Cosmic Consciousness (*Shiva*) to get bliss and become the part of the Cosmic Consciousness (*Shiva*) Himself. Soon we, as a new born baby, turned our face towards the material and social world. Our senses started working and through them the picture of the social-material world started entering into our nervous system. Our sense-mind started developing. It started developing mostly around matter, and thoughts connected with it. We felt hunger. We wanted the breasts of the mother. The contact with the mother gave us security and fulfilled our hunger. It also gave us a sense of bliss because of our merger with someone else. However, occasionally this contact was denied to us. We became angry when it was denied to us. We did not tolerate that it should be denied to us or someone else should get it. We became jealous. We became greedy. We wanted permanent possession of the mother. We were receivers, we were dependent, we were helpless and inadequate. Often, we were hugged, kissed, and given love. That gave us happiness. But quite often, when our demands increased, we were rejected and ignored. We were also deprived of many things. We faced some punishment and even its pain. We were often denied freedom through various kinds of indoctrination, including the toilet habits.

Each denial, each rejection and each punishment created pain in us. We got angry. Anger was a device for us to stop 'denial' and its pain. But we did not succeed through this method. We still faced denials and consequent pain. This pain propped up thinking in us. It propped up imaginations and ideas in us. Ideas, thoughts and imaginations are not a very valuable thing as society generally believes them to be. They mostly originate in pain. They have the purpose to fight out pain and again bring pleasure but they seldom succeed.

The denial and punishment resulted in pain and anger. This resulted in pride which strengthened our ego "I". We formed new ideas and imaginations. We tried our new ideas and imaginations to get rid of pain. However, for the world around us in our childhood, these were funny ideas. They laughed at them, and occasionally punished us further. These are social reactions at E, in figure-5. They forced us to repress some of our ideas and desires etc. Thus they suppressed a lot of our psychic energy by not allowing it a free play.

These reactions from the society created a number of fears in us. All negative reactions created "insecurity". To get security, we felt fear of many other things. Today we have a fear that our desires may be recognised. We have a fear to express our anger, our jealousy, our sex desires, our contact need with the love-object, our greed, our lust etc. We have a fear to walk naked, we have a fear to be recognised as voyeurists. We have numerous fears; and we do not know them, although all of them are incorporated in us and we become a victim of anxiety because of them.

etc. This face-III was responsible for giving us a feeling of self-disliking, self-hatred, self-death, as it ignored us, punished us, and ridiculed us, if denied us the fulfilment of our many desires.

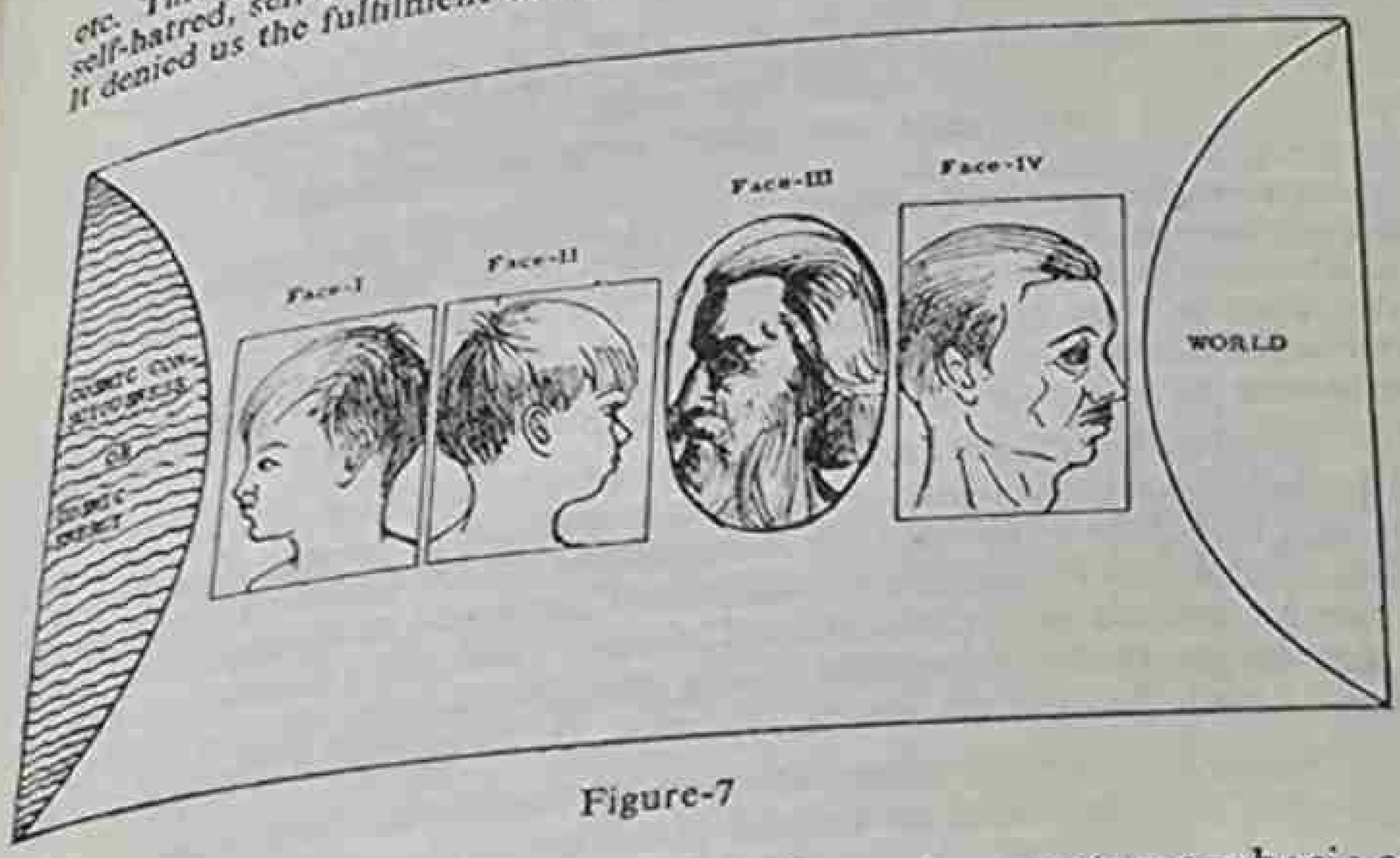

Figure-7

Because of these feelings, we performed a metamorphosis and became Face-IV in order to live in the society with respect and face the world adequately. This Face-IV is our present face now with which we walk in the society and feel worthy ! With this face we face the world. But let us be sure, the other three faces are intact in us, although we may not know it.

What are we today ? Let us understand figure-5 and figure-7 clearly. We are a bundle of drives of becoming only. We want to become superior in the society in whichever field we are working. We want to have power, whether physical, economic, or political. We want to be the centre of attraction in whichever group we live. We want that others should be dependent on us ; we should be the giver. We want to be independent. We want to be called wise, handsome, graceful and all that. If some of these things are not fulfilled in practice, we try to fulfil them in fantasies, sometimes imagining that we have become the President of our country, or we have won an International Prize, or we have married the most beautiful woman in the world, or that we have attracted lakhs of people in our remarkable speech, or we have constructed the finest building in the town to live in. This is then our present picture, and this is then what we think we are today, that is, 'somebody' in the society. Our consciousness (*jiva*) lives mostly in this part ; it associates itself mostly with this face. With this face, we see towards the world (J in figure-5 and the portion shown on the extreme right in figure-7). We want to go forward and forward, without looking within ourselves and examining ourselves. That makes us progressive, modern, and forward looking. We indeed look down upon those who do not follow this direction. But we are more unhappy today and we will be still more unhappy tomorrow as this is the direction of unhappiness as represented by K in figure-5.

These fears created feelings of wrongness in us. They created guilt in us. That still continues in us today. To see the naked mother is wrong. To sleep with the mother and play with her breasts is wrong. We feel that showing jealousy, anger or greed is wrong. We feel that walking naked is wrong, telling lies is wrong, so on and so forth. If we, for a moment, feel that they are right, they cause anxiety, as the original fear of being punished starts working in our second-stage "self". We immediately avoid it from mind, by feeling bad about these desires and repress them. Thus, we should be clear, that most of our guilt is born out of fear of insecurity which gives birth to other fears.

These fears and guilt etc., created confusion in us. We were unable to understand why the same father loved us once and punished us the second time. Why the same mother appreciated us once and condemned us the second time. There are numerous such incidents in childhood which create confusion.

This confusion propped up further thinking in us. It developed certain understandings and convictions in us. For example, we felt, that since we were dirty, we were rejected. We understood that as we were inferior, we were hated. We realised that as we were dependent, we were humiliated. These understandings became unconscious convictions in us. Even today we unconsciously feel that as long as we remain 'that', our pain will never go, and we will never enter the state of bliss. The G in figure-5 represents those understandings in us.

Those understandings created in us tremendous pain and weeping. This was our "self-image" as children. We wanted to get pleasure but it was all painful to look at this image. We hated this image. We wanted to kill this image. That means, at that stage, we suffered from intense feeling of self-disliking, self-hatred and even bad a "desire-to-die". There can be some difference of degree in hating this "self-image" among individuals but this stage definitely comes in everybody's life, and so it came in our life also.

Thoughts and imaginations got further propped up in us. This feeling of self-disliking was horrible. We wanted to live also. Our imaginations (in the interest of self-security and the wish to live) played a trick with us. We performed a minor or major metamorphosis in ourselves and by identifying ourselves with great figures and their achievements, we became something else in fantasies. We developed a new face with the drives of becoming in order to feel worthy and live with respect in the society and face the world. This is the face of being "something", and it is represented in figure-5 at J. Let us keep figure-5 in our mind, and then also see figure-7 to understand our present position more clearly.

Let us start from left. The ocean of spiritual energy is represented at the left. That represents both Cosmic Energy (*Shakti*) and the Cosmic Consciousness (*Shiva*). In Face-I, at birth, our individual consciousness, (*Jiva*) still faces the Cosmic Consciousness (*Shiva*). It is still the first-stage "self". But soon we turn our face towards the social and material world. That is Face-II in the figure. Face-III in the figure represents the face of the social and material world (mostly our family as that is the world of the infant) which we faced in that period. This face of the world at that stage and in the childhood was responsible for giving us pain, thoughts, imaginations, pride, ego, fears, doubts, convictions,

drives rather than by the consciousness. Thus, it becomes the third portion where spiritual energy does not remain so spiritual and tends to turn into emotional energy.

The above mentioned three points should make it clear how a part of spiritual energy gets associated with desires and wishes etc., and then how it gets converted into emotional energy. It should be further clear how it gets distributed into three portions as explained above. Now let us see two further points.

4. It is true that the energy which goes at the command of the desires, wishes and reactions in infancy and childhood is attached with those desires and wishes and is known as emotional energy. However, certain drives at the third-stage "self" are nothing but a "concealed-method" of fulfilling the same desires and wishes. Thus, a drive for achieving great things in the society may be a "concealed-method" to fulfil the wish to get love and belongingness. Naturally, the third-stage drives can quite often utilise a part of the emotional energy attached with the desires and wishes of the infancy and childhood, or of the second-stage "self". For example, the drive to finish some work quickly and feverishly may be utilising, although in a concealed way, some energy attached with the desire to hate or even murder![30]

If a particular drive at the third-stage "self" is quite strong, it may indeed utilise more of the emotional energy connected with a desire. However, it must be understood clearly that when the original desire gets activated and wants to fulfil itself, it will take back all the energy attached with it from the possession of drives. For example, if the real desire of love and contact gets activated, it will take back its energy given momentarily to the achievement-drive as this energy is the property of the desire and not of the drive.

5. The next major point to be understood in this context is that the consciousness often associates itself with the third-stage "self", as it is its "self-image". It does not want to go to the second-stage "self". It means, it is the effort of the consciousness to continue to fulfil the drives rather than the desires. Of course, desires are indirectly fulfilled through the fulfilment of drives, but there is no direct recognition of that.

The five major points discussed above show us how a personality can stand stable. It can stand stable in the following three cases only :

Firstly, it will stand stable if the energy is well utilised by the three portions as mentioned above. This means that the punishing super-ego utilises its energy well enough in order to keep the original desires concealed. Moreover, the drives of the third-stage "self" not only use the part of their energy well, but also use a large part of the energy which is at the command of the desires and wishes of the infancy and childhood. Such a personality will look stable and look progressive in the society, although the roots of the stability may not remain very firm for all times to come.

Secondly, the personality will stand stable if the individual consciousness (*Jiva*) associates itself with the desires and wishes of the in-

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[30]The work-therapy, which is stressed so much in modern psychiatry, has its roots here, although psychiatrists seldom understand it.

fancy and childhood without any guilt. This means that those persons who do not have a strong punishing super-ego, and who do not feel guilty about their own carnal desires and wishes, will have stability in their personalities.

The second type of personality may not suffer any nervous disorders. It is the first type of personality which often suffers nervous disorders.

However, the most stable personality would be one which, through some method, can bring the total energy at the command of its consciousness. This means that the person must undergo a process by which he can consciously detach all the energy from id desires, the super-ego and 'drives of becoming'. Such a personality alone achieves what is described as a state of stillness, or a state of unshakable silence or what is known as *samadhi*. Such a personality lives at the first-stage "self" and is as good as Cosmic Consciousness (*Shiva*) on whose command the *Shakti* works.

How Disorders Take Place ?

In case of first type of personalities, as is obvious, the drives are strong, and it is the wish of the personality to continue to fulfil those drives in order to live with an accepted "self-image". Under the influence of the super-ego, it does not wish or dare to associate itself with those desires and wishes which are born early.

However, the desires and wishes of the second stage "self" are more strong and when they get activated, they take back their energy from the 'drives of becoming.' That means that the individual consciousness (*jiva*) cannot hold back this energy at will to be utilised by drives.

This often happens in the following two cases :

(*a*) If the object of desire fulfilment appears from somewhere all of a sudden, the desire with all the energy connected with it erupts immediately throwing off the strangle-hold of super-ego. It also takes back its energy from the drives and with that energy wants its gratification. Most of the cases of "infatuation" take place on this basis. The poor consciousness (*jiva*) becomes helpless. It has no control on that energy and cannot direct this energy in a socially accepted way. It is only the desire which uses this energy for its gratification.

(*b*) The second way in which it happens is when this energy is being utilised by drives, the drives fail. A great failure in drives immediately shows the futility of the drives to the consciousness. In the twinkling of a moment, the energy gets separated from the drives and goes back into the original desires. The phenomenon may be described as "regression". The consciousness again becomes helpless and goes into these desires along with the energy, but without recognising these desires.

However, in both the cases, the punishing super-ego keeps the energy at its command intact. It utilises its energy by bringing it into conflict with the energy of the desires.

It is the individual consciousness (*jiva*) which becomes the victim in between the two conflicting energies—one at the command of the desires, and another at the command of the super-ego. The individual consciousness (*jiva*) is in pain because it has no control on either energy.

This is not our story alone; this is, more or less, the story of every civilised man. This is the story of every group, every community, every nation, and, indeed of the whole world. Each one of us is unhappy.

Section-E

MY IDEA OF NERVOUS DISORDERS

From the foregoing pages it is not difficult to understand the new idea of nervous disorders. The treatment of the structure of mind given in between the lines, the whole description of nervous disorders. However, for the sake of simplicity and more clear understanding, we briefly deal with the idea of nervous disorders as below. The following points are worth mentioning before dealing with the idea itself:

1. The individual consciousness (*jiva*) which remains in the body of an individual after losing its contact with the Cosmic Consciousness (*Shiva*), also brings along with it some part of the Cosmic Energy (*Shakti*) while initially entering the organism. This is known as individual energy or can be termed as individualised libido. Initially, this energy remains, by and large, at the command of the consciousness. As it remains at the command of the consciousness or spirit, it is known as spiritual energy.

However, as the infant interacts in the social and material world, numerous desires, wishes, animal reactions and sensations, etc., originate in him. A good part of this spiritual energy gets attached with them and thus gets converted into "emotional energy". It no longer remains at the command of the individual consciousness (*jiva*). Thus, it should be clear that basically the spiritual energy and emotional energy are not two different things. The only difference between the two is that if the energy is at the command of the consciousness it is spiritual energy. But if it is not at its command, and has gone at the command of desires, ideas, thoughts and instincts, it is emotional energy.

2. As the infant grows in the society, he faces numerous reactions from the society. Many of these reactions create fears, insecurity, feelings of worthlessness and self-hate. These reactions of the society are often incorporated in the personality of the child as secondary "Super-Ego". A part of the energy gets attached with the commands of the super-ego which create such reactions in the child as fears, self-hate, etc. This energy also goes at the command of those reactions and does not remain at the command of the individual consciousness (*jiva*). This also becomes emotional energy. This is the second way in which spiritual energy becomes emotional energy.

3. Now, through a process of partial or complete metamorphosis, the individual develops a new face at the third-stage "self". He develops numerous "drives of becoming". The rest of the energy often gets associated with those drives of becoming. It also goes, by and large, at the command of the drives rather than completely remaining at the command of the consciousness (*jiva*). As the third-stage "self" is normally the portion with which the consciousness (*jiva*) associates itself most and thinks itself to be, we can say, as such, that the consciousness (*jiva*) can use only a part of that energy which is available to it, at the third-stage "self". However, if the drives are more compulsive and neurotic in nature, then the energy is utilised by the compulsive

It does not have so much energy at its command that it can overcome this energy-conflict and also maintain the 'drives of becoming'.

Thus, nervous disorders emerge in individuals. In brief, we can say:

(i) It is the part of the Cosmic Energy or spiritual energy which is at the command of the individual consciousness originally.

(ii) Out of ignorance and the process of growth in the society, this energy gets attached with certain things and gets divided into three portions. The major portion is attached with the desires of the second-stage "self". A little less than this gets attached with the punishing super-ego[31] and a very small part of it remains with the consciousness at the third-stage "self" which it utilises for 'drives of becoming'. However, these 'drives of becoming' also use a part of the emotional energy of the desires and wishes, that is, from the first portion.

The personality remains or looks "stable" as long as the "created-balance" over the years continues.

(iii) As soon as this balance in the three portions of the energy gets disturbed, either through the failure of drives, or through a sudden appearance, of an object which promises the fulfilment of the deeply repressed desires, this "distributive balance" gets disturbed immediately. This leads to nervous disorders.

No Classification of Nervous Disorders

I feel that as the degree of strength of the incorporated super-ego in each individual is different, and also as the degree of metamorphosis is different, each case of nervous disorders is a class by himself, and he has to be seen as such. No doubt, certain broad principles of psycho-therapy and treatment may be applicable, but no two patients can be described as having exactly the same trouble by noticing certain common overt symptoms in them. It is the individual who should be the "centre" of diagnostic attention, observation and treatment, and nothing else.

In case the punishing super-ego is not very strong and the guilt not very deep, then the consequent degree of metamorphosis is also not so great that the person repudiates his second-stage "self" completely. In this case he may experience nervous disorder which simply comes under the broad title of "neurosis". As this phenomenon does happen to a large section of civilised men (indeed no one is completely free from it), the large section of population may be having certain neurotic elements in their personalities.

If, on the other hand, an individual suffers from a strong punishing super-ego and performs a total metamorphosis and repudiates his second-stage "self" completely, he may suffer a nervous disorder which may be described as psychosis. However, I find from my experiences that psychosis, especially paranoia, has certain very deep-rooted causes which are perhaps not known to the modern profession of psychiatry or psycho-analysis. I deal with them as follows :

Classical Nervous Breakdown and Paranoia

The statements given in the foregoing pages about the theory of mind and nervous disorders, it is felt, will be found uniformly

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[31]The reference here is to the secondary super-ego which is always introjected from outside. This is the super-ego of Freud's conception.

correct by all those who experience psycho-analysis and meditation simultaneously and make genuine efforts to understand the working of the mind. However, as stated above, here I also wish to make certain very specific but brief statements regarding classical breakdown, especially paranoia, and also about its complete cure[32].

1. All classical nervous breakdowns take place at the *Brahma-randhra* when the two nerves of *raga* and *dwesha* which firmly cover the *Brahma-randhra*, and on which the entire personality structure of an individual stands, are shaken due to some tragic or other event in life. The two nerves slip from that point quite perceptibly. *Brahma-randhra* is a gate to God. When the two nerves slip from that point, the *Brahma-randhra* opens for a moment.*

2. The dislocation of the two nerves from the *Brahma-randhra* and consequent opening of the *Brahma-randhra* tends to provide a momentary glimpse to the individual consciousness (*jiva*) of its source and goal, that is, Cosmic Consciousness (*Shiva*). It is deeply connected with the most unconscious desire of the individual consciousness (*jiva*) to break the bondage of mind in order to get out of its grip for ever and merge back into Cosmic Consciousness (*Shiva* or God). As the river realises itself by merging into the ocean, this individual consciousness (*jiva*) wants to realise itself by merging into the Cosmic Consciousness (*Shiva*).

3. The individual mind comes into existence on the basis of men and materials, and numerous desires born in relation to them. The event, which becomes the visible cause of the classical breakdown relates either to men or to materials. The suffering due to it is borne by the individual consciousness (*jiva*) because of its bondages in the mind.

4. The dislocation of the two nerves, as stated above, immediately tends to open the *Brahma-randhra*, the gate to Cosmic Consciousness (gate to God or *Shiva*). The moment it happens, the Cosmic Energy (*Kundalini*, or Cosmic Libido, also known as the *Shakti* of Lord *Shiva*), which lies dormant at the base of the spine, gets a glimpse of Her spouse Lord *Shiva* and rushes up towards the *Brahma-randhra* in order to join Him in the *Brahma-randhra* for an eternal union. This means the passage of the Cosmic Energy (*Kundalini*) gets opened up instantly in this kind of classical nervous breakdown.

5. The Cosmic Energy (*Kundalini*) is shaken and its path to Cosmic Consciousness (*Shiva*) is also opened up in this breakdown, but it cannot unite with the Cosmic Consciousness (*Shiva*) because of the state of uncleanliness of the mind of the individual on the one hand and the absence of the grace of Guru/God (Cosmic Consciousness) on the other. It is indeed the wish of the Cosmic Energy (*Kundalini*) to merge into Cosmic Consciousness (*Shiva*) by taking along with it the individual consciousness (*jiva*) also for its merger into Cosmic Consciousness (*Shiva*). But, because of the two factors enumerated above, the merger or union does not take place. The whole case becomes a case of abortive *Kundalini* arousal, and the Cosmic Energy (*Kundalini*), instead of merging

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[32] It may not be easy to understand the statements. The facts on which these statements are made cannot be appreciated adequately at the ego-level. I came to know of these facts only when, through the mercy of my Guru, Bhagwan Sri Sathya Sai Baba, my Third Eye opened and *Kundalini* got activated. To know the entire range of experiences and the facts connected with classical nervous breakdown and its cure right upto the very source, please read the second Volume on psycho-analysis and meditation titled *Third Eye and Kundalini*.

* In certain cases, the Kundalini gets activated first and then the two nerves of Raga and Dwesha get dislocated. That also leads to a classical nervous breakdown.

into its desired goal, flows into the nervous system of the person uncontrollably thus creating all kinds of suffering for the individual consciousness (*jiva*).

6. The two nerves of *raga* and *dwesha* are the basis of the whole ego based on the most fundamental ignorance that 'I am the body' and containing the ideas of 'my', 'mine' and 'me' etc. The moment these two nerves get dislocated, the whole nervous system gets disorganised and the individual consciousness (*jiva* or the I-sense) goes into great disturbance because the individual-I (*jiva*) becomes completely helpless to control the flow of psychic energy into different and conflicting mental channels formed in the nervous system over a number of years. It is wafted into different channels most mercilessly and pathetically.

7. Since the individual consciousness (*jiva*) has also seen, although for a moment only, its goal, that is, the Cosmic Consciousness (*Shiva*), it now completely recognises the futility of the entire mental cage in which it is caught. It indeed wishes to break it in order to get liberated for merger into Cosmic Consciousness. The mental cage also contains the ego-I which feels itself to be the body. Thus, there emerges a deep suicidal tendency. It is because of this 'desire to die and commit suicide' that a severe and incurable depression, often described as paranoid depression, emerges in its wake. It is always accompanied by incurable anxiety and numerous fears.

8. As the path to Cosmic Consciousness (*Shiva*) has got opened once, the knowledge about religion and God automatically gushes out. As the individual consciousness (*jiva*) has seen God, although momentarily, it talks about God and uses many superlative and perfectionist expressions related to the attributes of God. This is quite natural and logical and as such should be quite understandable to everyone. But as the modern psychiatrist and psycho-analyst has no idea of the entire reality, he describes it as a disease and calls it by various descriptions like God-complex or Christ-complex etc.

In such cases, as the Cosmic Energy (*Kundalini*) cannot meet Cosmic Consciousness (*Shiva*) along with individual consciousness (*jiva*) in a proper and integrated way, the knowledge which is expressed about God and religion is not well-integrated and cohesive. No wonder, it looks delusionary to the psychiatrists and psycho-analysts. However, it must be clearly recognised that there are genuine and real bases for that knowledge, and since the case has turned out to be a case of abortive *Kundalini* arousal, the knowledge is given in a confused way. It must also be recognised further that each case of classical nervous breakdown is a case of misfired spirituality and can some day be brought back to normalcy through genuine spiritual search.

9. When the inner religious-spiritual path gets opened up due to the opening of *Brahma-randhra* and arousal of Cosmic Energy (*Kundalini*) in an individual, the individual encounters certain spiritual visions (lights of various hues, gods and goddesses etc., are some of them) and listens to certain cosmic sounds on the inward path as they are the normal phenomena of this path. However, due to monumental ignorance of the modern professionals about these phenomena, these are interpreted as visual and auditory delusions and hallucinations, and are considered as a serious mental disease.

10. If the Cosmic Energy (*Kundalini*), which gets activated in an individual, can find the proper channel and reach the Cosmic Consciousness (*Shiva*) for full merger, it can do wonders for the benefit of mankind through the body of the person in whom it gets activated (for example, the body of Lord Jesus Christ and other godmen). However, if it cannot find its proper goal, it then goes berserk in the nervous system of the person and makes a hell of his life.

11. By no modern method a permanent cure of a classical breakdown can be achieved, as the two nerves of *raga* and *dwesha* cannot, and can never be, put back firmly on the *Brahma-randhra* again to provide a 'firm-I' to the individual. This is precisely so because neither the Cosmic Energy (*Kundalini*) can be made to sleep again in the base of the spine, nor can the individual consciousness (*jiva*) be made to extinguish permanently its desire to meet the Cosmic Consciousness (Lord *Shiva*). There is absolutely no technique with the modern professionals to control the *Kundalini* disturbances.

The Cosmic Energy (*Kundalini*) can only be attracted or controlled by the Cosmic Consciousness (*Shiva*). If a God-realised Guru with three eyes, who indeed represents Cosmic Consciousness (*Shiva*), out of His mercy and compassion, controls the Cosmic Energy (*Kundalini*) (It means that he attracts the entire Cosmic Libido towards Himself) only then the individual-I can finally be liberated in eternal cure of all mental problems and diseases. This often becomes possible when the individual, out of his great suffering and sense of disillusionment with life and world, engages himself in spiritual practices (especially meditation) after getting properly initiated through some God-realised person (Guru).

In this way the activated *Kundalini* controlled by Guru/God, slowly and steadily, cleanses the whole mind (it means consuming the whole cage of nerve-formations of numerous desires etc., at the command of which energy flows into various directions) and heart of the individual from impurities and thus makes the individual consciousness (individual-I or *jiva*) fit for merger into Cosmic Consciousness (*Shiva*).

Thus, a complete cure for classical nervous breakdown means repairing the nervous system right upto the roots, that is, the *Brahma-randhra* and piercing that point by the *Kundalini*. This means in spiritual language the transcending of the whole mind with the help of *Kundalini* which alone can take the individual consciousness (I-sense or *jiva*) upto *Brahma-randhra* and cause its merger with the Cosmic Consciousness (*Shiva*). The death wish will vanish after the realisation of the eternal and imperishable life of the limited-I, that is, the enslaved individual consciousness (*jiva*).

False Theories

Of late, there is an increasing activity regarding the study of the brain and diseases of the mind in certain western countries. New concepts and theories are emerging about disturbances in brain.

One major side of this research relates to the biological and chemical aspects of mind. This aspect is often termed as the "chemistry of brain", and the idea is being circulated fast that nervous disorders can be controlled by effecting suitable changes in "the chemistry of brain."

It has been claimed in recent years[33] that certain instruments and gadgets have been developed which can control some of those chemical changes which create pain and trouble. It has been further claimed that some of these instruments can put the person in that state of mind which certain yogis or Zen Masters claim to have realised.

There cannot be any objection to these researches. However, those who know it through meditation for long years can see the total deceptiveness of such remedies vis-a-vis human suffering. It can be predicted that these instruments cannot and will never become instruments of human happiness, or of any significant cure of mental troubles. There are sound reasons for this statement.

Firstly, what we call to be the chemistry of mind on account of certain disturbances in "energy", may be quite so ostensibly, but in effect, it is not so. The energy disturbances take place due to desires, ideas, thoughts, fears, reactions and other patterns which are inbuilt in the "ego" of man. For example, I am sitting here and I just think of a violent thought about someone who harmed me. What happens? Immediately, I feel disturbance in "energy" in me. So, what we call as "chemistry of brain" is only an effect, and not the cause. All these studies being carried out about the "chemistry of brain" confuse the effect with the cause, and they tend to study the effect as if they are studying the cause. Thus, the research conclusions are bound to be misleading.

As long as those thoughts and desires remain, the energy will remain at their command. The instruments and gadgets cannot lead us to the transcendence of those desires and thoughts. They can, at best, help us in their suppression or dismissal for some moments. Naturally, they cannot deal with the root-cause of the trouble.

Secondly, there is a great danger involved in the application of such instruments and gadgets. A person may become totally dependent on such instruments and may lose his independence further. As all compulsive dependence in the ultimate analysis, creates feelings of helplessness, inadequacy and bondage, and leads to suffering, these instruments will also lead to these suffering, although by providing temporary relief initially.

The main goal of life is not to escape suffering or problems of "chemistry of brain" temporarily. It is indeed to realise the meaning of all this energy and bring it back at the command of the consciousness. This is a realisation of "fullness" of personality in the truest sense. These instruments will create confusion about the goal of life.

In short, it can be said, that as LSD can produce temporary bliss, these instruments may also produce temporary relief and even those states which yogis achieve. But neither LSD nor these instruments make us what we want to become and remain in all awareness at will. These claims may have a tinge of superiority as the persons want to say, "look here, we can achieve all that in a short time through these instruments, what yogis claim to achieve after long years of efforts". However, this superiority is fake and may emerge as a reaction to inferiority.

It is the conscious transcending of the total ego, and bringing the total energy back at the command of the consciousness alone, which

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[33]See *Time* (Weekly) Jan., 1974.

takes us to that stage in complete awakening. It is only this stage which makes us "Complete Masters", where we are not dependent on anything else for a state of bliss.

Section-F

MAIN DIFFERENCES BETWEEN FREUD'S CONCEPT AND MY CONCEPT IN NUTSHELL

On the basis of the discussion carried on till now both about the concept of mind and ideas about nervous disorders, we enumerate below some of the major differences between Freudian thinking and this new thinking as follows :

1. The first major difference relates to the existence of consciousness itself. Freud had no idea of the existence of Cosmic Consciousness (*Shiva*) which is self-caused, and further, that the consciousness in the individual (*jiva*) is a part of that Cosmic Consciousness (*Shiva*). I simply assert on the basis of my experiences that the consciousness in each individual (*jiva*) is the spark of that Cosmic Consciousness (*Shiva*). This consciousness is indestructible. It cannot be destroyed along with the destruction of body or ego.

2. The Cosmic Consciousness (*Shiva*) is present in each individual. It is indeed God. It assumes forms as well as remains formless. It can be described as Primary Super-Ego. It is not introjected from outside as the secondary super-ego (super-ego of Freud's concept) is introjected. The individual consciousness, known as *jiva*, keeps on searching a contact and merger with this Primary Super-Ego or Cosmic Consciousness (*Shiva*) to realise itself. This Cosmic Consciousness (*Shiva*) is the source of individual consciousness (*jiva*) and its goal also. The desire of merger of the individual consciousness (*jiva*) into Cosmic Consciousness (*Shiva*) is the eternal desire, the desire of ages, of each individual.

3. Freud has often spoken of energy in an individual. He refers to it as id energy and libidinal energy. He often states that this energy, perhaps, originates from the desires and wishes (mostly sexual in nature) of the Unconscious, and is nothing but a sum-total of energies of pleasurable urges.

I feel that this energy is the part of the Cosmic Energy (*Shakti*) which, like Cosmic Consciousness (*Shiva*), is also self-existent and self-caused. This Cosmic Energy (*Shakti*) can be described as the Cosmic Libido. It is the source of individual energy or individualised libido.

Some portion of this energy gets detached from the consciousness and gets attached with desires, wishes, animal reactions etc., which are often suppressed and which become the Unconscious. Afterwards it superficially looks that those wishes and id desires in the Unconscious represent the source of energy. But that is untrue. The desires and wishes are destructible, they can be destroyed and transcended. Energy is not destructible. It is permanent.

Thus, in an individual's organism, the consciousness and energy are the two indestructible parts and they respectively originate from Cosmic Consciousness and Cosmic Energy both of which are self-existent and self-caused.

The goal of individual consciousness (*jiva*) is merger into the Cosmic Consciousness (*Shiva*) from which it originated, and the goal of this energy is merger into Cosmic Energy (*Shakti*) of which it is a part. However, before this is achieved, the individual consciousness (*jiva*) has to free itself from all bondages, that is, total *antahkarna*, and the energy has to be detached from all desires, wishes and animal reactions. Both the processes go side by side in meditation or psychoanalytical meditation.

4. Freud had also spoken of "death-instinct". There is nothing like "death-instinct". It is the original desire of the individual consciousness (*jiva*) to merge back into the Cosmic Consciousness which is its source. This desire is the eternal desire of man as it originates from the original experience of complete liberation and bliss. Body and organism are only bondages for the consciousness. Naturally, it wants to leave body. As the common meaning of death is understood in relation to the destruction of physiological or body part of man, this desire may well mean "death-instinct". However, this is not so; it is merely a desire for the highest life.

As one advances in life, the bondage is felt more because of ego rather than body. Then there is a great unconscious desire to eliminate the ego. At this stage, this "death-instinct" turns more against "ego" than against body. However, destruction of "ego" for the individual also implies fundamentally the destruction of body. But, as already stated, both desires merely represent a desire for the highest spiritual life. This desire is fulfilled when the *jiva* pierces the most basic but false idea that "I am the body", and realises some day in meditation that it is not the body or mind but consciousness. It is the real death of ego which occurs right in a living human body and in a state of heightened consciousness. This death can generally take place due to the mercy of Guru/God who immediately holds the *jiva* as his own child and breaks the ego.

5. Freud does not accept the idea of rebirth. But rebirth, or birth after birth, are realities like anything else in the world.

The precise reasons for birth are that the individual consciousness (*jiva*) is surrounded by desires and does certain actions accordingly. It has to take freedom from those desires and reap the fruit of those actions before it can merge into its source, that is, the Cosmic Consciousness (*Shiva*). If this process is not completed in this life, the next birth cannot be stopped. The body of present birth gets destroyed at the time of death, but the individual consciousness (*jiva*) surrounded by these desires and actions wanders away from its source of Cosmic Consciousness (*Shiva*) as it cannot merge into it along with those desires and actions. This individual consciousness (*jiva*) bound by desires etc., becomes the seed body. It enters another human body or any other body to continue its journey towards its source, that is, Cosmic Consciousness, through the process of taking freedom from desires and actions. Rebirth, as such, is essential.

6. The desires and actions, which the consciousness carries along with it, may belong to one or numerous previous births. Because of intervention of time and space, as also the development of a new "ego" while reacting in the social and material world in the present life, the desires and actions of previous births become most unconscious. I have

described it as the 'Collective Unconscious of Past Births'. Freud or other psycho-analysts have no idea of this Unconscious. This Unconscious cannot be probed through free-associations etc. It can be seen by the Third Eye alone. During the *Kundalini* process[34], it automatically comes to the surface and gets transcended.

But the Unconscious of this birth plays its role in nervous disorders. The Unconscious of past births has its own role to play in them.

7. There is considerable difference on the understanding of the term "ego" in psycho-analytical understanding and my understanding. Ego is the conscious portion of mind, according to Freud and others, and this is distinct from the Unconscious portion. I consider that the ego of Freud's concept is that part of mind which is in touch with consciousness or awareness and where the consciousness is surrounded by socially more desirable (or acceptable) ideas and patterns on the one hand and 'drives of becoming' on the other hand.

Freud's concept of Unconscious, to my mind, means that part of the mind where lies the collection of socially condemned desires and hungers etc., from which the consciousness has run away because of fears. For me, ego and consciousness are two realities. Ego represents the individual consciousness (*jiva*) conditioned by the falsehood that it is the body and dominated by the drive of pride. It is only one aspect of *antahkarna*, that is, the sum-total of the cage made up of (*i*) Collective Unconscious of Previous Births, (*ii*) Unconscious of this birth, and (*iii*) ego of Freud's concept.

Ego is the false-I. It is the impure "I". It represents the total area of darkness from which the consciousness has to liberate itself in order to become true-I or pure-I or absolute consciousness (*Shiva*). Only after this it realises its (*i*) illumined nature, (*ii*) limitlessness, (*iii*) complete knowledge, (*iv*) formlessness, and (*v*) total power.

I feel that in this *antahkarna*, of which mind and ego are only two aspects, there are certain areas (as of the third-stage "self") which are more near to consciousness. There are certain areas which are a little away from consciousness and there are certain areas which are far away from consciousness.

The distance between a particular part of the antahkarna and the consciousness is in direct proportion to the intensity of fear, insecurity and consequent guilt regarding that portion.

There are four kinds of items in the mind and ego. Items which have least fear and guilt attached to them, are near to consciousness (ego-portion of Freud's concept). Items which inspire some fear and guilt are a little away from the consciousness (they form the sub-conscious portion of Freud's concept). Items which are far removed away from the consciousness and inspire great fear and 'wish to die' (they form the Unconscious portion of this birth). Lastly, there are items which are completely shut off from the consciousness because of the intervention of a new birth as well as time and space. They represent the Collective Unconscious of Past Births.

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[34]Please refer to Vol-II titled *Third Eye and Kundalini* in order to understand properly.

items in order to realise itself. The consciousness has to take freedom from all these four kinds of

8. Logically, the greatest unconscious goal of an individual is not security or sexual pleasure, as often stated by Freud. It is indeed the merger of individual consciousness (*jiva*) into Cosmic Consciousness (*Shiva*) for unshakable bliss. Pleasure is the common denominator in both. The idea of merger with God and getting great power may initially be due to great inferiority complex and may represent a wish for sexual union as claimed by Freud. This may indeed look to be true in certain schizophrenic cases. But this is not true in the final form and in all cases. The merger of individual consciousness (*jiva*) into Cosmic Consciousness (*Shiva*) is the basic reality. It is the basis of search of mankind.

9. The expression "creating consciousness about something" often used in psycho-analytical literature (it is also used in Marxist literature) is completely wrong. The man living in social and material world is incapable of "creating any consciousness". What he in fact, does when he says that he is creating consciousness in someone about something, is that he conditions the individual consciousness (*jiva*) with certain ideas, perceptions, values, and opinions. Thus, creating consciousness simply means enslaving consciousness. All religions, all ideas of money, all attitudes and opinions, all desires, wishes and likings, which are introjected from outside in the sense-mind, enslave the consciousness. They do not create it, they bind it in chains. They do not enlarge it, they limit it.

Section-G

THE CONCEPT OF BACKWARD JOURNEY IN THE MIND

The complete psychic and spiritual liberation, or what we can describe as a complete cure from nervous disorders, is possible if the consciousness performs a complete backward journey in the mind. It means that it has to travel from the third-stage "self" to the second-stage "self" and then to the original first-stage "self". It has to visualise the first kind of items which are very near to it, then those items which are a little away from it, and then those items which are far away (Unconscious) from it and finally those items which are completely shut off from it (Collective Unconscious of Past Births). This process of visualisation leads to transcendence, freedom, and final merger of the individual consciousness (*jiva*) into the source, that is, Cosmic Consciousness (*Shiva*). In more mundane language, this backward journey upto the source means that we must see, what we are today, what we were yesterday, and what we were day before yesterday and so on and so forth till we reach that stage of almost nothingness when we were born at the time of our first birth. Our mind must get empty. We will have to see all our present drives, our metamorphosis, our understandings and convictions, our fears of self-disliking and self-death, our guilts, and our confusions etc. We will have to face the society of our childhood once again. We will have to see the denials, rejections, and punishments once again. We will have to revisualise and relive our passions, greed, lust and thousands of other desires. We will have to transcend our contact-need and flesh-need, its denial, anger, pain and pride. That is the backward

journey, and after performing that completely, we will again turn our face towards God to live in bliss. This means that the whole world of the senses will be transcended and the gates of the senses would be closed. Then one gate will open. That will be tantamount to turning our face towards God; that state will indeed be a state of bliss. Indeed, when all communications stop, then one communication will start. That will be communion with God.

We are indeed like a pond which has a source of water supply at the centre of the bottom. Unfortunately, we close that source out of ignorance when we turn our face towards the society in infancy. Now from that day onward, we fill that pond continuously with outside water. This water stagnates. We become incapable of changing this water. This is the cause of unhappiness and suffering in us. We will have to remove all this water, so that the pond becomes clean and dry. Nothing which came from outside remains in it; only then we will be able to locate that fountain and source of water which lies at the centre of the bottom. That source will give us eternally fresh water. That source will provide us with eternally constant happiness and bliss.[35]

This is the concept of backward journey in the mind[36]. From my experiences, and from certain readings of Hindu philosophy and Christian philosophy, this idea of backward journey can also be put as the process of breaking the shells and removing covers of ignorance.

See figure-8. There are three concentric circles covering human reality. The outer most circle with black dots is the third-stage "self" It represents individuality, ignorance and alienation. It is the normal position of a social man. The middle circle, with crosses, is the second-stage "self". It represents the animal universality of an individual. It is the instinctive "self". This is marked by less ignorance and less alienation. The inner-most circle is surrounded by light illuminating the face. This is the first-stage "self" and represents spiritual universality of man. It is the stage of knowledge, bliss, light and real "self".

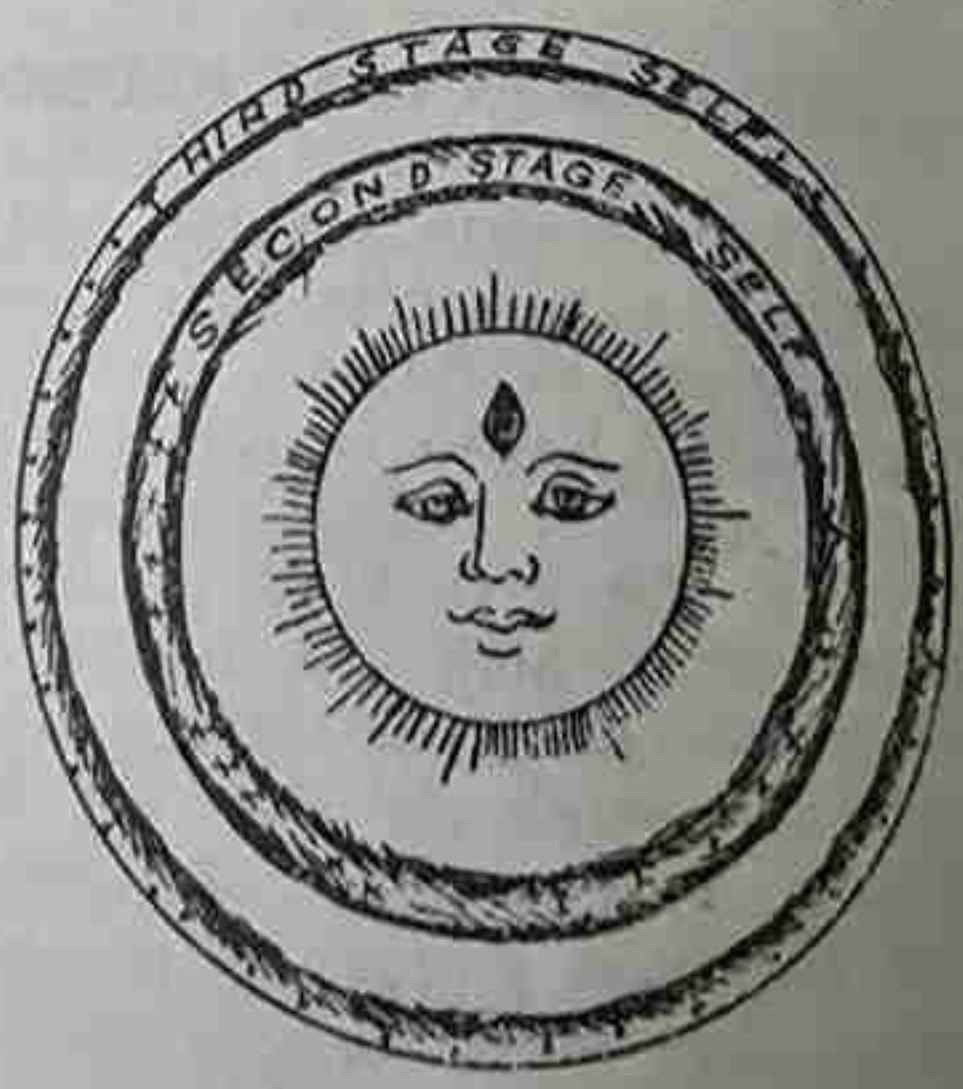

Figure-8.

Breaking the shells of ignorance in the backward journey in the mind means taking freedom from outer circle and middle circle and realising the innermost circle. The goal of

[35] See Parts Two, Three and Four of this book in order to learn the techniques to perform this backward journey.

[36] For greater details of this concept, refer to Chapter-VIII on meditation.

human life is the realisation of this stage only. This stage alone represents transcendental stage."

"The passage from the second-stage "self" to the first-stage "self" is indeed the most difficult operation in psychic and spiritual evolution. One has to break the most basic "mother-contact" and the two nerves of *Raga* and *Dwesha* (roughly of attachment and desire on the one hand and jealousy, hate, aggression and bitterness on the other). On these two basic nerves rests the "ego", the personal limited "self" with the sense of "I-Mine-Me", and of "being a doer". Breaking of these two nerves indeed represents the most basic "nervous break-down" and is full of dangers. This contact can be broken only by Guru/God in meditation, and then the journey from the second-stage "self" towards the first-stage "self" can take place successfully. This journey, it may be made explicit, cannot be performed without Guru's or God's Grace, Will and Help. God and Guru often do it by activating the *Kundalini* (Cosmic Energy) during the last stages of meditation. This Grace is promised by all religions in the final cleansing process provided a person himself has made considerable sincere efforts through meditation and other spiritual practices.

This Volume is the result of those efforts and their analysis. Volume-II depicts the experiences of Grace from God. In Volume-II, details regarding the final stages of journey through *Kundalini* process have been given.

CHAPTER-IV

PSYCHO-ANALYSIS, MEDITATION AND THE CONCEPT OF PSYCHO-ANALYTICAL MEDITATION

In this Chapter, we propose to take up certain main issues related to the twin processes of psycho-analysis and meditation, and also see in detail the major similarities and dissimilarities between the two. We will also try to introduce and develop a new concept of psycho-analytical meditation.

We will discuss the issues under the following main sections of comparative nature :

A. Meaning of psycho-analysis and meditation.
B. Approaches in psycho-analysis and meditation to deal with nervous disorders.
C. Meaning and role of transference in psycho-analysis and in meditation.
D. Resistances and their demolition in psycho-analysis and meditation.
E. Assessment of results in psycho-analysis and meditation.
F. Major similarities and dissimilarities between psycho-analysis and meditation.
G. Respective advantages and dangers in the two processes.
H. The concept of psycho-analytical meditation. The new theory of psycho-analytical meditation.

Section-A

PSYCHO-ANALYSIS AND MEDITATION

In the previous Chapter we noticed how a mind develops certain disorders in it. We also noted the bases of these disorders as given by Freud and other analysts on the one hand, and as understood by me according to this new psycho-analytical-cum-meditational theory on the other hand.

The two theories of mind give their own methods and techniques of curing nervous disorders. The methods are also known by the same terms which are used for theories. They are psycho-analysis and meditation.

In order to proceed further, it is essential to see and understand the two methods in their broad theoretical outlines. We shall discuss this section under the following titles:

1. The meaning of psycho-analysis.
2. The meaning of meditation.
3. Major happenings in meditation.

1. Meaning of Psycho-Analysis

Psycho-analysis,[1] is the name given to the method and theory developed by Freud (mostly), Jung, Adler and many later analysts to understand and probe the mind of the individual to rid it of disorders. The individual consciousness (*jiva*) which dwells at the third-stage (described as ego by Freud) is made to travel back into the second-stage described as Unconscious, and to see it, so that its own area gets enlarged and it gets better command on the Unconscious.

On the surface level, the technique is simple. The patient is made to lie on a comfortable couch so that he can relax. The analyst sits near his head in a manner that the patient cannot see his face while lying straight on the couch. The patient is asked to tell about his problems. The patient is given full freedom to talk about himself in a relaxed and confident way. However, this does not help much. To probe the deeper causes of each event and formation in the patient, the psycho-analyst employs what is known as the technique of free-associations. The technique consists in talking freely on any word, event, or happening which comes to mind or which disturbs the mind. This free-talking is not to be intercepted, as far as possible, by any conscious reasoning from the angles of good and bad.

The technique is good as free-associations, quite often, lead the consciousness to deeply repressed past situations which cause disturbances in the present life of the sufferer. It makes the individual "relive" the experiences connected with those situations. This helps the individual to have greater touch with his second-stage "self" and have a little more command on the emotional energy of that stage which causes mental disturbance through behaviour reactions. Once those situations, and the behaviour patterns developed in those situations, are clearly visualised by the patient, he can also effect some change in his current behaviour which causes disturbance.

While those free-associations many times lead to fruitful insights, they have at least three major limitations. Firstly, they are capable of going only upto a point and not beyond that. Secondly, in many cases, they are not free, correctly speaking. Judgment of the patient often dominates them and, as such, the mind keeps on shifting from one situation to another situation in quick succession. Thirdly, quite often, especially in the case of paranoids, they can be of forward going character, instead of going in the backward direction. They fulfil the 'drives of becoming' by dwelling on the fantasies of becoming. The patients continuously indulge in free fantasies to become the greatest men on earth in the name of free-associations. It must be pointed out that only backward going free-associations can help in uncovering certain conflicts and not the forward going free-associations. There is a fourth limitation also. In many cases, they simply do not work. The sufferer does not communicate much.

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[1]Psycho-analysis, these days, refers to all the techniques of psycho-therapy which take due care of the 'Unconscious'. However, in this work, it generally refers to the ideas and theories which Freud and his followers developed. Here, it may be pointed out that although Jung and Adler started as disciples of Freud, yet they soon broke away from him. However, in certain aspects, their ideas get related more or less with the ideas of Freud.

Another major aspect of psycho-analysis is that the patient transfers his childhood conflicts formed in the family towards the analyst and the analyst's family (here analyst's family includes his other patients also). The patient transfers all his love, hate and anxiety towards that family. This transference gives clues to the analyst about various resistances and formations in the patient and also about various conflicts through which the patient passes. This helps the analyst to give proper interpretations. When this transference is dissolved, and the patient becomes well-adjusted in the analyst's family, and his relationship with the analyst becomes smooth, he is then supposed to be 'cured'. This is a very important aspect of analysis. However, it must be stated that this 'dissolution' is seldom complete. It is only partial. No wonder, psycho-analysis seldom succeeds in providing a complete cure to nervous disorders.

2. Meaning of Meditation

Freud opens the gate of second-stage "self" and encourages us to enter that gate through the technique of free-associations. But he leaves us in that stage without giving us a complete visualisation of that stage. Sometimes, we feel a little more happy, but quite often we can feel a little more confused also. At least one thing is sure to happen. This entry into the second-stage "self" increases our hunger for final goal. But we never reach that final goal as there is no clear idea of that final goal in psycho-analysis. Freud did not know, and so could not show to us that under this second-stage "self" lies the gate of first-stage "self" which alone is our goal.

Meditation is the "Yogic-Technique" to fully perform that function which psycho-analysis does only to the extent of ten per cent or twenty per cent. It alone enables us to open the gate of first-stage "self" by completely visualising and transcending the second-stage "self".

There are different ways of meditation although all are transcendental in nature and serve the same purpose. We have dwelt upon the psycho-analytical meditation and it has been discussed in detail for purpose of practice in Part Two, Chapter-VIII of this book. Here we explain only a few points as has been done in the case of psycho-analysis.

In this method, the individual is made to sit in a relaxed pose on a wooden cot or on the ground but with one or two thick blankets. He is made to feel certain things in imaginations (for example, that he is sitting on the top of the earth and that he belongs to no one and no one belongs to him etc.). He is also required to repeat with the in-going and out-coming breath a certain sentence (collection of basic sounds) known as *mantra* in Indian philosophy. While doing all this, he also tries to concentrate at the mid-point between the two eyebrows which lies at the end (root) of the nose.[2] This practice is repeated each day, preferably two times a day, both in the morning and evening, for about half an hour each time for quite a few years in order to get definite results.

All this does not look very convincing to the ego-logic of a modern man as to why should we do all this. But when a person experiences all

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[2]This refers to only one important technique of meditation. Its details are given in Chapter-VIII. There are numerous other techniques also. It may also be taken note of that I am writing this whole book on the basis of my experiences. They can indeed differ from the experiences of others.

this more and more, he himself knows what this means. This will indeed be found very scientific. I explain only one point from my experience. For example, while doing meditation one feels in imagination that one is sitting at the top of the round earth. Why ? Each one of us remains in our own subjective realities of sense-mind which were incorporated in us in childhood. We cannot see the people around us objectively in relation to their physical and mental actions. We see them through our opinions, judgments, beliefs, so on and so forth, which were incorporated in us in our past. In meditation, may be after five or six years of it, we really reach a stage when we feel that we have come on the top of the earth. Psychologically, it means that we have been, to a considerable extent, freed from our subjective opinions, ideas, judgments and formations etc., which were formed in childhood and which held us in bondage. Now we can see this world and the people residing in it in a new way—in a most objective way without compulsive feelings, criticisms and opinions. Every person will look very ordinary purely in human sense. In fact, we will see that all of them—from the President of a country to a peon—walk on this earth as very ordinary human beings. The ideas of greatness and smallness were all 'conditionings' created in our minds. Any person who wants to impress us by his social and economic achievements will look to be a fool and very ridiculous. For the first time we will have a real glimpse of equality of man walking on this earth. But these are things which have to be experienced. *We do not understand the results of meditation and then practise it. We first practise it and only then understand its results.* In fact, that is realisation; understanding is a very weak word before that.

3. Major Happenings in Meditation

What happens when we do meditation ? Initially, one may feel a little dizzy and confused. One may also experience that one is sitting and walking a little above the ground. One may, with some more experience, feel shivering sensations in the back-bone or in the brain. But one rarely understands the phenomena at the reason-level. May be, after two or three years (it was after 2½ years in my case), the real experiences start with the emergence of consciousness. There are three major stages of the whole experience.[3]

(a) Separation (or Location or Emergence) of Consciousness

This is the first major experience which happens after two or three years of meditation. While concentrating at the root of the nose, that is, the mid-point between the two eye-brows, one immediately experiences almost a pin-prick at the mid-point and sees a very small point of light. Immediately it burns like a small flame of hydrogen gas that burns at the jet-point when high school students perform some experiments in the laboratory while studying the properties of hydrogen gas. I call it as jet-experience in this book.

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[3]For greater details about evolutionary experiences in meditation, kindly refer to Chapter-VIII on meditation, and also Chapter-XV titled, "Towards the the Final Goal."

The experience gives us the first taste of happiness—oh, that is something which we never realised before. See figure-9. Point C represents that small pin-prick. E represents the whole mental formations of man right from his birth. It is the total mind or *antahkarna*. It must be seen that C in this figure has very small area, almost negligible. It is merely a point.

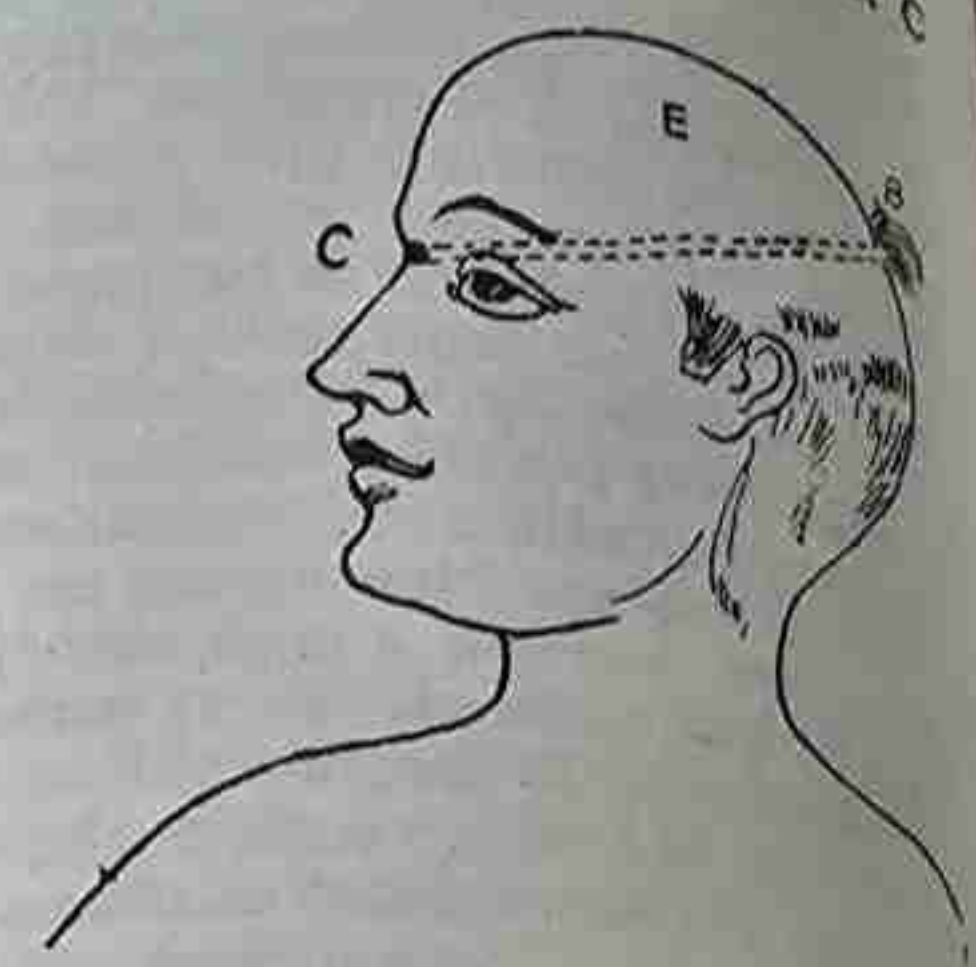

Figure-9

(b) Enlargement of Consciousness

Now with regular meditation, the consciousness gets enlarged day by day. This process of enlargement of the consciousness has two clear aspects. They are : (*i*) probing all the past, (*ii*) transcendence and destruction of total past. The process of meditation exposes the past formations of the mind before the consciousness. We visualise this past getting exposed day after day. Whatever lies in E gets exposed before C slowly and steadily in dreams, in fantasies, in exaggerated reactions, or while sitting in meditation itself. The area of consciousness will increase as more and more past is exposed before the consciousness. This increasing area of consciousness, as shown in figure-10, is known as the enlargement of consciousness.

It may be mentioned here that the exposure of E (ego and mind) before C (consciousness or *jiva*) is psycho-analysis of the finest order. Indian yogis have never taken note of these exposures as they were never well-versed in the western psycho-analysis. All that has gone into the life of a man in the past right from his birth comes to the consciousness. Or we can say that individual consciousness (*jiva*) goes to them, scratches them, sees them, and takes freedom from them. This is part (*ii*) of the process and is known as "transcendence". Desires, wishes, fears, doubts, behaviour patterns, compulsions, situations of conflicts; all get exposed before the consciousness (*jiva*) and get transcended. The

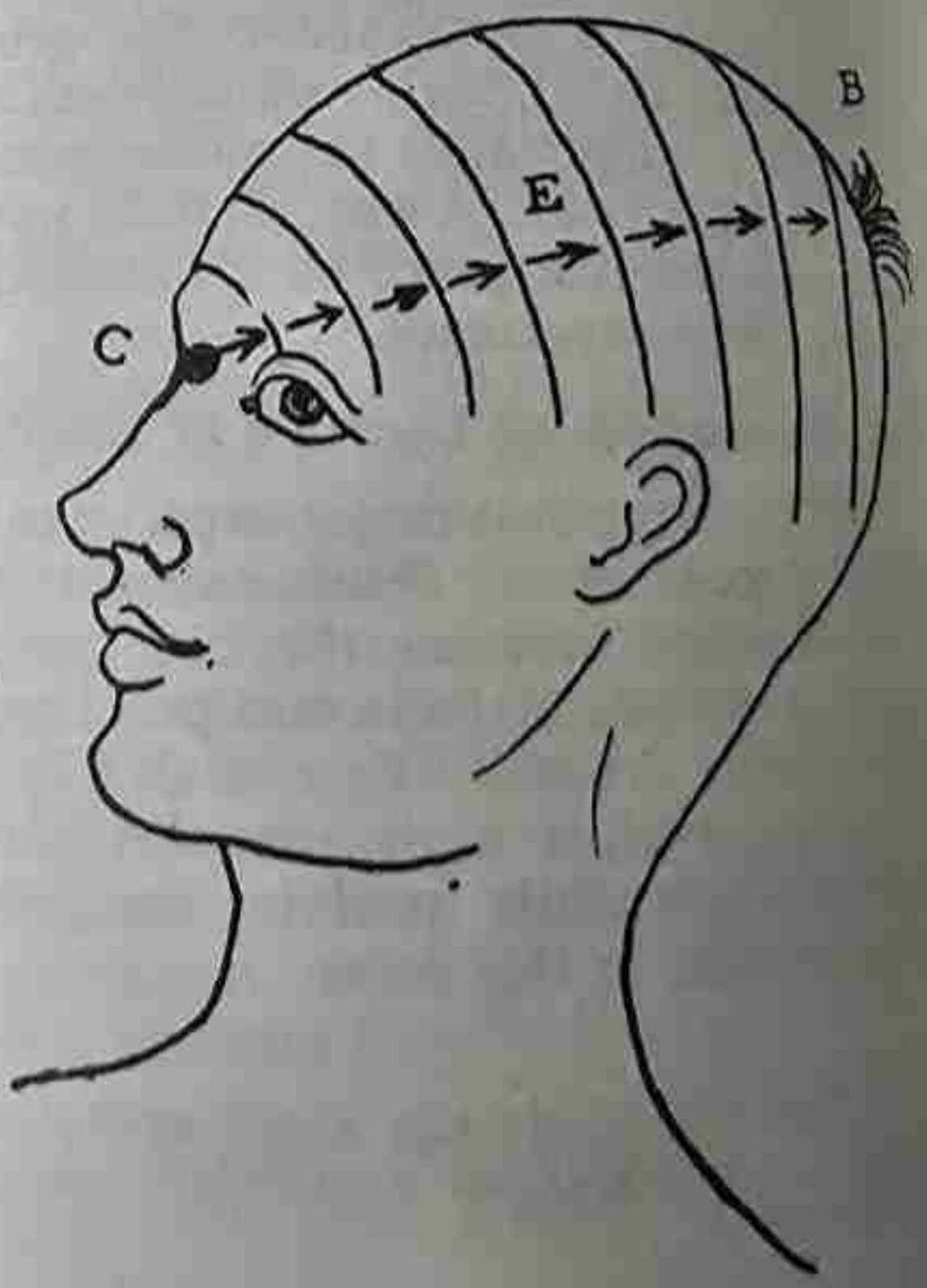

Figure-10

consciousness C, travels[4] through this "Ego" world or mind marked as E triumphantly and marches towards *Brahma-randhra* or Cosmic Consciousness (*Shiva*), as shown by arrows in figure-10. B is its final goal but before it sees everything, it passes through a lot of doubts and fears. A stage of higher evolution comes when one feels that it is sticking to point B in figure-10. Here most deeply repressed material will emerge. When C sticks to this point B for greater spans of time in meditation, it also gets concentrated at the mid-point between the two eye-brows for greater periods. During this experience, one realises that energy is rising upward in the back-bone. At this moment we can concentrate at any object for longer periods. This represents a stage of higher achievement in psycho-analysis and may take about five to ten years.

(c) Merger of Consciousness with Cosmic Consciousness

The third and final stage comes when C sticks permanently to B, a point known as *Brahma-randhra* in Hindu religion. One would be able to concentrate for hours on a particular object. One day, one immediately sees that the object also vanishes and a flood of energy moves forward. Here one feels absolute freedom and absolute happiness.[5] This is the goal of man, the desire of man and the final evolution of man. One does not feel the object-need again. One truly becomes the first-stage "self".

It may be pointed out that this point B is very important. This is the gate to Cosmic Consciousness (*Shiva*) or God. When the child was born, the mother was the first intervening object between the Cosmic Consciousness (*Shiva*) and the individual consciousness (*jiva*). The object blocked the gate known as *Brahma-randhra*. The infant at that time had full concentration at this object. So object-need is transcended very late in meditation.

The object also caused denial and consequent pain. Thus, the first experiences of denial and pain also lie near this gate. In fact, the object and the first experiences of pain (which gives birth to "I") together close the gate to spiritual energy. These two experiences of (*i*) attachment and (*ii*) pain and anger create two paths in the nervous system. These two paths appear as two nerves which cover the *Brahma-randhra*. These two nerves are known as the nerves of *Raga* and *Dwesha*. They shut the door so that the individual consciousness (*jiva*) cannot enter the Cosmic Consciousness (*Shiva*). It is not the object-need or contact-need which is the last need of the individual. His need is to remove both pain and object in order to open the gate of bliss, and merge into Cosmic Consciousness (*Shiva*).

But before this situation comes, there will be certain experiences, which we must understand.

(*i*) We feel a lot of calmness and emptiness in the backbone and brain. Quite often all outside images and thoughts vanish.

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[4]It may look a little strange to say that the consciousness "travels". It may be understood that individual consciousness (*jiva*) (the part of consciousness bound by mental formations assumes the name *jiva*) is nothing but the seer or witness. It looks like travelling in different portions of mental cage when it searches its goal, that is, Cosmic Consciousness (*Shiva*). Even in dreams and fantasies, it roams about in the same cage for the same purpose.

[5]In actual realisation, the *Brahma-randhra*, the gate to God, is pierced and the consciousness tends to come at the mid-point between the two eyes-brows permanently. Quite often, it takes a long period for this process to be finalised. This is the most painful and bewildering stage. It often gets completed through the activation of the *Kundalini* by Guru/God.

(*ii*) Complete surrender takes place both physically and mentally. The desire to revolt, react, retort and hate vanishes.

(*iii*) Occasionally mystic experiences of communication with the Super-natural take place. We make a great realisation that we are nothing but only an instrument to fulfil the Will of God. Indeed, there is a perfect realisation that we are not the doer, we are only a witness to the doings of God. We are mere seers.

(*iv*) Occasional taste of complete self-forgetfulness and bliss is also experienced.

When we finally merge into Cosmic Consciousness (*Shiva*), we enjoy complete bliss, we enjoy perfect calm and tensionlessness, and we enjoy perfect and pure reason. No past experience is strong enough to pull the consciousness back. In fact, we tend to become Cosmic Consciousness (*Shiva*) ourselves.

Section-B

APPROACHES IN PSYCHO-ANALYSIS AND MEDITATION TO DEAL WITH NERVOUS DISORDERS

How do we approach nervous troubles in psycho-analysis and in meditation ? What are the basis for such an approach ? We shall take up these issues in the following two sub-sections :

1. Approach in psycho-analysis.
2. Approach in meditation.

1. Approach in Psycho-analysis

(*a*) Approach to unearth the past on the basis of the present.

(*b*) Approach to deal with the present straightaway.

(a) Unearthing the Past

The main psycho-analytical movement, as launched by Freud and numerous other persons, rests on the very sound belief that whatever an individual is today or does today has its roots, reasons and formations in his past. Unless he sees his past and understands the roots, reasons and formations of his behaviour there, he cannot hope to modify his present behaviour in any significant measure. He generally repeats his behaviour. The phenomenon is described as "repetition-compulsion". It means that an individual is bound to repeat his past behaviour patterns compulsively unless he sees the roots of those patterns in his past and takes freedom from them. These behaviour patterns emerge out of desires and their denial, perceptions, convictions and understandings which are conditioned by fears, insecurity and guilt. This means that each behaviour pattern has to be attacked by the analyst by unearthing the desires and frustrations, perceptions, convictions, and understandings, and also the fears attached with them in the past of the patient.

There are two steps in this approach.

(*i*) Firstly, the analyst accepts the actions of the patient as they are without condemning them. The patient feels that there is a person who does not condemn his actions and thoughts, whether they belong to sex, violence or stealing. Rather, he accepts them with understanding.

(*ii*) Secondly, the analyst tries to locate the roots of the patient's actions in his past through free-associations, and tries to bring those roots to the consciousness of the patient so that he can get rid of them and change his behaviour in a socially more acceptable way.

In this approach, it is essential that the analyst himself must be an analysed person.

(b) Approach to Deal With the Present Straightaway

Another school of thought in the field of psycho-analysis, which is becoming popular, is generally represented by those who follow the existentialist approach in psycho-therapy.

The main stress of this philosophy is that whatever the person is doing 'here and now' must be understood by the analyst in a mature way. The analysts belonging to this school feel that the disturbances in the behaviour of an individual and other phenomena emerge as immediate and spontaneous manifestation to some present outward situation. The interpretation should be based upon practical understanding of the present situations and not on the basis of understanding of the past. This school believes that those manifestations are primary and not secondary which result out of **repetition- compulsion** This is in sharp contrast to Freudian thinking.[6]

In short, while this school accepts numerous Freudian principles of psycho-therapy and other points, it does not accept :

(*i*) the theoretical super-structure given by Freud.

(*ii*) the principle of **'repetition-compulsion'**.

The Freudian approach may stress the need of couch, but this existentialist approach does not.

2. Approach in Meditation

The meditational approach to nervous disorders does not rest on attacking certain symptoms or removing certain symptoms. It is based on the understanding of total personality and its cure, by separating the basic datum, that is, pure "self" from the total personality (ego and mind) of a person.

The approach followed in meditation rests on the understanding that the individual consciousness (*jiva*) has become a victim of numerous animal reactions, desires, wishes, fears, doubts, convictions, patterns, formations and drives etc. This has caused a lot of disturbance in the psychic energy (individualised libido) which has given rise to pain and suffering. Unless the individual consciousness (*jiva*) is extricated from those forces, and the total psychic energy is brought back at its command, it cannot be in peace and happiness.

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[6] *I feel that this existentialist thinking is quite inadequate. This does not explain adequately why different persons should act differently in the same objective situation. I totally subscribe to the Freudian idea of "repetition-compulsion" on the basis of my experience. I accept the view of existentialists that Freudian superstructure is inadequate. However, I feel that whatever Freud has said is based upon truth by and large. There is as yet no other super-structure given by any psychologist, which is an improvement on the Freudian structure. Ultimately, it will be the structure given by yoga and meditation which will be found to be an improvement on it. The existentialist thinking, it appears, tries to ignore the principles of karma theory. This is its main draw back.*

For this purpose, the patient is often taught the technique of concentration at the mid-point between the two eye-brows.[1] The secret of concentration at this point lies in the fact that it represents the sixth centre of consciousness and is the seat of Guru/God in form, who is nothing else but Cosmic Consciousness (*Shiva*). Concentrating at this point means bringing the individual consciousness (*jiva*) in touch with the Cosmic Consciousness (*Shiva*) who is the source and goal of individual consciousness (*jiva*). The process tries to extricate the individual consciousness (*jiva*) from the tentacles of the mind. This process of extrication implies in it the process of bringing the individualised libido (which has gone at the command of conflicting ideas, desires and formations and thus has become the cause of suffering) back at the command of individual consciousness (*jiva*). No doubt, the concentration is often disturbed and the consciousness (*jiva*) often runs towards various pulls and forces of the mind. But the meditational philosophy teaches that those forces (generally represented by desires in relation to men and materials) should be seen and shunned as they are false and cause bondage. One should again and again bring the consciousness back at the mid-point between the two eye-brows. Slowly and steadily, the consciousness will start taking leave from those forces which are the cause of disturbance, thus bringing peace to the person.

The meditational approach to nervous disorders gives due recognition to the "past" of the patient—not only the past of this birth, but the past of previous births also. It lays stress on taking freedom from the past desires, wishes and fears. A process of meditation destroys those desires and fears of the past either by consuming them in fire (*yoga-agni*) or by exposing them before the consciousness.

Section-C
MEANING AND ROLE OF TRANSFERENCE

This is an important section. For the sake of clarity, we shall discuss it under the following sub-sections :

1. Meaning of transference in psycho-analysis.
2. Role of transference in understanding a patient.
3. Meaning of transference in meditation. What is its role in meditation ?
4. Strengths and weaknesses of transference in meditation over transference in psycho-analysis.

1. Meaning of Transference in Psycho-Analysis

In the psycho-analytical theory, there is a very meaningful phenomenon which is described as "transference". The phenomenon rests on "**repetition-compulsion**". It is believed that most of the manifest disturbances in the patient's present life represent some original disturbing events in his childhood which he now repeats compulsively. Whatever relationship the patient has with the analyst and his family is also a

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[1] This is not so with every school of meditation. This concentration is attempted near the heart, known as *anahat*, in other techniques. In *Kundalini* Yoga, the concentration is often attempted at the six *chakras* in the back-bone.

repetition of his original behaviour in the childhood with his own family members.

This means that whatever fears, doubts, behaviour patterns, understandings, convictions etc., he developed in the childhood in relation to his father or mother, he transfers them towards the analyst, and whatever he developed in relation to his siblings etc., he transfers them towards the children or other patients of the analyst. This is described as "Transference".

In a situation of relationship between the patient and the analyst, it is not the patient alone who transfers his past towards the analyst. The analyst also transfers his past attitudes of love and hate, fears, pains and other formations towards the patient. This is known as "Counter-Transference".

However, as the analyst has more understanding of these phenomena as a result of his training in psycho-analysis, he deals with both "transference" and "counter-transference" simultaneously. It is only by this process that the analyst deals with "resistances" and "repression" in the patient and brings about his cure.

2. Role of Transference in Understanding the Patient

The phenomenon of transference is one of the most important phenomena in the whole theory of psycho-analysis for the simple reason that it at once starts giving clues to the analyst about the real personality problems of the patient. The problems which a patient presents with the analyst, and in the analyst's family are the problems which the patient developed in his family as a child. It is the "what" of his problems which is quickly grasped by the "analyst" by seeing the patient behaving with him. If the patient tends to withdraw from the analyst and does not express much about himself, the analyst knows that the patient used to withdraw from the authority in the family and did not have much freedom to express his opinions there. If the patient is very obedient and says "yes" every time, the analyst knows quickly that the patient, as a child, had no freedom to oppose the authority in any matter and out of great insecurity learnt to say "yes" to everything. If the patient does not talk about sex, or about many of his other demands, the analyst knows that he did not enjoy this freedom in his family. Not only the analyst understands the "what" of the patient's problems, but he also starts forming a clear idea about the habits, formations and personalities of other members of the patient's family in the childhood.

From this "what", the analyst, because of his training and his own "psycho-analysis", starts understanding the "why" of that "what."

This "why" is often traced to various instinctual desires, needs and hungers of the child, their denial through punishment or ridicule, the formation of stool habits, and reactions which create fear, feelings of insecurity, worthlessness, self-hate and guilt, etc. It is on the basis of this "why" that the analyst gives his interpretations.

Thus, "transference" is one of the major foundations on which the whole psycho-analytical theory stands.

3. Meaning of Transference in Meditation

As those who have practised the art of meditation have seldom been conversant with the psycho-analytical theory or its practice including

its concepts and terminology, they have not been able to say whether "transference" phenomenon is applicable in meditation or not. I have found from my experiences that "transference" is indeed one of the most fundamental phenomena in psychic evolution and as meditation is also concerned with psychic evolution, "transference" does take place in meditation also and perhaps in a more valuable way.

The questions arise : (a) How does this transference take place in meditation ? (b) What role does it play ? (c) What are the weaknesses and strengths of this transference over the transference which takes place in psycho-analysis ?

(a) How Transference Takes Place in Meditation ?

The process of "transference" is almost identical in psycho-analysis and in meditation. In psycho-analysis, it is the analyst who becomes the centre for "transference", while in meditation it is the "Guru" who becomes the centre for "transference". Both become such centres to a suffering man, precisely because both promise cure and happiness, both tend to give understanding and love, and both provide some emotional support and dependence. These are the factors which often lead to more meaningful "transference".

(b) The Role of Transference in Meditation

The role of transference in meditation is a little different from the role of transference in psycho-analysis, although in the ultimate analysis of results, it may mean the same thing. The reasons for this difference are precisely the following :

(*i*) The "Guru" in meditation, is somewhat different from the analyst in psycho-analysis. The patient does not meet the Guru in regular sessions per week as he meets the analyst, although at times of great difficulty he meets the Guru and seeks his guidance.

(*ii*) Meditation does not depend on regular feeding of mind with anything while psycho-analysis depends on regular feeding of mind with interpretations.

(*iii*) Meditation demands almost complete submission to the Guru, while psycho-analysis, though impliedly requires submission, yet rests on "active co-operation" during the whole process of evolution.

The above stated differences between meditation and psycho-analysis do create different roles for "transference" in both. The analyst sees the transference from moment to moment in the patient during the process of psycho-analysis, and tries to understand the patient on its basis and gives interpretations. In meditation, the transference takes place in a unilateral way towards the Guru and most of the day-to-day "troubles" have only to be transcended through the practice of meditation. The Guru seldom encourages many questions or discussion. He often avoids giving any interpretation.

4. Strengths and Weaknesses over Psycho-Analysis

The transference in meditation has got certain good points which transference in psycho-analysis does not provide. They are :

(a) Continued positive transference in meditation

Firstly, transference in meditation is "positive" by and large. As the "Guru" does not meet very often, and he has no regular process of

feeding through interpretations, there are less chances of denial, rejection and persecution. This helps in a continued positive transference.[8]

As by percept also, the "Guru's" image is that of all-loving God, and there is total submission in meditation, this also helps in continued positive transference.

Still another reason for this continued positive transference in meditation is that, by and large, the Guru is more evolved psychically and spiritually if he is a real Guru. In simple language, he is not worldly. His degree of evolution gives him a stature which is far above the stature of worldly persons. Greed, meanness, selfishness, and other low emotions might have been completely transcended in his case. He may look perfectly sincere, honest, and true to the patient.

But this is never so in the case of a psycho-analyst. The analyst is a worldly man. The patient is quick to see greed and selfishness in the analyst, not as a transference phenomenon but as an actual fact. The patient may also notice a wide gap in his preaching and practice. Further, the analyst, because of his less evolution, may not be completely loving. He may pose to be loving, but may be rejecting in his attitudes. As a result, the analyst may present an image of insincerity, dishonesty and hypocrisy in the mind of the patient.

Thus, there may be quick "negative-transference" and "loss of faith and trust" in the psycho-analyst as a person, though not in the technique. But this seldom happens in meditation.

This continued positive "transference" is a great, or even the greatest, asset in the cure of persons with schizoid trends or psychotic formations. Some people feel, as my own psycho-analyst once said to me, that meditation can be good for "neurotics" but it can be totally useless in case of persons with psychotic formations. My feelings, based upon my experiences, are that as psychotics are in continuous need of "positive transference", meditation, in fact, may be very useful for psychotics also.

It is in this respect that meditation scores over psycho-analysis. This indeed can have great impact on the continued progress in psychic evolution.

(b) Minimum Counter Transference

The second major point, where the quality of transference in meditation scores over the quality of transference in psycho-analysis, is in regard to counter-transference. This point is closely related with the first point and is yet different from it.

The psycho-analyst is very much a worldly person whose ego, after becoming psycho-analyst, only gets "enlarged" rather than dissolved. He himself does not get completely extricated from various emotions and psychic formations. He does not achieve a stage of complete reactionlessness although he may know the explanations for "reactions". Naturally, in his relationship with the patient, he also

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[8]This is specially so in case of disciples who live at some great distance from their Guru, and keep on getting the love, guidance and protection of the Guru in dreams etc.

counter-transfers. This counter-transference is both negative and positive.

The counter-negative transference is perceived very quickly by the patient. Ultimately, this becomes the greatest hurdle in communication between the patient and the analyst. This counter-negative transference, to my mind, is one of the main factors which explains as to why most of the patients under the analyst's care do not come out with a reasonable cure and also as to why the relationship between the patient and the analyst does not run smoothly. This also explains why many patients leave the analyst in disgust.

In this regard, I give below a very simple example from my personal experience. I was going to my analyst for quite a few months. However, I felt that I was not progressing in a satisfactory way. At heart I was discontented. Paying a good amount of money from my meagre income to the analyst was another sore point. It used to cause a lot of heart burning in me. The analyst would ask me, "what are your feelings towards me ? Express them".

I heard these suggestions from him a number of times but, out of fear, never dared to tell him my true feelings towards him (This was my original condition with my father). However, one day, I told him, "You are dishonest and a cheat. You charge so much from me. But there is no progress". I was bitter in my expression.

Previously, I used to tell him quite hypocritically that he was a very lovable and good person. He had a lot of understanding, etc. Till then his counter-transference was positive. However, when he heard my latest opinion about him, he burst out in emotion and reacted back, "You are a cheat. You are projecting your 'cheatness' on me".

His defence of himself was so thoroughly over-loaded with emotion, that I was at once convinced at heart that he was still "split" badly and he himself needed a lot of further analysis.

The perception of that counter-negative transference stopped much of our emotional relationship and communication. I continued to meet him out of fear and dependence. However, I never extracted any benefit out of that relationship any more. It was very fortunate for me that I had developed an alternate method of "cure" for myself and I was totally convinced that I would get out of my trouble soon and leave him. That is what exactly happened afterwards.

The position of this kind of counter-transference changes radically in meditation. In meditation, a stage is reached when the negative counter-transference is simply not there in the Guru. If the Guru is real, as there are quite a few available, one will not confront this counter negative transference, as the real Guru is one whose consciousness has reached and got fixed in formless God, or the one who has achieved the *Turiya* state.[1] This can happen only when the total relationship of hate or love with anyone in the past is completely dissolved and transcended, and there remains no transference or counter-transference.

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[1] *Turiya*-state is a state which is beyond the waking, dreaming and deep-sleep stages. The very sense of "I—my—me" is absent in this stage. The ego which was the "personal-I" gets transformed into "universal-I", the true universal entity. This is a real state of *samadhi*, where duality vanishes completely.

The "meditator" senses the continued love of the Guru for him even if the Guru is indifferent to him for some time. The Guru never poses to love and yet the patient knows that the Guru loves. This indeed is a great boon for continued practice of meditation.

In very ordinary language, I would say that a real Guru, in psychic and spiritual terms, is definitely more highly evolved than a psycho-analyst. This makes all the difference in the quality of "transference" in meditation.

Weaknesses of the Role of Transference in Meditation

The two aspects mentioned above relate to the strengths of the role of transference in meditation over the role of transference in psycho-analysis. However, this does not mean that the role of transference in psycho-analysis has no strong points. The first strong point is that a Guru has no real understanding of this "transference". He does not know how to give a proper analysis or interpretation of this "transference". On the other hand, there is a distinct possibility that he may, because of his attitudes, condemn these "transference" phenomena, and may only say that they should be shunned and eradicated. Or quite often, he may give an interpretation which is palpably wrong, psycho-analytically speaking. Thus, great opportunities to give proper guidance are often lost in meditation.

The understanding of "transference", and dealing with it are very important for the evolution of mind. Even at the last stages of meditation it is necessary to continue to understand this "transference" and be aware of its meaning. Otherwise, a person doing meditation complains again and again of anxiety, lack of progress, and quite often even disenchantment with meditation.

Another strong point of "transference" in psycho-analysis is that through it, one becomes more and more capable of dealing with social situations in an increasingly effective way. This advantage is often missing in meditation.

Section-D

RESISTANCES AND THEIR DEMOLITION

Another very important thing which is noticed in any process of real evolution of mind is "resistance". Unless numerous resistances which work in the mind are demolished either through psycho-analysis or through meditation, it is futile to expect real evolution of mind or growth of personality. So it is necessary to understand the meaning of 'resistance', and the way we deal with it in psycho-analysis and in meditation under the following sub-sections :

1. What is resistance ?
2. How is resistance dealt with in psycho-analysis ?
3. How is resistance dealt with in meditation ?

1. What is Resistance ?

In ordinary psycho-analytical language, resistance means a kind of defence of the patient against the therapeutic efforts of the analyst. The patient resists the attempts of the analyst for a close relationship

The analyst looks to him very greedy and exploiting as he extracts money from his suffering. Quite often the analyst's real actions may be at variance with his philosophy. This creates a conflict and further loss of faith in the patient, thus strengthening resistances.

2. How is Resistance Dealt with in Psycho-Analysis ?

My own understanding of resistance is that it is caused mostly by fears, anxiety and insecurity. So I have often felt that dealing with resistances should go along with the dealing with fears and insecurity. Naturally, I have discussed the item "dealing with resistance in psycho-analysis" in the theory of fears. For a detailed discussion, please see Chapter-VI on fears.

When most of the resistances[10] are broken, and the relationship of the patient with the analyst becomes perfectly smooth and adjustable, we say that the "transference" has been dissolved and the patient has "grown", and is fit to lead an adult life.

3. How is Resistance Dealt With in Meditation ?

From my meditational experiences, it looks that "resistance" can more effectively be visualised as a "blockade" in the mind which stops the freedom of the consciousness (*jiva*) on the one hand and free flow of psychic energy on the other. These are the words which I often used during my psycho-analysis, as they looked more meaningful to me on the basis of my visualisation in meditational sessions than the word "resistance". From my visualisation in meditation, I produce below the idea of "blockade" as I would like the readers to understand it. For this purpose, I draw figure-11.

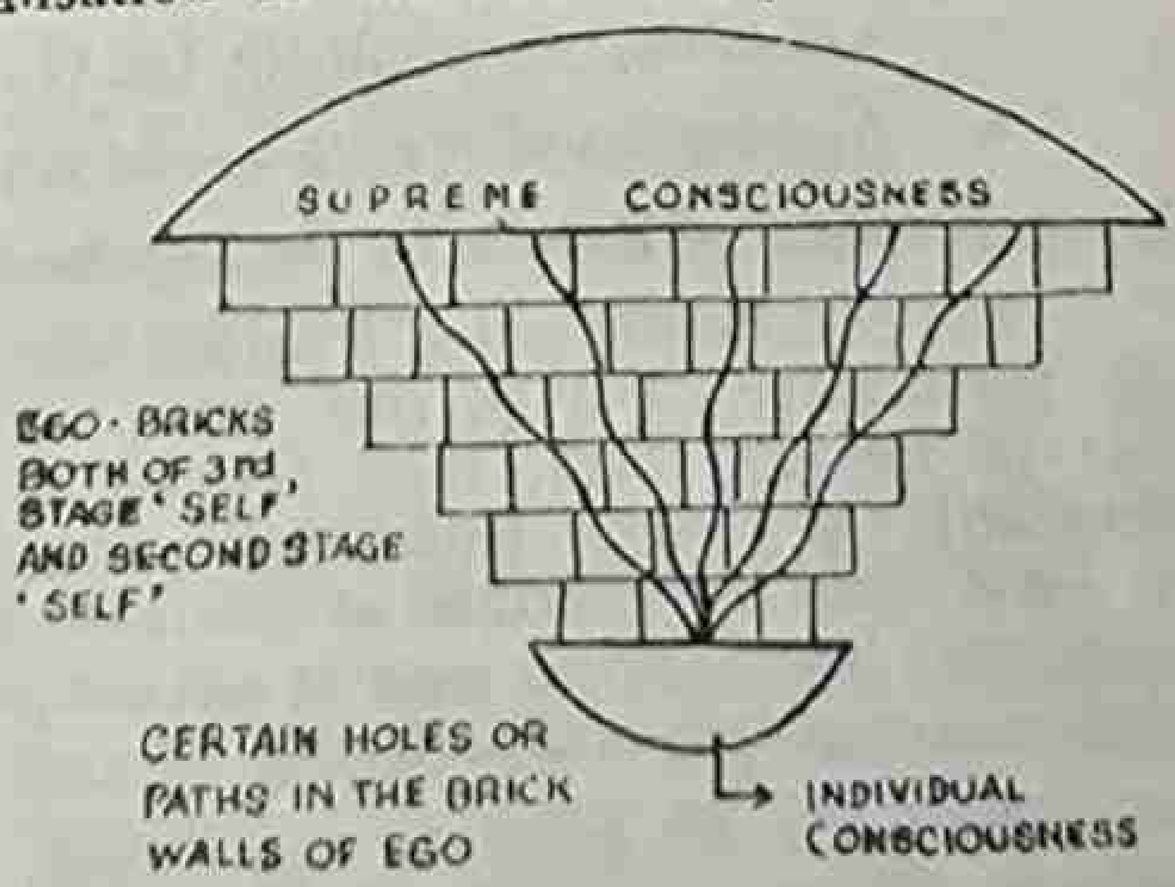
SUPREME CONSCIOUSNESS
EGO - BRICKS BOTH OF 3rd STAGE 'SELF' AND SECOND STAGE 'SELF'
CERTAIN HOLES OR PATHS IN THE BRICK WALLS OF EGO
INDIVIDUAL CONSCIOUSNESS

Figure-11

The individual consciousness (*jiva*), as shown in the figure, is just like a child who has got separated from the Cosmic Consciousness or the Supreme Consciousness (*Shiva*). It frantically searches its merger or contact with Cosmic Consciousness (*Shiva*). However, the introjections, incorporations and other things create an ego, the strong brickwall, and separate it from the Cosmic Consciousness. It strikes its head against the wall but cannot go to merge into the Cosmic Consciousness. However, there are certain paths in the wall. It enters into them at night or in fantasies and tries to go to have a contact with Cosmic Consciousness. But often it cannot go very far. It is often blocked by one brick or another which are parts of second-stage "self" or third-stage "self". This "blockade of passage" first to the second-stage "self", and then to the Cosmic Consciousness (*Shiva*) is the real resistance.

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[10]There is no doubt that psycho-analysis deals with resistance quite effectively. However, and amusingly, I find that quite often psycho-analytical knowledge itself starts acting as a resistance to further "opening up."

and for expression of material through free-associations. He also resists quite a few interpretations of the analyst.

It is often felt that the patient perhaps deliberately does it. However, this does not appear to be correct. A person who seeks cure wilfully for his suffering will not resist anything which promises cure. This looks so at least to conscious reasoning. Then why does the patient put up numerous resistances? An answer to this question will incidentally throw more light on the real nature of resistance.

It looks that the patient has developed a mental situation which he does not want to know himself nor does he want anyone else to interfere in that situation. Why does he not want to know it, or why does he not want anyone else to interfere in that situation? The reasons seem to be as follows:

(*i*) That situation reminds the patient of a hateful, worthless and dirty image of the "self", which he does not want to see.

(*ii*) A reminder of that situation stirs up emotional disturbance in him by arousing the "desire-to-die", on the one hand, and extreme violence on the other hand.

(*iii*) That situation, if reminded, would create numerous horrible fears and anxieties by stirring up numerous demands and hungers.

It is precisely for these major reasons that the patient does not see the situation himself, and will not permit the analyst to feel free to enter that situation.

That is what causes resistance. The patient goes to the analyst to get out of disturbance, mental tension and emotional pain. As soon as the analyst provides some dependence and emotional support to him, there is some significant relief to the patient. This is so significant in comparison to the earlier suffering of the patient that he simply does not want to lose it.

The efforts of the analyst to cure him tend to take him to the same hateful and painful situations which cause disturbances. These efforts, if permitted to succeed, would create the same horrible situations and disturbances in the patient which have been described above, and which the patient would not like to face at all.

The hell is consuming. The patient knows it, as he has seen it with his own eyes only a few days before coming to the analyst. He does not want to see it again. *Resistance, thus represents an attempt to get security and avoid and escape fearful and consuming situations of mind. It is not a wilful act of the patient to defeat or frustrate the efforts of the analyst. It is a compulsive action of the ego in order to feel secure.*

From my experiences, I would say that "resistance" represents a real "crisis of faith". As a child the patient suffered certain situations, partly because of his desires and partly because of the social reactions of the family members around him. He knows at heart, what his expressions of those desires would bring for him. He has absolutely no trust in those around him. Neither he had then nor he has now.

The analyst cannot be a different person for him. The patient transfers all his mistrust and "loss of faith" towards the analyst also.

As stated earlier, these "blockades" originate from fears, anxieties and insecurities etc. More the fears and insecurites in the mind, more are bound to be "blockades" in the mind.

Naturally, I have given the technique of dealing with blockades and resistances in meditation, in the theory of fears. Readers are advised to refer to Chapter-VI on fears for a clear understanding of dealing with resistances in meditation.

Section-E

ASSESSMENT OF RESULTS IN PSYCHO-ANALYSIS AND MEDITATION

Now we touch upon another issue which is very vital, both to psycho-analysis and to meditation. How do we assess the results ? What are the basis on which we form the judgment on the degree of "cure" or "evolution" of an individual ?

While the psycho-analyst and Guru both have certain methods of assessment of results, it is indeed the individual alone who ultimately is the best judge to assess the results. For obvious reasons, we will discuss this section under the following sub-sections:

1. Assessment of results by the psycho-analyst.
2. Assessment of results in psycho-analysis by the individual himself.
3. Assessment of results by the Guru in meditation.
4. Assessment of results by the person doing meditation.

1. Assessment of Results by the Psycho-Analyst

The psycho-analyst is a person who sees certain malformations in the personality of a person, deals with them over a long period and tries to modify them, thus helping the person to get rid of them. Naturally, the analyst should have a clear understanding of the goals, or what can be described as desirable behaviour patterns, which create reasonable happiness in man as against the undesirable patterns which create unhappiness and suffering.

The idea of goal, to my mind, has not been very clear to the analysts. It may vary from the ostensible disappearance of certain symptoms to the frictionless relationship with the analyst, which supposedly is achieved after the complete dissolution of transference. Beyond this, the analyst has no idea of the goal of evolution.

An improvement in the relationship of the patient with the analyst is taken as a sure sign of the improvement in the patient's personality. The analyst relies on the judgment of the patient also to assess the results. It is on the basis of this assessment that the decision to terminate the analysis is taken. The analyst feels that the person has matured sufficiently and is fit to handle his or her problems.

From the knowledge of my own analyst who went for analysis after suffering, from my own experiences, and from the study of literature related to the experiences of those who took analysis after suffering, I inevitably come to the conclusions that :

(i) None of the persons who go for analysis ever feels that he has reached the destination, or that he has been completely healed. He still keeps on probing further in expectation of better insights to emerge. This shows that psycho-analysis has no clear goal in vision, and the so-called analysed person never reaches any final goal.

(ii) Many such persons also report that they had a great desire to terminate analysis after some years. While this desire did come to them because of certain evolution and freedom from dependence ; it was also on account of factors like money, time and boredom.

(iii) Most of such persons do not appear to have much regard either for the judgment or for the capabilities of their analysts, although they do develop a faith in psycho-analysis. This lack of faith in the capabilities of the analyst only points to a desire of the patients to search something more worthwhile, perhaps a final goal.

2. Assessment of Results by the Individual in Psycho-Analysis

In the above section, we have stated two things very clearly. One, that the psycho-analysts do rely occasionally on the judgment of the patient. Two, that the patient seldom holds a high opinion about the judgments of his analyst.

This indicates one thing. The patient, right from the beginning of his analysis, starts forming judgments. In fact, the patient is one who is suffering tremendous pain. He is more involved in his suffering than the analyst. He lives with himself and with his suffering for all the twenty-four hours. He wants to get out of this suffering at all moments. One can understand that he keeps himself engaged in his suffering and keeps on forming judgments about the causes of his suffering.

A few sessions in psycho-analysis produce a new knowledge and new awakening in him. He turns more towards himself because of this knowledge. It is not unoften that he starts knowing more and more about himself by his own efforts than by the efforts of the analyst. This is quite understandable. He has got more time. He has got more incentive to get out of trouble. Naturally, he makes more efforts.

This has a natural outcome. The patient feels that the analyst has less knowledge of his troubles than he himself has. He further feels that he can cure himself in a better way than the analyst does. Naturally, he starts doubting the capabilities of his analyst, and always tries to underrate him, except, perhaps, during the initial one or two years, when he feels that the analyst is "omniscient" and a wonderful man who alone can put him on a pedestal of mental peace and power.

This continuous effort on the part of the patient undertaken on the basis of knowledge of psycho-analysis, leads him to form judgment about certain modifications of behaviour in his ownself. He reports his own judgment about this modification to the analyst. He also often notices the remarks of others about himself concerning those modifications and changes in his behaviour with great satisfaction.

The assessment of results by the patient, on the basis of his own judgment, is good so far as it goes. It not only gives him great insight into his own formations and desirable lines on which to act, but also imparts a certain degree of "self-respect" by creating a feeling that he is also something worthwhile.

The termination of analysis on the basis of his judgment also means the same thing. It is that the patient has got out of certain main symptoms of trouble and can live independently. Both by circumstances and the methodology of assessment, it is the "lower limit" of maturity and independence which determines the termination of analysis.

3. Assessment of Results by the Guru

Meditation is a different technique although initially it produces the same feelings of relief as does the psycho-analysis.

The role of the Guru is to initiate the patient into the technique and practice of meditation[11]. At the time of initiation, he also passes on the main body of instructions to be kept in view by the person. After that, the Guru is almost a passive agent in the normal physical sense. The person has to continue with the practice of meditation himself with great regularity.

The idea of active cooperation, as it is generally pursued in psycho-analysis, is by and large, missing in meditation. The patient must be regular in meditational sessions. If he feels certain hurdles, he can report them to the Guru. The Guru often gives the *ultimate and final explanation* of these hurdles and encourages the person to continue with meditation. This ultimate and final explanation is often above the head of the patient. It is often ineffective as it relates to the first-stage "self" and an implied condemnation of the second-stage "self". This can indeed produce more disturbances in the person. However, the personality of the Guru produces some solace in the patient and encourages him to do meditation.

The Guru, it is said, may look to be "distant", "passive", or "non-involved" in the evolution of the patient in the normal worldly sense. But it only looks so. Otherwise, he is more actively involved in the evolution of his disciple. Even from a distance, he can see with his spiritual eye, the hurdles in the path of his disciple's evolution. He passes on guidance regarding them in dreams or through other media. This is a distinct experience of many persons who do meditation under a real Guru (*Sad-Guru*).

We can understand that the Guru keeps on assessing the results. He always assesses the results in terms of the "final goal". He seldom bothers as to how much distance has been covered by the *sadhaka* (meditator). He bothers more about the distance which has yet to be covered. He is not one who will decide when to terminate meditation. There is a point beyond which there is none. The *sadhaka*[12] will know it himself when he reaches it.

4. Assessment of Results by the 'Sadhaka'

In meditation, the most important person to assess the results is the *sadhaka* (one who does meditation) himself, and the people surrounding him or coming into his touch have simply to confirm this assessment.

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[11] Apart from meditation, a disciple also undertakes certain other spiritual practices like *japa*, *namasmarna*, etc.

[12] *Sadhaka* is one who is pursuing the path of meditation.

In meditation, there is a constant process of psychic change. This change is always positive, and is nothing but a process of liberation or freedom of the individual consciousness (*jiva*) from all bondages of the ego or *ahankarna*.

Meditation, especially the process of concentration of the consciousness at the mid-point between the two eye-brows, means a journey of the individual consciousness (*jiva*) towards its source, that is, Cosmic Consciousness (*Shiva*). It cannot go towards the source unless it liberates itself more and more from the bondages of the ego. A hungry lion lying in a cage cannot go to fulfil its hunger, unless it liberates itself from the cage. Similarly, a very thirsty individual consciousness (*Jiva*) cannot meet its eternal source, the Supreme Consciousness (*Shiva*), unless it liberates itself completely from the ego. Ego is the most strong cage than any other cage in this world. One can get freedom from other cages in comparativly easier ways. But getting freedom from this cage, that is ego, is one of the most difficult tasks in the world.

The meditator himself knows best how much he has evolved through the process of meditation. He knows the indicators of evolution, he knows the experiences of evolution and he knows the progress of evolution. These indications etc., may differ from individual to individual in accordance with the formations of the individual as also the evolution of his consciousness till the last birth.

The major evolutionary process, as it took place in my case, is described in Chapter-XIV captioned "Signals Towards the Final Goal", in Part Four of this book. I cannot say that this kind of evolutionary process will take place in every case. In my case, it was the "seeing" or witnessing which played the most important role in my evolution. In other cases, it might indeed be the element of "listening" which could lead this evolution. It may be pointed out that in all yogic and meditational philosophies, the individual soul (*jiva*) has been ascribed with two powers. The first power is seeing. The second power is listening. In meditational evolution, it is either of the two powers which leads the evolution in different individuals, although seeing is always considered as higher than listening, and listening must succeed by "seeing" in further evolution.

The indications, on the basis of which the *sadhaka* (meditator) assesses the results, are indeed numerous. They have been discussed again and again in this book in Chapters where meditation has been dealt with. However, the main indications are :

(a) Sticking of consciousness at the mid-point between the two eye-brows.
(b) A state of reactionlessness.
(c) Feelings of "self", "I am everything" and "I have everything".

The three points need some explanation.

(a) Sticking of Consciousness at the Mid-Point Between the Two Eye-Brows

A larger span of sticking, and also an easier way of sticking, of the consciousness at the mid-point between the two eye-brows are sure signs of more liberation, more relaxation and more evolution. See Chapter-XIV in this connection.

(b) **A State of Reactionlessness**

Another major indication of a higher state of evolution relates to the extent of the emergence of a state of "reactionlessness". One starts ignoring many events around oneself without any reaction. One feels more disinterested in them and detached from them. One feels the futility of criticism, passing judgments, giving opinions, etc. This is a sign of dissolution of numerous conflicts in the mind.

(c) **Feelings of "Self", "I am Everything" and "I Have Everything"**

A major indication relates to the gradual emergence of feelings of "self". This happens slowly and steadily. However, this is a major indication of evolution. The emptiness which haunts the mind starts vanishing. A state of feeling of fullness starts. One feels that one has got everything in life. One lacks nothing.

Slowly and steadily, this feeling turns into the feeling of "I am everything". One starts feeling "I am, I am" with each breath. One also realises a state of "continued present" and "continued space"[18]. *It is a feeling of "Timelessness and Spacelessness".*

These are major indications on the basis of which the *sadhaka* assesses the results. Others confirm these results by their own comments. When Christ said, "They will be known by its fruit", He was indeed referring to this state which emerges in meditation and which the *sadhaka* alone knows more than anyone else.

Section-F

MAJOR SIMILARITIES AND DIFFERENCES BETWEEN PSYCHO-ANALYSIS AND MEDITATION

We have already discussed major similarities and dissimilarities between psycho-analysis and meditation in the foregoing pages. They have been discussed under the broad sections on "psycho-analysis and meditation", "approaches to mental illness in the two", "meaning and role of transference in the two," "the meaning of resistance and the process of its demolition in the two", as also the "assessment of results in the two".

Certain other major similarities and differences between psycho-analysis and meditation will be discussed while we deal with dreams and their analysis in Chapter-V, and fears and their detection in Chapter-VI respectively.

Meanwhile, it is fit to pin-point certain other similarities and differences between psycho-analysis and meditation. It is expected to produce more insight in a layman regarding psycho-analysis and meditation.

1. Similarities

(*l*) Both psycho-analysis and meditation are based on the idea of increasing the area of consciousness. Both are based on the idea of

[18] "The concepts of "continued-present" and "continued-space" indeed relate to the concepts of "timelessness" and "spacelessness". They can be really understood only when one partly transcends both time and space in meditational experiences. However, for an intellectual understanding see Chapter-XIV titled "Towards the Final Goal", in Part Four of this book where numerous evolutionary experiences have been described.

creating more and more conscious control on the second-stage "self", although in meditation this second-stage "self" has also to be transcended in the end.

(ii) Both psycho-analysis and meditation trace the cause of all human suffering in the "past" and believe that unless this past is unearthed and brought to the consciousness, one cannot get rid of suffering in the true sense. Though the approach is different, both lead the sufferer to a "visualisation" and "reliving" of the past. Meditation, in fact, may lead to "transcendence" of not only the past of this birth, but also the past of previous births.

2. Differences

(i) One major difference between psycho-analysis and meditation is that while meditation sets one "final goal", psycho-analysis has no idea of any final goal. Thus, while meditation can be described as a "complete" technique, psycho-analysis, as it is understood and practised normally, is an inadequate technique.

(ii) I have found that psycho-analysis tends to improve our relations in the social and material world without making us lose interest in many of its activities. It does not make us feel disinterested in numerous ego-activities although it does make us introspective. Meditation, on the other hand, initially improves our relationship with the ego-world, but slowly and steadily dissolves that relationship. It clearly shows us the utter futility of many relationships as also social-material activities. Psycho-analysis, quite often, encourages us to enter this world with greater force, meditation encourages us to turn within after seeing the futility of the ego-world.

"Dissolution of relationships", as it results from meditation, depicts a much higher stage of evolution than the "improvement of relationships" as it results from psycho-analysis.

(iii) Another major difference between psycho-analysis and meditation lies in their respective attitude towards the child. Psycho-analytical thinking makes the child a central-figure. He must be respected, given freedom and all that. The child must feel free to indulge in his animal reactions, his jealousy, his aggression, his sexual freaks, his tantrums, his exhibitionism—all have to be accepted and not condemned. This is helping in an astounding increase in the degree of "permissiveness" all over the world. In fact, this is helping the society to stabilise itself at the animal level.

It may be pointed out that this kind of freedom will help in furthering conflicts in the society, thus making the society more unhappy. The reason is simple. The child, and in fact, each child, will have his way in every matter whether it is lust or aggression, without brooking any interference from any source. The guilt from within, and fear of punishment from outside, which hold him in check in society, will increasingly become absent. This will only help in unleashing animal conflicts in the society on a large scale.

Meditation, on the other hand, has different idea. It accepts that all these formations and animal desires are inside and there is nothing wrong about them. But in order to become truly happy, these formations and desires have to be accepted, seen and transcended, so that they no longer sway us. They should not be the master of the child or man.

Rather, the child or the man should be their master. He should not be their master because of super-ego control on them which is weak and harmful, but because of conscious control on them through their complete transcendence. That ensures long term happiness both of the individual and the society.

Incidentally, it may be added here that some identifications are applauded in psycho-analysis in order to live objectively in society. But in meditation, all identifications have to be finished. Identifications lessen our vision, they blunt our perception, they limit our happiness. The infant was witness once. One has to become the same "infant witness" again.

(*iv*) In meditation, there is a pin-pointed emergence of consciousness which slowly and steadily transcends the past. (I cannot say if it happens in all cases. This happened in my case. I feel, it must happen in every case of breakdown.) In psycho-analysis, there is no such emergence of consciousness. Area of awareness does increase in psycho-analysis also, but it is in a more confused and less convincing way than the way it happens in meditation. Frankly speaking, psycho-analysis never generates the idea in the sufferer that the total past formations can be transcended.

(*v*) There is another great difference between psycho-analysis and meditation. The suffering man is often one who is in the habit of forming quick identifications with ideas and men. In psycho-analysis, this happens invariably and quickly. One starts talking like a psycho-analyst and becomes the "giver" of psycho-analytical knowledge to others. The process of introjection and projection is very quick. In short, there is never a complete integration of the two parts of the personality—the receiver and the giver, the questioned and the questioner, the accused and the accuser. The person often remains extremely busy within. To others he may look to have developed calmness, but inside he is not calm and silent.

This often happens due to two reasons. Firstly, psycho-analysis is never a complete process. Secondly, in psycho-analysis, the past may often not become visible. Mere words and interpretations keep on revolving in the mind. They create this problem, as they often act as defences against visualising and reliving the past.

Meditation also creates quick identifications in the beginning. But slowly and steadily one starts dropping them. A stage comes when meditation completely removes the dialogue from within. One becomes calm, silent and completely contented inside.

Here I would like to define normalcy from the psycho-analytical-cum-meditational point of view. *Perfect normalcy of mind is nothing but a perfect state of inner silence accompanied by complete calmness and contentment. It represents an absolute lack of tension. It is a state of pure "self" or pure consciousness.*

Accordingly, the degree of normalcy can be judged by the degree of this inner silence. The silence created by fear and repression is never accompanied by tensionlessness and contentment. So, while understanding certain psychic states, this difference must be borne in mind.

(*vi*) Another major difference between psycho-analysis and meditation is that while psycho-analysis does lead to deconditioning of the

mind to some extent, in many cases, it leads to a mere intellectual understanding, and emotional acceptance of certain phenomena. Consider for example, "inferiority". Quite often the person keeps on emotionally accepting inferiority without transcending it and, thus, without ever realising his full stature as a person.

In meditation, on the other hand, "transcendence" is a must and this makes us get rid of the psychic formations completely. This "transcendence" is far superior to "emotional-acceptance" in every respect.[14]

We briefly enumerate the major differences between meditation and psycho-analysis in a tabular form as follows :

TABLE-1

Major Differences Between Psycho-Analysis and Meditation

Meditation	*Psycho-Analysis*
1. Very illogical and irrational in the beginning, but goes on becoming more and more rational and logical as experiences progress. Beginning is difficult for obvious reasons.	Quite logical and rational in the beginning itself, although there are a few initial doubts. Looks more and more rational and logical as experiences progress. Beginning is not so difficult.
2. Initially not very helpful to a psychic sufferer as it does not provide much emotional support to him.	Very helpful, as the analyst provides great emotional support.
3. It is a self-dependent process. Often helps in avoiding humiliations.	It is a dependent process. One occasionally feels humiliated in relation to the analyst and others connected with him.
4. If one continues with it, perfect cure is inevitable. This perfect cure leads to bliss and calmness.	Perfect cure is not possible in practice. The end-product is only reasonable happiness and adjustment.
5. Perfect location of consciousness at pre-determined point and then its expansion takes place upto a determined point.	No idea of pre-determined points initial or final. Consciousness, however, does expand.
6. It invariably helps in the "transcendence" of all mental formations which means real liberation of the consciousness from them.	It does not always lead to "transcendence". Quite often certain things remain confined to intellectual understanding, while some of these are accepted at the emotional level.

[14] Certain other most basic differences between psycho-analysis and meditation will become obvious in Volume-II while dealing with the experiences of Third Eye and Kundalini.

7. *Initially transference and counter-transference do take place in meditation. But a stage comes where transference and counter-transference vanish completely. There is absolutely no 'repetition-compulsion'*	The phenomena of transference and counter-transference do not vanish completely in psycho-analysis.
8. *It does not lead to the formation of new reflexes or new conditioning. It is a process of perfect deconditioning.*	It can often lead to new conditioning and formation of new reflexes.
9. *Meditation can free us even from the Collective Unconscious of Past Births.*	Psycho-analysis can give us only some freedom from a part of the Unconscious of this birth only.
10. *There is a final goal in meditation.*	There is no idea of final goal in psycho-analysis.
11. *There is always a belief that there is a Primary Super-Ego, that is, God in us.*	There is no idea of Primary Super-Ego in psycho-analysis. Rather, there is a clear denial of God.
12. *There is a clear idea of primary guilt which is the result of the separation of the individual consciousness from Supreme Consciousness.*	There is no such idea in psycho-analysis.
13. *Certain mental formations simply get burnt up in the fire of yoga while others get exposed before the consciousness.*	Formations are only exposed before the consciousness.
14. *No identifications are incorporated. Ultimately there is a state of a mere witness or "seer" and a state of objectlessness.*	Quite often new identifications are formed. There is always an object and relationships with it.
15. *One can finally achieve a state of dreamlessness.*	One can never achieve complete freedom from mind and hence dreams continue to come.
16. *One ultimately realises a state of universal spirituality.*	One generally succeeds in realising a state of animal universality.

These are some of the main differences.[15] It may be mentioned while concluding this section that the difference between electro-shock

[15]Some of the other differences between psycho-analysis and meditation are given in Chapter-VIII, Vol. II titled *Third Eye and Kundalini.*

(*Continued on next page*)

therapy, psycho-analysis, and meditation in relation to mental illness can be understood through a very clear analogy.

The first-stage "self" is one bank of the ocean. The third-stage "self" is another bank of the ocean. The waters in between represent the second-stage "self", which is full of violent waves.

Man generally sits at one bank of the ocean, that is, the third-stage "self". A nervous break-down means that he slips from the third-stage "self", that is the bank, and falls into the turbulent waters of the ocean, that is, second-stage "self". He has fears and depression. Death stares him in the face.

Electro-shock therapy tries to pull him back on the bank, that is, the third-stage "self". It looks to succeed for some time. But as the ground is broken, the person falls again. Successive shocks prove less and less effective because with each fall, more ground from the bank slips into the water.

Psycho-analysis slowly and steadily makes the person adjust with the waves of the ocean, that is, second-stage "self". The person lives in the ocean with reasonable adjustment but never fully sure of himself or fully cured.

Meditation, though a slow process, enables the person to swim across the ocean and come to the other bank, that is, the first-stage "self", and get rid of all mental troubles permanently. No doubt, the last stages of swimming the ocean are very dangerous, but the help generally comes from Guru/God.[16] Often it comes in the form of *Kundalini* arousal which, through a very bewildering process, ultimately puts the aspirant at the other bank, the first-stage "self". This analogy should help us in appreciating the most basic difference between psycho-analysis and meditation.

Section-G

ADVANTAGES AND DANGERS IN PSYCHO-ANALYSIS AND MEDITATION

Psycho-analysis has certain advantages over meditation and vice-versa. There are also certain dangers involved in the two processes.

(Contd. from previous page)

The Chapter is devoted to an understanding of the process of *Kundalini* and also to see the differences between the *Kundalini* process and psycho-analysis. The true *sadhaka* should not take the opinions about psycho-analysis as given on the basis of the philosophy of psycho-analysis as final. For him it is very necessary to go through Volume-II to discard many formulations of psycho-analysis for a complete spiritual realisation.

[16]In fact, a major difference between psycho-analysis and meditation lies in the real role of the psycho-analyst and the Guru (a God realised person). The psycho-analyst, having no idea of the final reality, tries to change the direction of the flow of energy (libido) from certain painful aspects of *maya* (transient/worldly perishable aspects of life) which create bondages for the individual consciousness (*jiva*) into certain other directions of *maya* which only create some new bondages for the individual consciousness (*jiva*), although these new bondages may look to provide a little more stability to the individual consciousness (*jiva*). A Guru on the other hand changes the direction of the flow of energy towards himself (or God) so that all the bondages around *jiva* are removed slowly and steadily and the *jiva* reaches its final goal, that is, God for eternal liberation, which means permanent peace and stability.

Some of them have been referred to again and again by implication in other Chapters. Here, I enumerate them for a more pointed reference under the following two sub-sections :

1. Advantages and dangers of psycho-analysis.
2. Advantages and dangers of Meditation.

1. (a) Advantages of Psycho-Analysis

(i) When a person is in great emotional pain, he needs dependence on someone who understands him and genuinely sympathises with him. The psycho-analyst plays that role effectively and provides the sufferer great emotional support and dependence. Meditation does not do that, although we do have a Guru here also. He cannot perform that function very effectively.

(ii) The psycho-analysis starts giving to the person some logical ego-understanding about the process of psycho-analysis and the reasons of his trouble. This provides great solace to him. Immediately he starts feeling that flood-gates of new knowledge and new philosophy of life are being opened unto him. This seldom happens in meditation.

(iii) The continuous contact of the patient with the analyst constantly gives him hope about his "complete" recovery, although it may be shaken quite often in the long process of analysis. Meditation does not provide that "hope" and "promise" initially. This hope helps the individual to under-go analysis, while absence of this hope often forces the individual to leave meditation very soon.

(iv) Through the force of interpretation of the analyst, the sufferer outwardly poses to adjust better in the society. In meditation, there is no such force of outside suggestions or interpretations to provide this initial advantage.

(b) Dangers of Psycho-Analysis

(i) The first danger in psycho-analysis is that it lays too much emphasis on sex. This emphasis is often carried on from analyst to analyst and then to patients. Quite often, it is not the resolution of sexual conflicts and urges which takes place in analysis. It is often an incorporation and propagation of sex-culture which takes place through psycho-analysis. One thing which invariably happens in psycho-analysis in the early stages is that the patient feels not only freedom but also compulsion to talk about sex with his friends and others. Quite often it may look quite absurd in various situations.

(ii) Another danger which is found in psycho-analysis is that if the analyst himself was a paranoid and a homosexual in his life, he may often lead the patient to see the same things in himself. There is a compulsive element in an analyst which forces him to project some of his own unconscious realities on the patient. This can create distortion in the evolution of the patient. The patient, out of force of suggestion, may start seeing certain things in himself which are not there at all.

(iii) Another danger in psycho-analysis is that while it may relieve the patient from certain fears and negative formations, it also makes him a victim of certain new ideas and compulsions. Those ideas and compulsions may be equally away from realities, and a psycho-analysed man may also look odd to the ordinary folk.

The psycho-analysed person can also develop certain new notions about himself and his understanding of the minds of others. He may often see the reasons behind each man's behaviour, and may use words to explain his ideas about others which make him, by and large, unpopular. Much of the conversation of ordinary people looks to him as very silly. He indeed becomes an isolationist in group settings. People often misunderstand him.

(iv) The fourth danger in psycho-analysis is that once a person is in it, he is never out of it. He may, no doubt, take freedom from the analyst, but he will never take freedom from analysis. Quite often sinking back again and again into the mind to unearth further causes of trouble may become very pathological.

(v) Still another danger of psycho-analysis is that it is often lame and inadequate. It is never complete. This often leads to irritations.

(vi) Another great danger in psycho-analysis is that the patient may "understand" everything intellectually without "realising" much of it emotionally. In such a case, the resentment of the patient increases each day, especially when the same interpretations are repeated by the analyst. This often leads to an unsuccessful analysis.

2. (c) Advantages of Meditation

Meditation has many advantages over psycho-analysis, provided, in the initial stages, some loving person, gives dependence to the sufferer. The advantages are enumerated below :

(i) While psycho-analysis may help in exposing ten or twenty per cent of the past of the patient before his consciousness, meditation, if done regularly, will expose hundred per cent of it before him. Thus, it is the only technique which promises full liberation of the consciousness from all bondages of ego or *antahkarna*.

(ii) In psycho-analysis, quite often, there are no clear visualisations of the past. We, in fact, incorporate new ideas of the analyst about sex, jealousy, and violence etc, and quite often act as "perverts" in the society which the society may not like. At least, there is this tendency in the initial stages. So far as visualisations of the past take place, and real psychic liberation is achieved, psycho-analysis is good, but when the consciousness becomes a victim of new ideas of psycho-analysis (and it happens quite often), it is as tyrannical as any other ideas, beliefs and values incorporated in the system A new super-ego supporting all lower actions is incorporated. This limits the freedom of the consciousness as any other super-ego does.[1] Meditation removes this lacuna.

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[1] To stress this very point further, it is quite obvious to me from my experiences that the analyst often introduces a new "culture", based mostly upon sex in the minds of the patients. That culture can be quite dangerous for the happiness if the patients have not actually visualised the formations and transcended them. They indulge in actions because of the force of this new culture, which are not accepted in a given cultural group. Thus, in some cases, they feel maladjusted in that group, after undergoing psycho-analysis.

Meditation, on the other hand, has no such danger. It imposes very few such ideas from outside, and they are mostly gathered from books etc. Otherwise there are not many interpretations. There is only evolution and the sufferer has to do it himself. In brief, the psycho-analyst intervenes too much in the process of evolution, thus becoming a danger to evolution. While there is no such danger in meditation.

(iii) A related observation about psycho-analysis is that Psycho-analysis, the way it is practised, can seldom remove the obsession of the person with psycho-analysis itself. This obsession of psycho-analysis person is logical and represents a search for the final goal. But it often blocks freedom and happiness as all obsessions do. Meditation, on the other hand, removes all obsessions in the end.

(iv) Quite often the psycho-analyst may commit errors of judgment as his knowledge is imperfect. This may leave the sufferer eternally confused in many cases. But in meditation, there is nothing like this. Only that will get exposed before the consciousness which has gone inside the nervous system. Consciousness finds its own path in meditation as water finds its own path. Evolution is automatic and correct.

(v) Psycho-analysis, in purely material terms, involves a lot of expenditure, while one has not to spend any thing on meditation. Here one has not to "purchase" time from the analyst. One is the master of one's time.

(b) Dangers in Meditation

Meditation has its own dangers. We shall list some of them as follows :

(i) Meditation is often what we would describe as "blind to reason" process. An unconscious desire may create tremendous anxiety. The *sadhaka* often locates the causes of such anxiety at places where none exists.

(ii) Quite often, when certain unconscious things erupt out, and there is no conscious understanding of those things, meditation may even lead to insanity.

(iii) Certain experiences in meditation lead to such thoughts which are often considered as abnormal in a given social and economic setting. In many cases, I have seen that the very fact that one takes to meditation creates misgivings in others.

(iv) An irregular practice of meditation may leave us in between the mid-stream ; we may indeed be cut off from both the banks of the stream.

(v) Another great danger of meditation is that initially some persons practising meditation suffer from great delusion of spirituality which, often sharpens their pride and also paranoid delusions of greatness, power and grandeur. One has to be very cautious about it, as spirituality is the end product of meditation where mind gets dissolved.

(vi) The great dangers and perils in meditation come when the two nerves of *raga* and *dwesha* (attachment, desire, on the one hand, and frustration, hate, aggression, jealousy, on the other) are finally broken. These nerves form the basis of the "ego" or personal "I". They are often, broken by God/Guru by activating *Kundalini*. This period is the most dangerous period. The person simply feels like dying or going insane again and again. But this seldom happens.[18]

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[18]For a clear idea about the magnitude of these dangers, kindly refer to Volume-II, containing the first-hand experiences of opening of Third Eye and arousal of *Kundalini*.

Section-H

THE CONCEPT OF PSYCHO-ANALYTICAL MEDITATION

In the foregoing section, we have seen that both psycho-analysis and meditation have certain advantages as well as certain dangers. Can we think out a way which could minimise, if not remove, the dangers of the two and could also combine the advantages of the two? For those who have not suffered any nervous trouble, pure meditation may be all right. But for those who have suffered some nervous trouble, psycho-analysis holds great place, and it is very necessary for them to use a combination of the two. I find from my personal experiences that the two can be combined effectively in the new theory of psycho-analytical meditation.

For the sake of clarity and correct exposition, we shall deal with this concept and connected plan of action under the following sub-sections.

1. The concept and meaning of psycho-analytical meditation.
2. Various stages of psycho-analytical meditation.

1. The concept and Meaning of Psycho-Analytical Meditation

It appears desirable to clarify one point which can possibly create misunderstanding. The concept of psycho-analytical meditation looks to lay primary stress on meditation and gives psycho-analysis only a secondary importance. This is not so as the whole technique is based upon an equal partnership of meditation and psycho-analysis. Meditation is done through the help of psycho-analytical knowledge and psycho-analysis is done through meditation. Naturally, the technique can also be called as meditational psycho-analysis.

The basic idea in psycho-analysis is to help the person to achieve psychic freedom. This means that the person should be free to feel his various feelings, impulses and thoughts of the second-stage "self". There should be nothing in the mind (something like a secondary super-ego) which stops his mind from roaming freely. There should be no internal negative judgments which put restrictions on this freedom. If the mind wants to go into the thoughts of jealousy, greed, lust, sex, violence, or the like, it should be free to go there and dwell upon those things. Psycho-analysis helps the person in removing many resistances and block-ades which restrict this freedom.

The basic idea in meditation is spiritual freedom. In classical meditation, the person is required to concentrate at the mid-point between the two eye-brows almost forcibly. If the mind tries to dwell upon jealousy, lust, sex, anger etc., it is stopped, and the person brings his consciousness back at the mid-point between the two eye-brows. Thus, classical meditation is a process of "controlling". It is believed that after this practice for some years, the mind will cease to dwell upon those carnal desires, and will achieve freedom from them.

Thus, psycho-analysis and meditation both talk of freedom, but there is a considerable difference between their concept of freedom.

From my personal experiences, I found that forcible concentration at the mid-point between the two eye-brows is extremely difficult and does not produce good results. The basic idea of psycho-analytical

meditation is to combine both, that is, free roaming of the mind and concentration. One should sit in meditation, permit the mind to roam freely as in psycho-analysis, in order to achieve psychic freedom; watch that the freedom to fulfil the desires in imaginations is taken; see the futility of those desires as well as the transient and false nature of those objects with which the desires are related; try to leave the desires consciously and then persuade the mind to come back and concentrate.

The concept of psycho-analytical meditation involves the following points:

(*a*) One should start understanding one's self as one is today

(*b*) After this, one should start performing a backward journey in the mind through psycho-analysis and meditation. This means that one should start understanding and visualising one's past through both psycho-analysis and meditation. One should permit the mind to roam freely while sitting in meditation, watch where the mind goes; accept emotionally what it does without any guilt; then discriminate and see the futility of that venture, and then by persuasion try to concentrate.

(*c*) Thirdly, one should learn proper techniques of self psycho-analysis. Initially one may do it by taking psycho-analysis from some one for some time and then by resorting to self psycho-analysis. It is a must because permitting freedom to mind to roam freely is not an easy job.

(*d*) Fourthly, one should learn a proper technique of meditation. One should do meditation regularly.

(*e*) Finally, one should utilise these meditational sessions in understanding the mind not only in meditational language, but also in completely psycho-analytical language. This means that one should perform the journey to heaven through hell with wide open eyes and understanding everything that lies in the second-stage "self" (or the hell).

Pure meditation talks of heaven. It is conscious of hell. However, it has not properly developed techniques to deal with this hell in a more rational way. On the other hand, psycho-analysis deals effectively with this "hell" at a conscious level by making use of the Unconscious in a more rational way. Thus, the meaning of psycho-analytical meditation is simply to use the techniques of meditation and psycho-analysis as two complementary processes.

2. Various Stages of Psycho-Analytical Meditation

Now we deal with various stages of this psycho-analytical meditation or meditational psycho-analysis. We will clarify each stage with the help of a few examples in order to facilitate understanding, but with a clear idea in the background that there are no substitutes for experience, and further that experience alone can give a correct knowledge of this technique as well as of the mind.

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[17]This is the central theme of psycho-analytical meditation. If there is a desire or thought of sex, violence or jealousy etc., we permit our mind to run into the desire and thought, and after it has dwelt upon that thought, we do *manana* (thinking) on the destructible nature of the desire and the object of desire, and then bring it back. If we resist a thought, the *jiva* runs into it with a greater force. This creates great suffering in meditation.

(a) First Stage of Psycho-Analytical Meditation

A person searching happiness or suffering with any nervous disorder has to start with the dual techniques of meditation and psycho-analysis. One has to thoroughly learn the technique and practice of meditation as given in Chapter-VIII in Part Two of this book and has to practise it regularly. Side by side, one should go in for psycho-analysis by a trained psycho-analyst (he is a person who has himself been psycho-analysed). If the aspirant cannot find any analyst, he should learn the various techniques of self- analysis, although it is no substitute for psycho-analysis under a trained psycho-analyst. Chapter-VII on self psycho-analysis, in Part Two of this book, will be amply rewarding for him. There are also numerous books which facilitate self-analysis.[1]

However, as already stated, self-analysis, at least in the early stages, is no substitute for analysis under a trained psycho-analyst. One should try to find out a psycho-analyst even if one can get him for one hour a week.

At this first stage, it is psycho-analysis which will prove more useful and beneficial for the patient. Slowly and steadily it will appeal to ego-reason. It will provide some dependence on the psycho-analyst if there is one, or on the techniques of self-analysis themselves. It will create some faith and confidence about one's recovery. It will provide some relaxation to an extra-tension ridden mind through dependence and hope. This relaxation will be extremely useful for meditation.

Psycho-analysis will help the patient in starting to see himself as he had never done before. He may also soon know that most of the things which cause suffering are happening within himself rather than in the outside world.

Slowly and steadily he may also know the real meaning of free-associations. He may understand the meanings of patterns, resistances and repression. He may also see some fears in himself. This will make him develop confidence in his recovery and faith in psycho-analysis.

Other benefits which he may derive from psycho-analysis are :

(i) Understanding the value of dreams, their interpretations and meanings etc.

(ii) Understanding the meanings of compulsive associations, exaggerated reactions, fantasies etc., and how useful it is to observe and understand them.

During this stage, meditation will not help him much. However, certain experiences will take place in meditation also which will convince him that certain things are happening in him which he cannot understand by reason. At this point, he will also develop some

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[1] (i) Horney, Karen. *Self-Analysis* (London : Routledge-Kagan Paul Ltd., 1965)

(ii) Coudret J. *Advice From Failure* (New York : Dell publishing Co., 1968)

(iii) Freud, S. *An Outline of Psycho-Analysis* (New York : W.W. Norton, 1949)

(iv) Freud, S. *The Interpretations of Dreams* (London: Allen and Unwin, 1954)

faith in meditation. This faith will build around he idea (that he is proceeding towards cure through this method also.

Slowly and steadily the psycho-analytical understanding of various processes of mental working should be mixed in meditation. I have already given vent to my feeling based upon experience that forced concentration in meditation at the mid-point between the two eye-brows may prove very frustrating. So, it is this psycho-analytical knowledge which should be increasingly utilised for turning within and for developing a habit of heightened self-observation. Meditation will help in heightened self-observation and continuous re-utilisation of the psycho-analytical knowledge about life which one has gained on the couch of the analyst or during self-analysis. Meditational sessions may also widen the applicability of that knowledge by bringing forth numerous identical situations in the mind, thus providing further clarity.

The procedure is simple. We sit in meditation and try to concentrate at the mid-point between the two eye-brows. The mind runs. We permit it to run, and instead of forcing concentration at the mid-point, we keep a continuous watch on its activities using the psycho-analytical knowledge. While sitting in meditation, we mentally repeat the happenings of our previous sittings with the psycho-analyst. Numerous things may happen. For example, some of the meanings of the interpretations given by the analyst, which could not be clear to us on the couch, now become immediately clear to us. Immediately, our mind is illuminated. Numerous new and parallel situations emerge in meditation and become clear. Each illumination puts us in a state of happiness, although it is temporary. We want to say, "Now, I see", or "This is it".

At some other moment, a fear, which the analyst tells us again and again and which we understand intellectually but seldom recognise emotionally, may immediately flash in our mind in a particular situation and may become clear to us. If the experience of recognising that fear is real, we may feel that some "mound" in our brain has cracked down and got levelled thus giving us great relief. This is an experience which we can understand only through our experience. No word can make it clear to us without experience. We will further know that there are hundreds of similar "mounds" in our mind which have to be razed and levelled. Our experience strengthens our faith in the process.

The process will continue till the "jet-experience" takes place in meditation. It may take two or three years depending upon our devoted efforts in meditation.

(b) Second Stage of Psycho-Analytical Meditation

The second stage of psycho-analytical meditation would start from the day the jet-experience takes place. The meaning of this jet-experience has already been explained in this Chapter. To repeat it briefly, jet experience represents that experience in meditation when the meditator experiences a sudden eruption of a point of light at the mid-point between the two eye-brows. It emerges as if a mini flame burns at a jet point from which hydrogen gas is coming out. This is an experience of great significance. I cannot say if it will happen in all cases. I feel from my personal experience that it may happen to many, especially to those who have suffered an emotional break-down.

This experience separates the consciousness from the ego. After this experience, the consciousness marches towards *Brahma-randhra*,

visualising all that lies in the ego and transcending it. Ego-formations will get exposed before the consciousness in free-associations, in free writings, in dreams, and above all in meditation itself.

I can say with surity that the person after this jet-experience is on a high road to complete recovery and a state of anxietyless happiness. He is indeed on a road to his real goal of life, that is, spiritual liberation.

This jet-experience is a crucial point at which the psycho-analyst can do two things :

(i) Quicken the pace of psycho-analysis.

(ii) Give training to the patient for quick self-analysis so that the patient soon decides to leave the analyst and engages in further self-analysis by becoming independent.

How can these two objectives be achieved ?

In Part Three of the book, I have produced the First Formula with numerous examples from daily life to explain how the two objectives can be achieved. However, for the sake of simplicity, I shall explain the essentials of that formula here.

The mind of an individual works in a compulsive-repetitive manner. It means that whatever we do today in a particular situation, was done by us in the same manner in an almost identical situation in our past. The jet-experience provides us with a novel instrument to see those past situations exactly as they happened in that period. This is something which cannot be known without experience, and the modern psychologists working purely at the intellectual level, may even miss the point. But this happens in a very perfect way.

The jet-experience separates the consciousness from the ego. Now this consciousness has what I call the *Sooksham Drishti* or a thin penetrating sight. This is the "seeing power" of the soul or the consciousness. This immediately takes us into a past situation and we see the past situation in exactly the same manner as it happened. It is at this juncture that one knows the inadequacy and inferior position of free-associations to visualise the past.

There are three main steps in visualising and demolishing the past.

The first step is to observe the 'situation here and now' in which we are acting with all the components. The second step is to immediately understand that this action of ours is a mere compulsion-repetition, and unless we change this pattern of action at the root which lies in the past, we cannot change it here. The third step is to try to concentrate at the mid-point between the two eye-brows and start seeing that situation with the *Sooksham Drishti* or the thin penetrating sight, either through talking or writing in present continuous tense.[11]

This will indeed quicken the pace of psychic evolution in a wonderful way and will lead to immediate independence from the

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[11] At this stage, we should form a great reflex like this, "When and where irritation and disturbance take place in me, I will become immediately conscious of it and sink into the *Sooksham Drishti*. I will see the reality and understand it in the psycho-analytical language." This reflex can help us a lot.

analyst. For a trial, one can try some practical examples given in Part Three of this book.

Thus, this second stage of analysis will produce two things. Firstly, it will put a person on a path of complete recovery by bringing numerous formations and fears to his consciousness. Secondly, it will produce in him a desire to be independent of the analyst. He indeed will grasp this technique of *visualisation of infantile parallel situation* so clearly that he will be thrilled at it. And this is highly desirable. He has plenty of time at his disposal and numerous situations happen daily which need analysis. This technique will help him a great deal in correctly analysing those situations. He will find out numerous patterns and fears in himself by his own efforts. He will soon thank the analyst and leave him.

Now he continues with the dual process of meditation and self psycho-analysis. Each day, he will find himself going ahead. Each week will bring forth new and astonishing revelations.

With this process, four more things will be realised.

(*i*) Firstly, occasionally an extremely disturbing situation may appear which he may feel incapable of understanding himself immediately. Such situations can arise until he realises his "desire-to-die". Once this "desire-to-die" is seen, the possibility of a very disturbing situation becomes nil.

How to tackle such a situation ? It may be pointed out that the person should wait a little, not more than a day. A clear visualisation of the situation along with its meaning will automatically become clear. *An extreme disturbance during this second stage of psycho-analytical meditation is a signal that some deeply repressed material is soon going to be exposed before the consciousness.*

Moreover, from one's own experience, one will know that this happens quite often. As soon as some disturbing event emerges, one should immediately suggest to oneself, "Such situations occurred in the past also, and within a short time I got the clear understanding about them. This situation is also going to bring great clarity to me soon. I should feel assured about it".

I know from my personal experiences that occasionally the situation looks so threatening that this auto-suggestion along with the testimony of all the past experiences does not help much. But, at such a moment there is no alternative to this suggestion.

(*ii*) The second experience of this second-stage of psycho-analytical meditation is that quite often when the disturbing situation emerges and is then understood clearly, a lot of relief and happiness ensues. That visualisation instantly modifies the behaviour also. It is so relief giving that one feels as if one has found the ultimate answer to one's problems and one should stick to that understanding. One tries to catch hold of that understanding again and again and live it again and again. But that is a futile attempt. That understanding only represents a stage of evolution. One has to continue with one's meditation. More and better visualisations will emerge each day. One should be sure that the understanding of one time and the truths of single experience are getting absorbed in the system, although they may no longer remain at one's conscious command at all moments. One

will realise that these truths emerge and vanish in the grand journey towards the final goal.

(iii) The third major thing which happens during this stage is that after sufficient evolution, one no longer wants to do the exercise of self-analysis in one's note-book through free writing. One feels so thoroughly convinced of one's position that this exercise appears futile.

However, this is not so and one should not submit to such a feeling. To quicken the pace of analysis and to achieve further evolution, this exercise is very important. Occasionally, one may do it and again find out oneself how important it is. Because of one's own experience, one may write in one's note book, "This writing is a must". But the resistance will continue to come. This has to be dealt with firmly.

(iv) Fourthly, even after a lot of evolution, a doubt may occasionally come, "I am still not completely recovered". This is a very potent doubt. Experience alone is the best device to deal with it. One should compare one's present with one's past and try to see how much one has improved. And it must be stated in clear terms that one cannot stop short of reaching one's goal, once the jet-experience has taken place in meditation.

(c) Third Stage of Psycho-Analytical Meditation

After this dual process of meditation and self psycho-analysis for about three years, the third-stage of psycho-analytical meditation will emerge. How to recognise this stage? There is no clear cut line between these two stages as there is between the first two stages. Individual experiences may differ. From my experiences, I would state the following about the recognition of the third stage.

Before this stage emerges, daily weeping in meditation may be experienced for about two months. There may also emerge moments of tremendous confusion. However, both these things will mean reliving the deepest pain in mind and also breaking the sense of pride to a large extent. This experience would be followed by a state of calmness, surrender and reactionlessness. The desire to hit, hate and hurt is visualised completely and dropped to a large extent.

The second indication of this stage is that the consciousness, which throughout appeared to be marching from C towards B (as shown in figure-10 in the foregoing pages of this Chapter), now appears to be sticking to C for greater spans of time. Not only this, during the second stage of psycho-analytical meditation, there gets established a close connection among three points, that is, C, M and B. This is shown in figure-12. During the third stage of psycho-analytical meditation, this

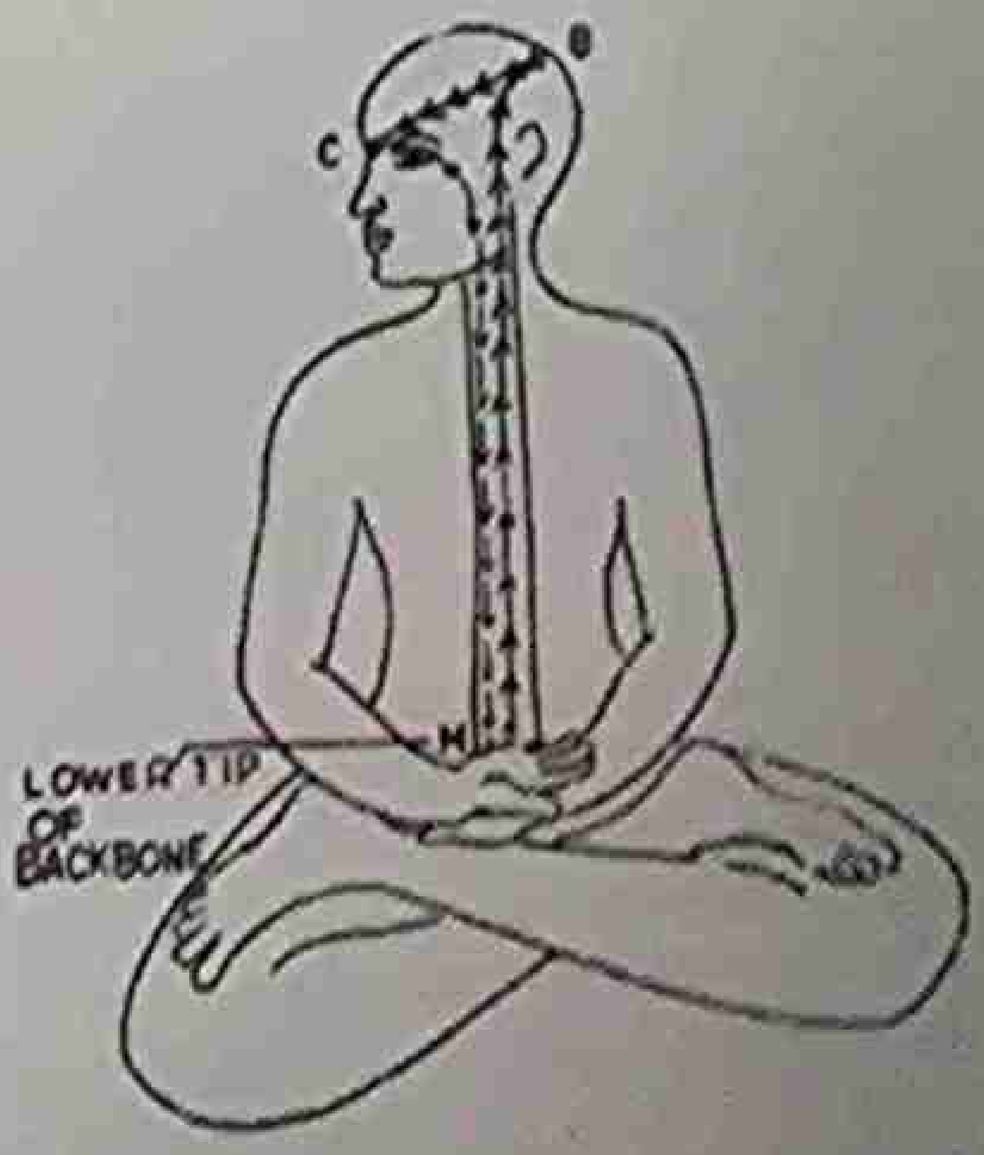

Figure-12

three way close connection among C, M and B is often disturbed and one feels that a close connection has been established between C and M only as shown in figure-13. Occasionally, the close connection between C, M and B emerges again, but predominantly it is now a connection between C and M.

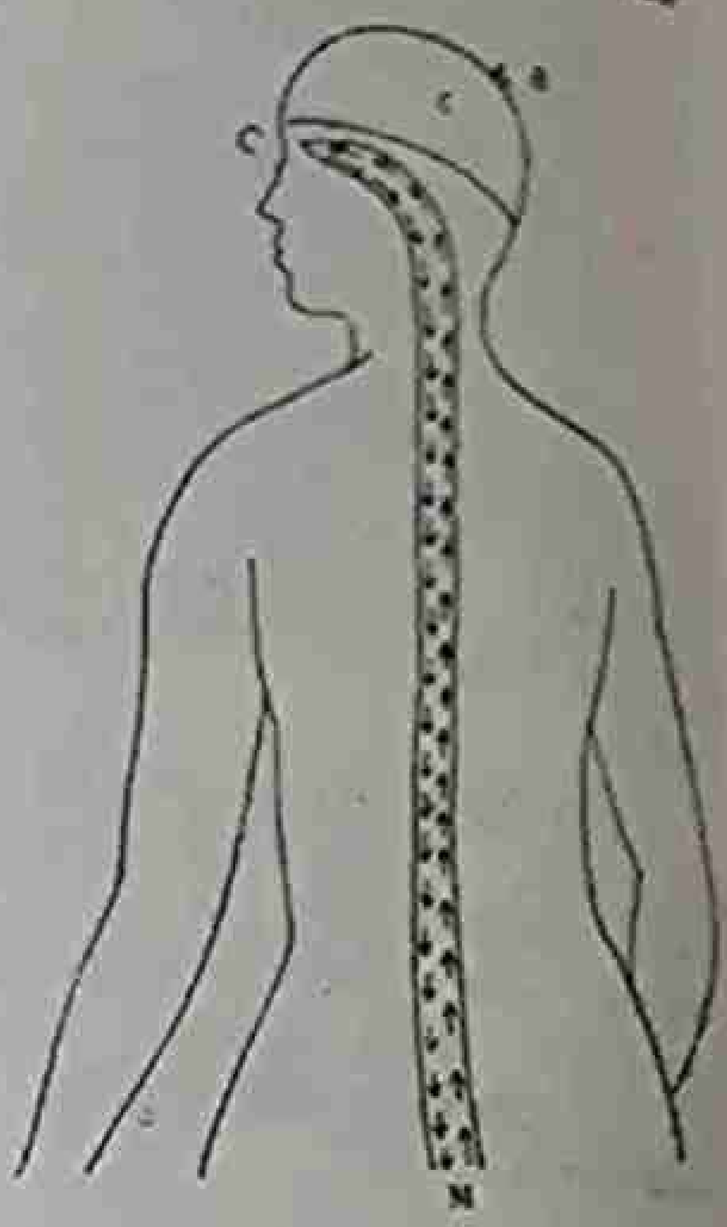

Figure-13

The breath appears to be running from C to M and back from M to C. Now, we remain in a state of stillness and emptiness for longer periods.

When this consciousness runs predominantly from C to M, and from M to C along with the down-going and up-coming breath, a higher stage of analysis is reached. It becomes quite obvious to the meditator that the consciousness gets totally disconnected from E, the ego, for some moments as is obvious from figure-13. It does not experience any thought, image, or conflict The portion of stimulus and response, that is E, is disconnected from it. Here a state of calmness, emptiness and contentment emerges. Here a state emerges when one really realises, "I belong to no one and no one belongs to me". Here one realises, "I am this. I am Self". However, one will realise through one's experience that still it happens only momentarily. The consciousness still rushes to E.

At such moments, one should become deeply conscious of its running to E and its associations and postures there It is very important, as this idea leads to final psycho-analysis and then to final truth. It is here that one understands the real meaning of "self" as distinct from "I". It is here that one realises the great limitation from which Freudian analysis and understanding suffers.

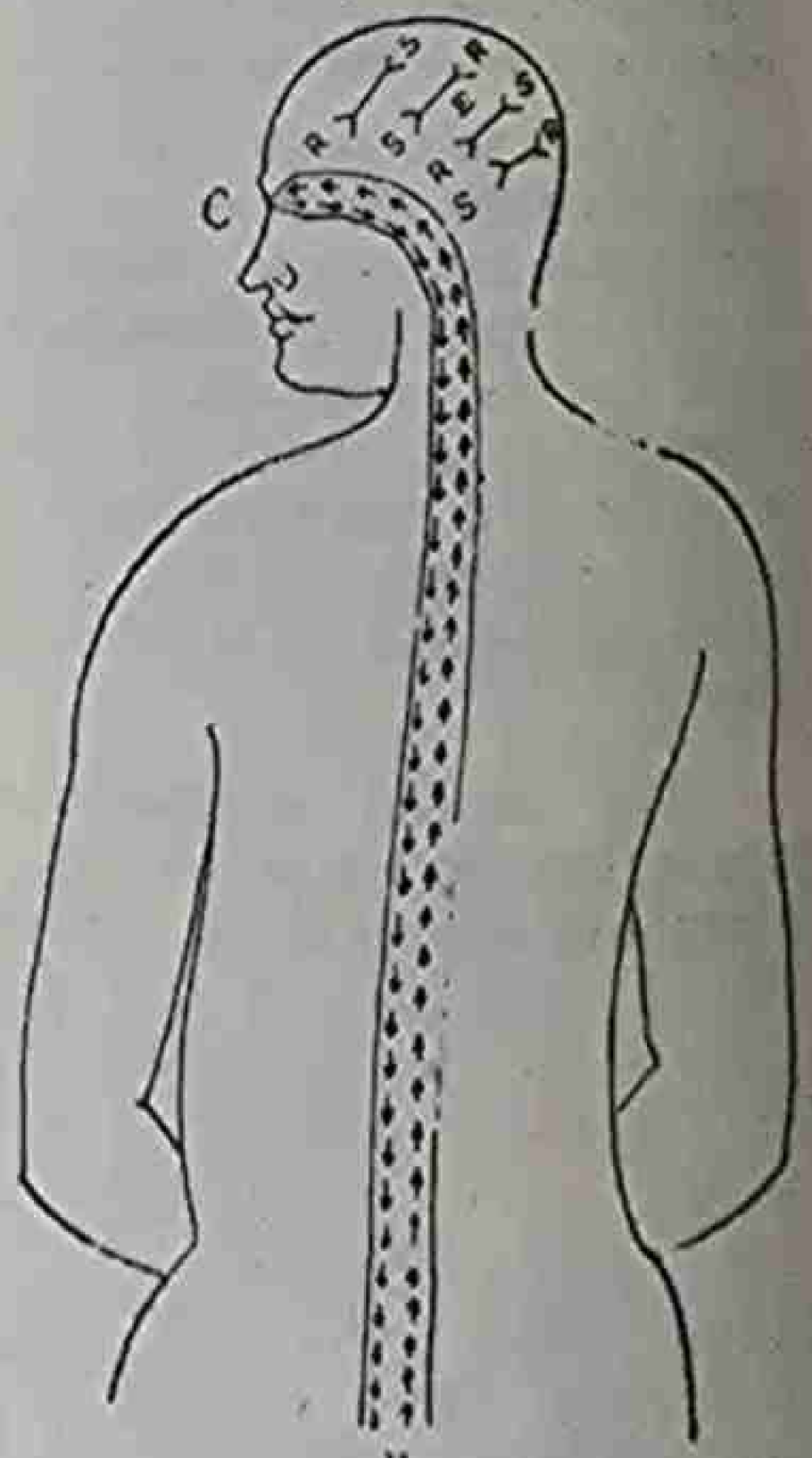

Figure-14

To understand it, see figure-14. In this figure, breath runs from C to M and from M to C and the Ego is separated. Occasionally, the consciousness runs into E and associates itself with two kinds of images. Either it associates itself with the active image or the passive image of man. For example, either it associates itself with the father-figure of a persecutor or the

persecuted figure of a child, or we can say that either it associates itself with the stimulus figure or the response figure. In concrete language, it may become the abuser or the abused, the killer or the killed, the accuser or the accused, the giver or the receiver, the powerful or the weak etc. They are represented by S and R in E in the figure ; S means stimulus and R means response. Numerous stimulus-response situations are there in E.

At this stage of psycho-analysis and meditation, one should be very much observant and one should again and again recognise clearly that both associations are untrue, both the associations do not represent reality (they represent only the ego reality). The desires associated with both the figures (S and R) have to be dropped consciously. The consciousness has to renounce those desires as well as it has to detach itself from both associations. One immediately realises that one is neither the killer nor the killed, neither the accuser nor the accused, neither the giver nor the receiver. This is a tremendous realisation. At moments, when the two ego associations are renounced and the consciousness is just itself, neither this nor that, then one cries in ecstasy, "I am the self"—this self is unexplainable in words. It cannot be understood without experience. When saints say, "I am this, I am God, I am truth, I am everything", they try to explain this state of "self". As this situation of the mind is understood more and more, the consciousness gets cut off more and more from E and it dwells between C and M. It experiences a state of calmness and stillness. "Be still and realise you are God", is said to represent this state of stillness.

At this moment one feels that both light and happiness rise from M, pass through the backbone and march towards C.

Here one comes at the first-stage "self". Now one can enjoy both the worlds—the calm emptiness on the one hand, and the ego world by consciously associating with numerous figures on the other hand. When one associates with some figures consciously, one can act in any way, active or passive, good or bad without any sense of persecution. Those actions are the actions of a *gyaan* yogi, which cannot bind him again.

Here ends complete psycho-analysis of mind in the western sense, and what follows is pure spiritualism or mysticism. This is being given in Volume-II where experiences of opening of Third Eye and *Kundalini* are narrated.

CHAPTER-V

DREAMS AND THEIR INTERPRETATIONS

Dreams have always been a matter of interest to mankind. In olden times, there used to be considerable interest in India to study dreams.[1] However, in modern times, credit indeed goes to Freud and certain other analysts for understanding the nature of dreams on a more meaningful basis. While there is a considerable degree of agreement with Freud on the meaning and interpretation of dreams, it is sincerely felt on the basis of my meditational experiences that Freud's understanding about dreams can be extended in several respects. In this Chapter we will dwell on many new phenomena concerning dreams and their interpretations along with numerous practical examples. For the sake of precision and clarity, we will try to concentrate on the following main sections in this Chapter :

A. Dreams and their classification.

B. Causation of dreams.

C. Dream content. The manifest and latent content.

D. Dreams and fantasies. The concept of extended super-ego and its working during day time.

E. Predictions and predictive dreams.

F. Analysis of dreams : Can dream-analysis be simplified ? Is it possible to understand dreams instantly ? Is dream analysis necessary ?

G. Recognition of emotional content of dreams.

H. Repetitive dreams ; their meaning and significance. Knowledge of coming dreams.

I. How can we know that a new and more meaningful dream will come tonight ?

J. Can we enter the dream states of others at will ?

K. Certain important dreams and brief comments on them.

L. Ceasing of all dreams.

M. Certain broad conclusions.

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[1] There are significant evidences to show that the Indian thinkers took great interest in dreams and their interpretation right from earliest times. References are found in *Saamved* and certain *Puranas* about dreams and their analysis. There is a clear cut mention of day's residue as playing some role in dream formation. There is also a clear distinction between meaningless dreams and meaningful dreams. About meaningful dreams, a significant statement is made. If a dream is seen in the first quarter of night, it fructifies in one year. If it is seen in the second quarter of the night, it gives its fruit in eight months. If it is seen in the third quarter of the night it gives fruit in three months. If it is seen in the fourth quarter, it gives fruit in generally one month. If it is seen while the sun has just started rising, it bears fruit in ten days. Certain dreams seen in the early morning bear fruit immediately.

There is a need to test these statements.

Section-A

DREAMS AND THEIR CLASSIFICATION

Dreams form an important part of the total scheme of understanding of mind in psycho-analysis and meditation. For the sake of clarity, we shall discuss this section under the following sub-sections :

1. Basic factors behind dreams. Five major clusters of this life and a sixth cluster around Collective Unconscious of Past Births.
2. Definition of a dream.
3. Classification of dreams.

1. Basic Factors Behind Dreams

What are dreams ? The question has been answered differently by numerous psychologists and thinkers. We will attempt an answer to this question in the light of the theory of mind and the theory of psycho-analytical meditation developed in Chapters-III and IV respectively.

Let us go back to figure-5 in Chapter-III, and try to revive our understanding about it, and also search certain basic factors which lie behind dreams.

At the first-stage "self", the organism of the individual has three needs. Two needs are purely physical. They are the need of security, and the need of fulfilment of physical hunger. The third need is spiritual. This is the need of the individual consciousness (*Jiva*) to merge back into the Cosmic Consciousness (*Shiva*) to get absolute bliss and self-realisation. This becomes the need of love also.

As soon as the infant starts reacting in the society by coming on the breasts of the mother, these three needs start getting associated with or surrounded by certain sensations, animal reactions and desires. The hunger need, for example, starts getting surrounded by the reaction of greed and possession. The security need is also surrounded by the reaction of fear and possession. The spiritual need gets surrounded by the reaction of attachment, lust, sex, or desire of love-object and also with voyeurism and exhibitionism.

The fourth major reaction which becomes most powerful in the personality of an individual at this stage is anger or violence. This reaction is not original, but is formed when any of the three original needs or desires are denied, and pain originates. The denial, in fact, stops the free flow of psychic energy in the nervous system. The one who denies, acts as a blockade in the free flow of psychic energy. The desire is born to remove the "denier". The blocked energy comes at the command of this desire. This desire and energy put together become what we call "anger", "hate" or "violence".[1]

This anger also starts getting surrounded by various reactions, ideas and desires. For example, reaction of inferiority and jealousy,

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[1] In Indian meditational thought, the two nerves of *Raga* (desire for and attachment with objects) and *Dwesha* (reaction of hatred, anger, jealousy, frustration and bitterness etc.) control the ego functioning of a person and determine his unhappiness. Unless these two nerves representing two basic currents of mind are dissolved through meditation, permanent happiness can never be achieved.

and ideas of competition and murder etc., surround it. The feelings of dirt and worthlessness also get connected with it.

In many cases these four basic formations, and the experiences connected with them as narrated above, provide a spring-board to the consciousness to perform a metamorphosis which gives birth to a new face, the third-stage "self". This is the "self" of 'drives of becoming'—a face which is unreal but is developed to live effectively in the social and material world. Numerous ideas and identifications are woven around this face.

(*a*) Five Clusters

Thus, there are five major clusters of formations on which the personality of an individual stands. They are :

(*i*) Spiritual-Need Cluster : This is the most basic cluster. The base of this cluster is the most unconscious spiritual desire of individual consciousness (*jiva*) to merge back into Cosmic Consciousness (*Shiva*). However, because of the identification of *jiva* with body, this desire assumes different form. The need of physical love starts becoming the base of this desire. Around this need gather such forces as object-need, love-need, sex and lust, attachment and fixation, voyeurism and exhibitionism. Playing with stools and sex-organs are also parts of this cluster. However, behind all these lies the search for true spiritual self.

(*ii*) Physical Hunger-Need Cluster : This is also one of the basic clusters, as hunger belongs to the first-stage existence of the organism. This cluster is not as important or permanent as the spiritual need cluster, precisely because this hunger belongs to the destructible part of the organism. But it is more important than any other cluster. Around this need gather such forces as greed, possession, exclusive-possession, hoarding, cheating and stealing etc.

(*iii*) Security-Need Cluster : Security is the third basic need of psycho-physical organism and is almost as important as hunger-need. It is soon surrounded by fears and desires to live in protection and feel secure. A large part of our culture and civilisation revolve around this need. Many day-to-day actions of an individual are also geared to fulfil this need.

(*iv*) Violence-Need Cluster : This is the fourth cluster. Violence is not the original need but is born in reaction to the denial of original needs, stoppage of free flow of energy in the nervous system, and the resulting pain.

Though hate and anger do not represent an original need, but they act as very important rallying points for various ideas, imaginations and actions in the personality of an individual. Not unoften, a major part of the personality of an individual stands on hate and anger. This is associated with such items as competition, jealousy, inferiority, pain, fears, pride, etc. This forms the fourth cluster in the personality of an individual[3].

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[3]All philosophies including Marxism, which preach hatred, violence, class-wars etc., originate from the dominance of this cluster in the personality of their propounders. However, the most basic desire of the propounders which lies in the background is the spiritual need.

(r) Face Saving-Need Cluster : The fifth cluster is formed around the need to save the 'superficial face,' or 'individuality' developed at the third-stage "self". Numerous ideas and actions get associated with this need. Ideas of progress, power, domination, superiority etc., are a few of them. Pain, pride, identifications and 'desire-to-die' lie at the base of this cluster.

These are the five major clusters in the personality of an individual. They are well inter-connected. The various items connecting them remain at the conscious level, sub-conscious level or unconscious level. Thousands of experiences, ideas, thoughts, images, sentences, perceptions and identifications during the growth of the personality get connected with all these clusters.

(b) **Cluster Around the Collective Unconscious of Past Births**

Apart from the five clusters mentioned above. there is a sixth cluster also. This is the cluster which originates from the "Collective Unconscious of Past Births".

It was explained in Chapter-III on the theory of mind that the individual consciousness (*jiva*) is free only from physical body at the time of physical death, and not in any way from the unfulfilled desires and *karmas* (actions) of the previous births. The consciousness (*jiva*) is haunted by those desires and cravings which it collected in all previous births, and from which it was not able to take freedom till the last death. It has to reap the harvest of those seeds which it had sown in the form of *karmas* in the previous births In fact, it enters a new body (takes a new birth in normal sense) to resolve those *karmas* and desires and continue its evolution towards complete liberation. Rebirth is a necessity, as without that the process of evolution cannot be completed The unfinished task has to be finished in the new body.

Those desires, cravings and *karmas* of previous births have their own cluster. This is the sixth cluster and is indeed very distinct from the other five clusters mentioned above. Its main distinction lies in the fact that it is the most Unconscious cluster of all the clusters. Certain clues to it may be found in the 'distinctive' actions of an individual right in his infancy and early childhood, but it can never be approached through the technique of free-associations, etc.

2. Definition of Dream

Dream is nothing but a direct or indirect association of the individual consciousness (*jiva*) during sleep with one or more of the experiences, images, desires, or fears connected with one or more of these clusters.

3. Classification of Dreams

From the above discussion, we can reach a very simple classification of dreams. Broadly speaking, dreams are of two kinds.

(a) Dreams caused by the five major clusters in human personality formed in the present birth.

(b) Dreams caused by the cluster around the Collective Unconscious of Past Births[4].

(a) First kind of Dreams

The first kind of dreams are those dreams about which all of us know, and all of us often talk. They are the dreams which belong to the five clusters which originate in "this life" and revolve around such items as great achievements, sex, love, anger, violence, anxiety, happiness, wish-fulfilment and drives to become something etc. They are dreams whose roots can be traced in this life—the images, ideas, situations, emotions, desires etc., all belong to this life. Their meanings can be unearthed, in a large measure, through free-associations. It is about these dreams that Freud and others generally talk about.

(b) Second Kind of Dreams and Their Distinctive Features

During many years of observation of my own dreams and fantasies, I came across a number of dreams which appeared very strange to me. One fine morning, I became conscious about their distinctiveness. I saw a beautiful dream about jungles and rivers and was very happy in the dream. But as soon as I woke up early in the morning, I found my fantasies running into love-objects and other things which were totally disconnected from the dream. Immediately it struck me that there was absolutely no relationship between those fantasies and the dream I saw. I was a bit startled. This was a new observation for me. Till then, I used to find a close correlation between dreams and fantasies.

There was nothing much with me to draw any conclusion on the basis of this observation at that moment. However, I became observant about such dreams.

I was astonished to get a dream off and on which was distinct in the same way. It had no relation with the fantasies. The emotional experience of the dream in certain cases was diametrically opposed to the emotional experience of other dreams and fantasies. Not only this, no amount of free writing (a substitute for free-associations in self-analysis) could help me to trace the roots of such dreams.

I became more conscious of similar dreams. I saw animals in a dream and the scene of a jungle which definitely did not belong to this life. I saw certain rivulets and mountains which did not belong to this life. Not only these things, I was more astonished at the fact that '*these dreams have a completely different world of their own and cannot be subjected to analysis and interpretation by any stretch of imagination*'.

It was at one such moment that I was struck with the idea of these dreams belonging to the "Collective Unconscious of Past Births".

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[4]Important Footnote :

Later on, when I passed through the experiences of Third Eye and *Kundalini*, I found again and again that there is a third kind of dreams also. They are dreams given by God/Guru (Cosmic Consciousness) to the *jiva* (individual consciousness). They are spiritual dreams and quite distinguishable from the two kinds of mental dreams as narrated above. These dreams are given to the *jiva* by the Lord in order to help, protect, guide and provide solace to the *jiva* (individual consciousness). They are extremely important dreams and indicate clearly to the *jiva* that behind all parts of the mind, sits the Lord Who alone is the goal of the *jiva*.

On the basis of the above discussion, I enumerate the distinctive features of these dreams as below :

(i) The second kind of dreams, which belong to the sixth cluster around the "Collective Unconscious of Past Births", have a complete world of their own.

(ii) These dreams do not have any close relationship with fantasies.

(iii) The emotional tone of these dreams is entirely different from the emotional tone of other dreams or fantasies.

(iv) They have no connection, like the first kind of dreams, with the day's residue.

(v) They cannot be approached and understood through free-associations.

(vi) To my mind, they represent the evolution of the individual consciousness (*jiva*) in past births.

(vii) To my mind again, interpretations of these dreams with the help of symbols and displacements etc , can be erroneous and harmful.

Section-B

CAUSATION OF DREAMS

This section will be discussed under the following sub-sections :

1. How dreams are caused ?
2. Freud's thinking on dreams in nutshell.

1. How Dreams Are Caused ?

The most original and fundamental need of the man is spiritual. This is the need of the individual consciousness (*jiva*) to merge back into Cosmic Consciousness (*Shiva*) to realise itself. The Cosmic Consciousness (*Shiva*) is the source of individual consciousness (*jiva*) and its goal as well. In more mundane language, we can draw a parallel like this. The Cosmic Consciousness (*Shiva*) is the mother. The individual consciousness (*jiva*) is the child who is lost and now frantically searches the contact with the mother.

Most unconsciously, the individual consciousness (*jiva*) keeps on searching the Cosmic Consciousness (*Shiva*) every moment like the lost child. However, it is lost in the five clusters of this life and the sixth cluster of the Collective Unconscious of Past Births. These six clusters represent the grand ignorance and *maya*. They form the thickest and darkest jungle. They represent the strongest cage around individual consciousness (*jiva*). During the day time also, the individual consciousness (*jiva*) searches the same goal, but it often lives in the fifth cluster of Face Saving-Need. The extended super-ego[1] during the day time, because of outside reality, does not permit the individual consciousness (*jiva*) to go much towards the source (*Shiva*). However, during night, as this extended super-ego vanishes by and large, the individual consciousness (*jiva*) finds itself more free to search the goal. As it is surrounded by various clusters, and there are various satisfying experiences and

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[1]Please refer to Section-D of this Chapter to understand the concept of extended super-ego.

alluring desires in those clusters, it gets stuck up in one or more of those clusters. In whatever cluster it goes, it directly or indirectly sees certain formations, desires, fears, images, etc , and that becomes a dream.

The dream may be inspired by all the five clusters of this life simultaneously or otherwise. It may also exclusively belong to the sixth cluster. When the dream is inspired even by the five clusters, one cluster always plays a dominant role in it. For example, the dream may be centred more predominantly around any one cluster, that is, it may predominantly centre around violence, or insecurity and security, or hunger and greed, or sex and love-object etc , and yet it may take some elements from other clusters. The fifth cluster connected with the face saving-need intervenes in each dream to spoil the real content of the dream. We will discuss later why does it intervene, and how symbols and displacements are caused.

While a dream may appear around any one of the clusters, we find that numerous dreams have more often the content of sex, love and attachment etc., in them. The reason for this is not difficult to understand. As these phenomena are associated with the basic spiritual need of *jiva*, it confronts those phenomena more often in sleep than the phenomena connected with other clusters. So, more dreams related to sex, love-object or other elements of cluster formed around the spiritual need come*.

Day's events often play a great role in causing a dream. They stir up the deepest layers of the five clusters, thus bringing to the surface various desires and fears connected with those clusters. There are generally three broad categories of day's happenings.

(*i*) During the day, there may be some incident which creates anxiety and threatens security. This stirs up the whole system of clusters. This may lead to the creation of a dream at night representing the day's residue plus the deeply repressed unconscious material. If the real meaning of that small anxiety becomes clear in the day itself, as often they become to the psycho-analysed persons, the dream may not be caused. However, this seldom happens with other persons, thus leading them to see a dream.

(*ii*) Similarly, during the day, there is some idea or event which produces contact with some loving and protecting love-object and consequent deep sense of security etc., which in turn creates happiness. This also stirs up the system of clusters and can cause a dream. However, it may be pointed out that the day's residue itself is not independent. It is

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*Important Footnote :

We have stated a third kind of dream in footnote-4 of this Chapter. Here we further elaborate the reason for its causation.

The Cosmic Consciousness (*Shiva*, God) is the source and goal of the individual consciousness (*jiva*). The *jiva* gets separated from its source and goal, that is God, and now dwells in the psycho-physical cage. It often struggles in it in order to find some permanent state of peace and bliss, but does not know what to do and where to go. The Lord also dwells inside the body and often notices the desire of the *jiva* to get permanent peace. This indwelling Lord, out of mercy, often removes the six clusters of the mind of the individual and presents Himself in the form of Guru or God before the *jiva* in a dream. The purpose of the dream is to give guidance, protection, solace and courage to the *jiva* to remove the six clusters (the veil of *maya*) and meet the Lord inside in order to realise the ultimate goal of life and get permanent peace and stability.

often influenced by the first four clusters during the day time although not very deliberately. Quite often, attempt should be made to trace the residue itself behind these four clusters.

(iii) It is also possible that the individual consciousness (*jiva*) comes across a God-realised person (Guru) during the day. Such a God-realised person is nothing but Cosmic Consciousness (*Shiva*). This may help the individual consciousness (*jiva*) to penetrate all the clusters in the dream and meet the same person in it. The dream will always be protection-giving, highly elevating and completely predictive."

2. Freud's thinking

Here it may be fit to make a passing reference to Freud's understanding about dreams. Freud could not see the basic spiritual need, but he did see the cluster around it, that is sex, object-need, love-hunger etc. It may be stated very clearly that no one can realise the spiritual need without first seeing and then transcending that cluster. In short, no one can reach final spiritual and religious realisation without first achieving the Freudian realisation about sex, love and object-need and transcending it. Freud also saw the clusters woven around the security-need, hunger-need, and hostility and violence. Thus, Freud's dream theory is based upon his understanding of most of the clusters minus spiritual-need of the indestructible consciousness (*jiva*) and also the cluster around the Collective Unconscious of Past Births. The limitations of his dream theory are due to these factors.

Section-C

DREAM CONTENT

Dreams form an important part of the total understanding of psychic life of man. They are so important that Freud described them as the gateway to Unconscious. We shall discuss this main section under the following sub-sections:

1. What is dream content ?
2. How dreams get disfigured ?

1 What is Dream Content ?

The various incorporated images (generally those of human beings) and the desires, wishes, fears and experiences connected with them in each cluster, (mainly the first four clusters with which the individual consciousness (*jiva*) associates itself during sleep) form the dream content. As has been pointed out earlier, the dream often centres around one main cluster, but the other clusters do play their role in it. As such, a dream is a reflection of the total personality of an individual. Thus, the dream content is often a reflection of the total personality.

2. Disfiguring of the Dream

Freud had a very sensible observation about the latent content of dream and the manifest content of dream. This distinction is very meaningful along with the phenomena of symbols and displacements in dreams, although occasionally it appears, that Freud laid a little exaggerated emphasis on symbols.

"Kindly see footnotes-4 and 6 in this connection.

Why should the real content at all be disguised ? The fifth cluster centring around the need of saving the face and various drives of becoming, and the ideas, achievements, emotions attached with this face, are the real reasons why the true content of the dream gets disguised.

The third-stage "self" is created by a major or a minor metamorphosis depending upon the intensity of the 'desire-to-die' at the second-stage "self". The third-stage "self" represents the new (but false) "self-image" of man. This is the "face" which is protected by each one of us while living in the society. The need to save this face is surrounded by numerous ideas, images, identifications, and desires etc., and this forms the fifth main cluster which influences dreams. The ideas, thoughts, and realities of this face are often in opposition to the ideas, thoughts and realities of the second-stage "self", mainly the four other clusters, which are deeply repressed and which influence dreams. Whenever a dream takes place about the realities of the first four clusters, this fifth cluster always intervenes and disfigures the real content of the dream. The persons in the dreams may change faces. The place and time of action may shift, so on and so forth. It disfigures the dream precisely because the need to maintain the false face or the third-stage "self" is great, and if the second-stage "self" is clearly seen, it would threaten the existence of the third-stage "self". To understand it, let us consider an example of waking life. Suppose someone points out some defect in us, or makes an allegation against us. He reminds us, in fact, about some part of our second-stage "self". He disturbs many of our defences and we immediately feel great anxiety. If there are also certain persecutory tendencies in us, then it looks as if people all around us are watching that fault in us. Out of great anxiety, we have a drive to controvert that allegation so that we can ward off the threat to our "face". This is a great drive to maintain the third-stage "face" and to controvert the realities of the second-stage "face". This need to defend the "self" works even in dreams !

The dream is disfigured in many ways under the influence of the fifth cluster. In one sentence we can say that the objective truth is distorted. The more important ways in which the real content of the dreams gets disfigured are the following :

(*a*) *Inverted identification* : At the second-stage "self", the infant or child is hungry for passive love. However, experience of rejection and pain creates guilt in him about passive love. At the third-stage "self" he emerges as a very active lover. When a dream of love comes about the second-stage "self", the person may see himself as an active lover while the other person in the dream may be acting passively.

Suppose a person sees a dream concerning homosexual love. This represents a dream about the first cluster. At the second-stage, the child is a receiver and a passive agent. This passivity should be the real content of the dream. But because of the intervention of the fifth cluster, where through metamorphosis, he assumed the new face of active lover and of 'giver', the real content of the dream gets disfigured. He sees himself as actively loving an object in the dream.

This inverted identification and the processes of introjection and projection are mainly responsible for confusion in dreams. Quite often, they present our own picture in the dream in different forms and faces. This may confuse us in understanding ourselves distinctly in the dream.

(b) *Displacement*: The real content of the dream gets disguised by the process of displacement also. For example, there is a desire in a person to hit out at his father. However, he has a lot of fear and consequent guilt attached with this desire. He may see a dream in which he is fighting with some other elderly person who represents authority. This person may indeed be a mere displacement of his father's image.

(c) *Symbols*: The fifth cluster causes another conversion in the real content of dreams, that is, realities of the first four clusters. It is done through symbols[8].

The third-stage "self" does not want to accept all the realities of the second-stage "self" as those realities provide a very hateful self-image to the individual. However, the realities and desires of that stage seek a chance to come to the surface. The third-stage "self" disfigures those realities through symbols. To take an example, let us suppose that at the second-stage "self" one had a deep desire of sexual intercourse with someone. There is a lot of fear and guilt attached with that desire today. Now, that desire comes in a dream, but the fifth cluster does not permit our consciousness to see it as it is. It permits its expression only through some symbols. One may see in the dream that one is going up a stair-case, or one is swimming in a river, or a storm is brewing, etc.

It may be pointed out that anxiety, fear and guilt, attached with the original desire of sex-play, would be very much associated in the dream with symbols also. These phenomena provide a clue to the real content as well as the emotions attached with the content.

Another thing may also be pointed out in this regard. The symbols are not universal. They may differ from culture to culture and from individual to individual. The culture, incorporated from outside, influences the third-stage "self" and consequently the formation of the fifth-cluster. This becomes responsible for difference in symbols in different cultures. There may be certain more processes to distort and disfigure a dream, but all these processes to distort the objective truths in dreams are meant to defend the "face" and to 'counter the allegations,' against the "face". Apart from these processes all those tricks are also used in dreams which one uses during the day to save one's face. (For example, escapism, argument, projection, etc., are used abundantly during the day time).

Section-D

DREAMS AND FANTASIES

We shall discuss this section under the following sub-sections :

1. Definitional difference between dreams and fantasies.

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[8] As already pointed out, I find from my personal experiences that Freud laid exaggerated emphasis on symbols. To interpret most of the symbols in terms of sexuality is wrong. It is a sign of morbidity.

2. The concept of extended super-ego.
3. Major differences between dreams and fantasies.

1. Definitional Difference

Fantasies are often described as day-dreaming. As they are closely related in their origin, and also not unoften in content, the description is quite logical. Dreams take place during sleep, but fantasies take place when one is awake. During a state of half-sleep, fantasies and dreams may overlap each other.

The reasons for fantasies are the same as those for the dreams. The individual consciousness (*jiva*) wants to search its goal of Cosmic Consciousness (*Shiva*), but wanders in the five clusters only. It may, in fact, try to fulfil various desires and wishes connected with the five clusters by taking leave of the immediate outside reality of the society. It may fulfil the desires of the first cluster, that is sex-need, object-need, love-need etc., or the desires of the second cluster, that is, greed and possession, etc., or the desires of the third cluster, that is, security and safety etc., or the desires of the fourth cluster, that is, violence, anger, jealousy and competition etc., through fantasies.

While all the four clusters are approached by the individual consciousness (*jiva*) through fantasies, it is the fifth cluster of ego desires which finds comparatively more attention. One may often notice that during these fantasies, one is rather engaged in the fulfilment of the wishes and desires of the third-stage "self" or of the fifth cluster. One is becoming superior and great in these fantasies by performing great acts and achieving great things.

2. The Concept of Extended Super-Ego

This happens precisely due to the fact that during the day time, the extended super-ego under outside objective reality works more actively. What is this extended super-ego ? During the day time, individual consciousness (*jiva*) travels less to the past formations and scenes to get pleasure for one simple reason. The forces of the incorporated super-ego which is unconscious, tend to get enhanced under the influence of the outside reality during the day time, especially when one is surrounded by people. This enhanced force of super-ego does not permit the consciousness (*jiva*) to go back into the past thinking so often as it goes to them during night, as at that time, this outside reality force is not there. To understand this, let us have a look at figure-15. It demarcates the ego, the id and the super-ego, as understood by us in the Chapter on the theory of mind. The id and the super-ego are both unconscious. But this figure also gives another extension in super-ego. This is the extension in the strength of the super-ego which takes place during the day time under the influence of the social reality of the day. This extended strength goes on increasing or decreasing during the day time according to the situation. We will find that when we are alone even during the day time, our consciousness tries to run back to seek

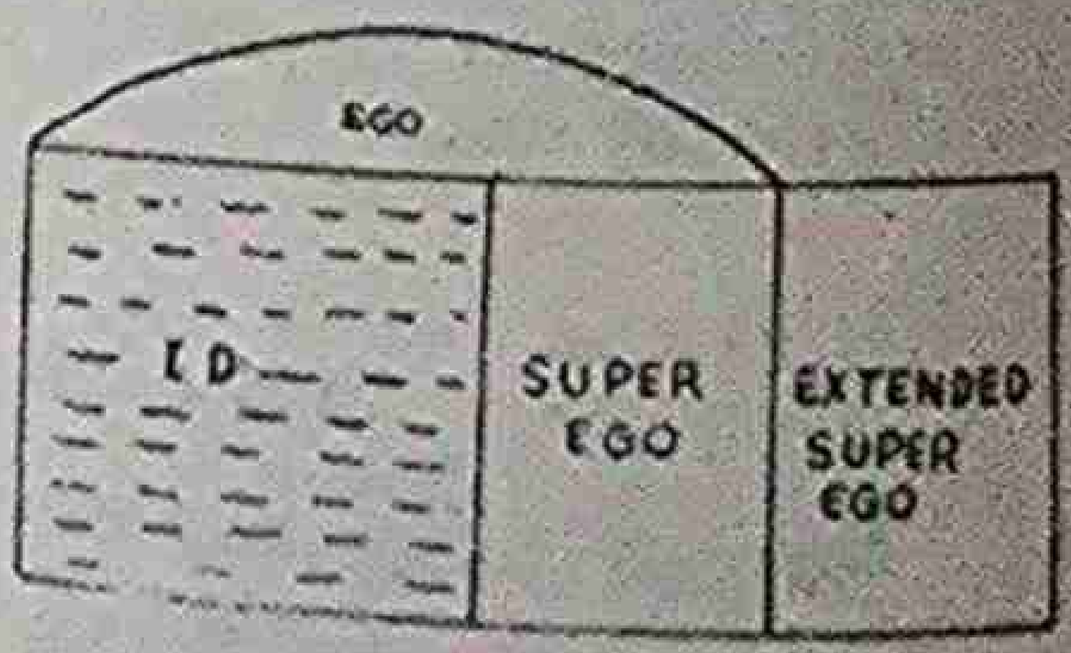

Figure-15

pleasure in fantasies. When there is a group of two or three persons only, it again runs back, although to a lesser extent. When there is a group of more persons and especially when there are elderly persons who resemble our original persecutors, it does not dare to run back to seek pleasure even in fantasies. That only shows that the strength of incorporated super-ego, which is unconscious, keeps on increasing or decreasing according to the outside reality during the day time.

Naturally, under its influence, the fantasies relate mostly to the 'drives of becoming'. As this extension in super-ego vanishes during night, the individual consciousness (*jiva*) feels more free to delve into the other four clusters in dreams.

3. Major Differences Between Dreams and Fantasies

On the basis of above explanation, we enumerate the differences between dreams and fantasies as follows :

(a) Both dreams and fantasies are caused when the individual consciousness (*jiva*) travels into ideas, wishes, desires and images connected with the five needs around which five major clusters are formed. However, during dreams the four clusters connected with the second-stage "self" find more attention, while in fantasies the fifth cluster connected with the third-stage "self" finds more attention, although they intervene in each other quite a good deal.

(b) Dreams reflect much deeper formations of the mind while fantasies do not go so deep. Moreover, the material thrown up by dreams is more basic and original than the material thrown up by fantasies. The material thrown up by fantasies may be of secondary nature. However, both have the aim of fulfilling the goals of the Unconscious, or the second-stage "self".

(c) Comparatively, it is more difficult to properly understand dreams than fantasies. The phenomena of symbols, introjection-projection, inverted identifications, and displacement, etc., create a lot of confusion in understanding dreams. Fantasies can be understood rather easily after some training in self observation, especially related to such processes as triple association, triple compulsion and projection-introjection, etc.'

(d) It is indeed difficult to catch hold of both dreams and fantasies and keep a track on them. However, with some training, one may find that one can easily note down many fantasies, but not many dreams.

(e) Fantasies and dreams have close correlation in so far as their emotional tone is concerned. However, there is no correlation between a fantasy and a dream which belongs to the Collective Unconscious of Past Births.

While rounding off this section, I would like to state one more thing about fantasies and dreams, which may help us in self-analysis. The individual consciousness (*jiva*) should immediately become 'conscious of 'itself and its associations' in fantasies and dreams. To achieve this aim, it must recognise its association with desires and images immediately and say, "Yes ! this is me. I am this". Only then it can perform the backward journey for final evolution more speedily.

' To understand these processes, please refer to Chapter-VII, Part Two, of this book.

We take an example to illustrate the above point. Suppose I am sitting on my chair in the office. A fantasy passes through my mind. I am arguing fiercely with my father with a desire to demolish him and pull him down. I must immediately say, "This is me. I am arguing. I want to demolish him. I have a desire to take freedom by overthrowing him." *The immediate acceptance of this desire at conscious level will lessen the capacity of the desire to create emotional trouble, which it indeed does as long as it remains unconscious.* Similarly, we can recognise these things emerging in dreams. It generally happens that after long years of psycho-analysis and meditation one starts interpreting a dream during dream itself. At such a stage, one should be sure that one has started on the path of becoming a real 'seer'.

When one says 'this is me', one should be sure that one's consciousness has associated itself with that desire, fear, wish, or image. To get rid of it, one should see and accept that image, desire or wish, and then one should separate the consciousness from that desire or image. That is renunciation. That is "rising above". That is transcendence. The consciousness must not remain the slave of those things. It must be freed from them. That alone represents the meaning of freedom and psychic liberation.

Section-E

PREDICTIONS AND PREDICTIVE DREAMS

All over the world, people have experienced certain dreams which predict the coming events. This is a world-wide phenomenon but has baffled people throughout the ages. It is, as such, natural that it should be discussed here. For the sake of clarity, it will be discussed under the following sub-sections :

1. Causation of predictive dreams.
2. True and False Predictive dreams.

1. Causation of Predictive Dreams

Cosmic Consciousness (*Shiva*) is the source and goal of all units of consciousness (*jivas*) in the universe. Similarly, Cosmic Energy is the source and goal of all the units of energy in the universe. Everything is governed by cause and effect relationship except this Cosmic Consciousness (*Shiva*) which controls the Cosmic Energy. It transcends all laws of matter, time and space. If one (individual consciousness) develops a touch with this Cosmic Consciousness, one may develop extra-ordinary powers. One may cure an incurable disease without medicine, one may produce mangoes out of season, one may read the mind of others, one may see things at a far off distance or in the far off future. Not only this, one may perform miracles beyond the comprehension of normal human intelligence. For example, one may leave one's body at will, or one may enter the body of another person, or one may even revive a dead body. Such powers become normal at the Cosmic Consciousness stage (Shivahood stage).

There have been numerous people who have seen such acts in the life of Lord Jesus Christ and many Indian saints. Even today they see them. Those who do not understand this reality of Cosmic Consciousness (*Shiva*), and who are also scientific and modern in outlook become

victims of doubt. They say, "There is some trick". Numerous people who do not see such miracles themselves, say, "We have heard these things but never seen them". They also remain victims of doubt. But there are thousands others who develop faith in God after seeing such miracles.

Those who continue doing meditation for years together know perfectly well that there is nothing surprising about it. It is indeed very logical. As a tiny flame by mixing into a big fire assumes the powers of the big fire, so the individual consciousness (*jiva*) by getting into touch with the Cosmic Consciousness (*Shiva*) often assumes the powers of the Cosmic Consciousness (*Shiva*). This assumption of the powers of Cosmic Consciousness (*Shiva*) means transcending the laws of matter, time and space on the one hand and utilising the Cosmic Energy at will on the other hand. This leads to all miracles.

One major doubt and question which has been raised by numerous people in this regard is that if this power is there with certain saints and yogis then why do they not use it to solve the food problem or cure millions of people who are suffering, and so on and so forth.

Let us attempt an answer to this question. The material and social world, and the ego world of the individual, are governed by the objective laws in which the law of cause and effect is the most fundamental. This is the law of *karma* (action) and its fruit. Most of the individuals live in the objective social-material world on the one hand and the world of their egos on the other hand. They are governed by this law. It is for this reason that they do actions and reap their fruits. This leads to their evolution or involution. If the saints solve all their problems, they will stop all actions. Their evolution will stop.

The saints and Gurus[10] perform certain miracles so that people develop faith in God. The purpose of this faith is to put them on the path of right action. Right action is that action which helps in liberating the individual consciousness (*jiva*) from mental cage. And the greatest right action or right *karma* is meditation which takes us slowly and steadily towards our goal of Cosmic Consciousness on the one hand and also produces a state of peace, bliss and freedom on the other hand. It is through a regular practice of meditation that each individual can break the cycle of cause and effect and rise above it.

By now, it should be pretty obvious how predictions are possible. Predictions are a reality when the individual consciousness (*jiva*) gets in touch with the Cosmic Consciousness (*Shiva*), either in its absolute form (as a disciple of a God-realised Guru gets a command from the form of his Guru) or in a highly evolved form of some god or goddess (as many Indian *Tantriks*[11] develop a contact with a highly evolved individual consciousness of some *Devis* (goddesess) and *Devtas* (gods) and can predict things).

The predictive dreams also originate for the same reason. The individual consciousness (*jiva*), as has been explained again and again, is in eternal search of its goal, that is, the Cosmic Consciousness

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[10] A true Guru is one who has realised his oneness with the Cosmic Consciousness (*Shiva* or God). No wonder, Guru is equated with God.

[11] Here the term *tantriks* refers to persons who, through the aid of certain *mantras*, achieve certain *siddhis* (powers) by gaining control over some deities.

(*Shiva*). If, during sleep, it occasionally comes in contact with the Cosmic Consciousness, it can come across a dream which may emerge true.[12]

In India, and perhaps in numerous other countries also, there is a notion that dreams seen in the early morning are often found true. This notion has a reason. In the early hours of the morning, there is a time which is known as *Brahma-time*. At this time, there is every possibility that *Brahma-randhra* may get opened up for a moment and one may get a contact with the Cosmic Consciousness (*Shiva*) and the dream seen at such a moment may turn out to be true.[13]

It is for this reason of *Brahma-time* that *sadhaks* (spiritual aspirants) are advised to get up early in the morning (when it is still dark and stars still twinkle in the sky) to do meditation. That produces maximum benefit for them.

2. True and False Dreams

Here, another question intervenes. How is it that certain predictions of the saints come true while numerous others prove false. Certain dreams of the same individual come true while others turn out to be false. How does this happen ?

The answer to these questions is simple. The saints occasionally get into touch with the Cosmic Consciousness (*Shiva*) and predict things. Those predictions come out to be true. However, this power and the praise received by them because of it, occasionally impart a certain degree of pride and delusion to them. They (their egos) start feeling that the power belongs to them. Out of this pride and delusion, they predict certain things while living at the level of their "egos" which are not yet annihilated completely. Those predictions prove false and bring such saints into disrepute.

This indeed is a wide-spread phenomenon among the emerging yogis and saints. Occasionally, they predict things which come out true. People flock around them. They feel, "I (ego) am doing it". The Cosmic Consciousness (*Shiva*) brings them into disrepute by proving many of their other prophecies to be wrong. Prediction of future is not an attribute of "ego". It is an attribute of Cosmic Consciousness (*Shiva*) Who is the Master of time. To understand this mystery, the world may indeed have to devote more time to understand and develop some kind of "science of spirituality" as it was developed once in India, and is still known to most of the God-realised Gurus.

No ego should feel that such powers belong to it. The powers belong to the Cosmic Consciousness (*Shiva*). The individual is only an instrument. The great saints know it. They never claim that they have cured anybody or performed any miracle. They know that God works through them. They are simply His instruments.

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[12]Kindly also see footnotes-4 and 6 in this connection.

[13] The ancient Indian literature on dreams (footnote-1 of this Chapter) gives a long list of predictive dreams. It specifically mentions numerous dreams which are bad and will result in something harmful. Similarly, it gives numerous other dreams which will prove very good with definite pre-determined good results.

There is a need in modern times to study these dreams and test their truth.

However, many emerging yogis and saints fall an easy prey to the tricks of the ego and suffer.*

The dreams can similarly be false or true. Certain people see some dreams when their individual consciousness (*Jiva*) is in touch with Cosmic Consciousness (*Shiva*). They come out to be true. They gain some fame among people around them. They feel some power within them. Then they tell most of their dreams to others, which generally turn out to be false. Thus, they feel humiliated.

Guru's God's Mercy Through Dreams

While rounding off this section on predictive dreams, I would like to touch briefly on another very important and secret aspect of predictive dreams.* The Cosmic Consciousness (*Shiva*), Who is the source and goal of the individual consciousness (*Jiva*), is the indwelling God. He, in the formless state, or in the form of an *Avatara* (incarnation of God) or a true Guru (God realised person) has a capacity to give any dream to any individual and tell him anything from within. This Cosmic Consciousness (*Shiva*) transcends time and space and is all-knowing and omnipotent. He knows the past, present and future of every individual. If an individual has surrendered to Him, either by taking Him to be an absolute formless God, or accepting Him in the form of an *Avatara* (incarnation of God) or in the form of a Guru (a truly God-realised person), he often gets such dreams which guide him, save him, protect him, encourage him and forewarn him both in worldly and spiritual matters. These are always true dreams. The Lord Himself gives these dreams to the disciple out of His immense

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*I quote an actual example which shows how the yogis become victims of it and how they come to disgrace.

The year was perhaps 1970. A yogi, Mr. Rao, claimed in India that he can walk on the surface of water. I have no doubt in my mind that the yogi had made this claim after performing this experiment. He did it when his individual consciousness was in touch with the Supreme Consciousness. He must have realised the extraordinary powers of Supreme Consciousness in him, and he could indeed rise above the laws of gravity etc. However, this achievement in yoga puffed up his pride and he got the delusion that the power belonged to him (his ego). His ego forced him to seek publicity for himself. It is a great desire of the ego, as all psycho-analysts know, to prove to the world that it is very powerful. It has also a great drive to attract attention and admiration of others.

The claim of the yogi was advertised in a news item in a News Weekly *Blitz* (Bombay). The editor of the Weekly contacted the yogi and asked him to demonstrate his claim of walking on the surface of water publicly. Blinded by pride and ignorance, the yogi agreed. A big show was arranged, a tank of water was constructed, tickets were sold for this show to rich people (foreigners included), and the day and time were fixed for the demonstration. The show started at the right moment. All eyes were set on the yogi in expectation and astonishment. As soon as the yogi put his foot on the surface of the water, he fell into it!

The lesson is clear. The powers did not belong to his "ego". They belonged to the Supreme Consciousness but out of his ignorance and pride, he brought himself into disrepute as well as the science of yoga.

For the exact date, name and circumstances, one can contact the Editor of *BLITZ*, a News Weekly, Bombay (India).

*Kindly also refer to Footnotes 4 and 6

mercy on him. The experience of these dreams is always clear, soothing and anxiety removing.[16]

Section-F
ANALYSIS OF DREAMS

Now we come to a major and practical aspect of dream theory. How to analyse dreams? Is there any technique which can simplify dream analysis? There are indeed numerous similar points involved in the whole theory of dream analysis. For the sake of clarity and simplicity, we will discuss them under the following sub-sections:

1. How to remember a dream?
2. Interpretation of a dream through the psycho-analytical method of free-associations. How to recognise its hidden meaning and emotional content?
3. Dealing with too many dreams.
4. Progressive simplification of dream-analysis.
5. Dream-analysis after the jet-experience.
6. How do dream interpretations become automatic at a point in the evolution of the mind? How can this process be further perfected? How does the pure consciousness at a later stage see the correct constituents of a dream and interpret their meaning correctly in the dream itself?
7. Is dream-analysis necessary for psychic evolution? Is dream-analysis desirable?

1. How to Remember a Dream?

Dream-analysis and interpretation is possible only if there is a dream and we remember it. There are four types of people vis-a-vis dream remembrance. Firstly, there are those who report that they see a number of dreams and also remember many of them. Secondly, there are people who report that they see numerous dreams but do not remember many. Thirdly, there are people who report that they do see dreams but do not remember any dream. And lastly, there are people who report emphatically that they do not see any dream at all.

The first kind of people are generally those whose second-stage "self" and third-stage "self" have developed largely in harmony with each other, that is to say, that they have less guilt about their "animal-universality" stage. The second type of people are those who represent

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[16] For a very clear insight into this aspect of dreams, please refer to Volume-II, titled *Third Eye and Kundalini*.

There are many persons in modern times who keep on criticising Gurus and Godmen. Being their critic myself one time, I, after undergoing numerous experiences out of the mercy of my own Guru Bhagwan Sri Sathya Sai Baba, can say with absolute confidence that these critics do all the criticism in great ignorance. No wonder, inspite of all the criticism, the real Guru or Godman always remains there on the social scene and even becomes more popular. The disciples who have experienced the Guru or God-man in their lives will always worship Him and they will never leave Him or the path shown by Him, notwithstanding all the criticism of the ignorant people about Him.

a large majority of people. They have some guilt about the second-stage "self", and that too about a few things only. The degree of opposition between their second-stage "self" and third-stage "self" is not very great. Their lives can have a few elements of neurosis.

The third and fourth types of people are those whose third-stage "self" develops in almost total opposition to the second-stage "self". They are those who almost completely repudiate the second-stage "self" and break off the connection of the consciousness with that stage in a large measure They are people who are generally *schizoid* in nature and can enter into some neurotic or psychotic reactions any day in their lives !

The treatment of severe neurotic states or psychotic states, psychoanalytically speaking, lies, in part, in bringing the third-stage "self" and second-stage "self" in communion with each other, and by lessening the degree of opposition between the two stages. As dreams again and again tell about the second-stage "self", it is necessary that such patients remember their dreams, so that they are made conscious of certain realities of their second-stage "self". In this connection, the following steps can be taken:

(*a*) The first suggestion to be given to those who feel that they do not see any dream whatsoever is that all of us see dreams and most of our sleeping time is occupied by dreams. This is the first step. I know from my personal experience with such persons that one encounters a lot of resistance from them in this connection. They assert that they do not see any dream at all. This assertion may continue for some days, till they start accepting, by asking many people in private on their own, that dreams do exist. Once this resistance falls, such persons soon report that they do see dreams but cannot remember them. This means that the last two categories of people merge into one.

(*b*) The next step is that they must think while going to sleep that they would try to remember their dreams. This auto-suggestion works a lot when the dreams come. The person remains a little conscious in the dream itself that he wants to remember the dream. It is quite possible that the next day he may be able to recall a dream or a part of it. In such cases, recalling a dream itself produces a sense of great relief. It is an indicator that some connection of the third-stage "self" with the second-stage "self" has been established. This contact produces feelings of relaxation.

(*c*) The next step in this series is that during the night, as soon as one gets a dream and wakes up a little, (this happens in numerous cases), one should take down the dream in a note-book. This will be the surest method to remember dreams. If one is not able to do it, one should immediately repeat that dream in the mind in the waking state before going to sleep again. This also can help in remembering the dream in the morning.

(*d*) The last step is that while getting up in the morning, one should immediately take down those dreams in a note-book. As one comes more and more into the waking state of the day, one remembers the dreams less and less. So taking down the dream in a note-book helps in remembering the dream as also for future reference to judge the progress through dreams. I suggest that :

(*i*) The dreams should be dated.

(*ii*) Sufficient space should be left after each dream in the note-book.

When one understands the full interpretation of the dream, one should write down that interpretation there in the blank space. This will help in going through them again and again thus strengthening the insight about the second-stage "self".

2. Psycho-Analytical Interpretation of Dreams

The psycho-analytical interpretation of dreams is one of the most sensible and comprehensive ways known to the world for dream-analysis. Numerous other techniques of interpretation and analysis have just failed, or could not click.

In this technique, the whole dream is reported to the analyst. The analyst separates the main constituents of the dream and then analyses and interprets the dream as below :

(*i*) He asks the patient to tell the previous day's happenings. Freud had written that the day's happenings leave a "residue" which influences the dreams considerably. So, this is done to trace the connection of day's events with the dream.

(*ii*) Then each main constituent of the dream is taken up separately and the patient resorts to free-associations on each item. The free-associations take the individual consciousness to unknown but very meaningful points. They also help in unearthing certain hidden items and desires in the Unconscious. Besides, they also tell about certain resistances and fears which come in the way.

(*iii*) Taking all these things in view, the analyst sees the latent content of the dream by using his knowledge of symbols and displacements, etc.

(*iv*) Now he gives his interpretation as to what the dream really means.

This at once makes the patient feel more illumined. He feels that there is some truth in that interpretation. The dream which looked so confusing otherwise, now looks very meaningful to him.

We take a simple example to understand this whole process so that it can help us in understanding the whole mystery of dream-analysis and interpretation. Let us consider the following dream :

The patient is living in a family. Sometimes it looks that it is his own family and sometimes he cannot recognise whose family it is. He sees a woman who lifts her petticoat and walks before him. Occasionally, it looks, the woman is his own mother and occasionally he cannot recognise the woman. He sees the naked woman and turns his face. He mutters in the dream 'how uncivilised and uncultured is that woman'. He also feels violence at her and wants to tell her to learn to live like sane persons.

This is a dream which is reported to the analyst. Its analysis is resorted to as given below in two distinct parts (*a*) and (*b*).

(*a*) Connection with day's residue.

As a first step, the analyst tries to trace the connection of the dream with previous day's happenings in the following way :

(i) The patient is asked to narrate some of the previous day's happenings. The patient may report certain incidents which happened the previous day but they had no connection with the dream. This always happens with the patient at the initial stages (in the first one or two years).

(ii) The patient is asked to narrate any happening which could have some relationship with the dream. He may flatly say that there was no happening which had any relationship with the dream. (This is also common experience with the patients).

As these direct methods often fail to elicit the information, the analyst has to probe the patient by other methods.

The patient is asked such questions : With whom you are living now? Did you go to some other family yesterday? Who are the women in your family? How do they talk? Have you heard them talking about sex, etc.?

Numerous similar questions take the consciousness of the patient to numerous situations in the family and invariably he sticks to a certain incident which looks to have a relationship with the initial question.

He may report that he was sitting in his room. From the window, he saw his sister taking a bath in the open. She was partly naked. He withdrew from that place both out of disgust and feeling of guilt. He may further report that he had a great apprehension that someone else might be seeing his sister taking bath naked. That idea was largely responsible for his aggression.

As the patient tells about this incident which happened the previous day, he feels some relief. He knows that the incident has inspired the dream to some extent.

(b) Various constituents and free-associations.

Now the dream is broken into its various constituents. The constituents may be non-emotional and emotional. Both are there in the dream. As we deal with the emotional troubles, it is much better that we deal with the emotional constituents. Even if the dream is broken into non-emotional constituents, the free-associations on them should lead to the emotional constituents. The above mentioned dream has the following constituents:

(i) Naked women.

(ii) The desire of second-stage "self" to see her, and the desire of third-stage "self" not to see her.

The patient is asked to report without break his feelings and thoughts as they come to him while seeing a naked woman. The patient may say, "No feelings are coming. I do not like to see it. It is uncultured".

It must be pointed out that the initial reaction often comes from the third-stage "self". This third-stage "self", born out of fears and social constraints, distorts the real meaning of the dreams. It intervenes in the dreams in a big way.

The patient is permitted to take more time. He takes some time and states, "I wish these women should be more sensible and should not display their bodies like this? Is it not dirty? I have seen men who keep

on searching opportunities to see them naked. The women should take care of themselves".

These feelings and thoughts are controlled by the third-stage "self". The analyst is never taken in by these sentences.

He sits for some more time and again gives a suggestion to the patient to probe his mind further. But this is done in a very non-interfering way, as the patient can flare up otherwise.

After some span of time the patient reports, "I am seeing a scene. My mother had the habit to walk with her petticoat a bit lifted up while working at home. I always felt angry with her, especially when she used to do it when there were some strangers in the house".

He reports another incident, "As adolescent, I had a lot of desire to see the sex organs of some women. In fact, I used to touch that place of the petticoat where I felt the female sex-organ must be touching itself. But I always feared that somebody might notice it".

On further encouragement, the patient starts speaking like this, "I am living in a family. I am about sixteen years. I am very conscious of the breasts, buttocks and sex organs of a woman. I like to see them and hold them. I am conscious when my brother's wife goes to take her bath. I imagine all parts of her body".

The patient goes on further like this, "I am seeing her naked. I want to see each part of her body. I feel erection in my sex organ. I am desiring sex intercourse. I am becoming intoxicated. I kiss her. I embrace her. The erection in my sex organ is full." He abruptly stops.

He stops abruptly because during the free-associations, someone from within his mind has immediately interfered. It may be some watching, persecuting and condemning figure or some idea that it is bad. Those images of figures or ideas create immediate fear and that fear leads to "castration" and fall of erection.

Analysis and Interpretation

The analyst interprets the whole dream like this :

(i) The desires of seeing a woman naked and sex intercourse are natural and hence right. There is nothing wrong in them. You have also those desires like anyone of us.

(ii) You have a fear to recognise that you are a voyeurist. You have a fear to accept your desire of sex. You fear that someone will watch you, condemn you and punish you for all this. Those watching and castrating figures are in you. They force you from within to repudiate your true self and true feelings. See yourself as you are and accept that as good and right.

(iii) The figure of a naked woman is none other than that of your own mother. Every child has a natural desire to see his mother. You also have the desire. What is wrong in it ?

The session of dream interpretation ends up in a very satisfactory way. The patient may get a new insight into the working of his mind. He may feel great relief. He may feel that his head is not as heavy now as it was before the session.

Certain Other Points

(*i*) The analyst must help the patient to 'relive' certain long-buried desires and emotions of the second-stage "self". The distance between the consciousness and second-stage "self" must decrease. The consciousness must learn to own the second-stage "self."

(*ii*) The analyst must bring to the notice of the patient the unconscious aims of the dreams. Absolute pleasure without any hinderance is the greatest goal of the Unconscious. All other goals are only intermittent and lead to that goal during the backward journey.

(*iii*) The analyst should tell the patient the contradictions between the third-stage "self" and the second-stage "self". How is this third-stage "self" born out of fears and social constraints? How does it interfere with the real content of the second-stage "self?" The analyst must provide proper answers to these questions for the benefit of the patient.

It is good if the analyst tries to correlate the fantasies and the dreams of the patient so that the patient feels more in touch with himself.

3. Dealing With Too Many Dreams

Once the patient starts remembering dreams, he starts noting many dreams. Some day he may have anything from 4 to 6 dreams to report to the analyst.

The analyst, by the technique given above, can at best, analyse one dream during the whole session of 45 minutes or one hour. Quite often he is not able to do even that much. The question arises : shall we leave the rest of the dreams? Or if we do not want to leave those dreams unanalysed how shall we deal with those dreams?

My experience tells me that it is not desirable to leave out those dreams unanalysed The patient must know the meanings of those dreams also, as they contain useful indicators for self-understanding.

Under these circumstances, it is best not to resort to a complete analysis of a dream by the classical psycho-analytical technique. The analyst should listen to those dreams and give a quick psycho-analytical interpretation of those dreams. As the psycho-analyst is well-advanced in knowledge to understand most of the dreams, he can definitely do it. From my own experience of dealing with certain patients, I found that quite often I immediately touched upon the correct core of such dreams, and told it to the patients.

From my personal experiences of both kinds—of being analysed myself, and of analysing others—I can say without hesitation that the patients are quick to grasp the meaning of the interpretation. The feelings on their faces immediately indicate about their understanding. They simply marvel at the new insight given to them in such a quick way.

It is true that this is not as useful as analysing a dream completely through the technique elaborated above. However, it may be added that this quick analysis and interpretation has its great utility and is much better than leaving the dream untouched.

As the patient starts progressing, he himself starts seeing the meanings of the dreams progressively. For his benefit, I have given certain techniques of quick self-analysis in Part Two of this book. The same techniques can be applied for dream-analysis also. I give below two examples of dreams and their quick analysis and finish this point.

Example-1

The young patient came to me (he had been coming to me once a week only for the last three months) and reported this dream, "I come to you with a small child. You love him but not me".

As there was not much time and I did not want to leave the dream untouched, I told him, "Both are your pictures. The picture of the child is your more real picture of the second-stage "self". It has started feeling that it is getting some love, affection and understanding from me. It is the real need of that child, and hence it comes to me."

"The picture of the adult in you is the "identified picture" or "metamorphosed-picture" which represents the third-stage "self". It still does not feel any love and contact with me. It still wants to live without any touch with me. It does not want to bow to me for love."

I found that the patient quickly responded with a feeling of great satisfaction.

Example-2

At the end of another session, the same patient said one day, "I have a dream to report." I asked him about the dream which he reported as follows :

"I go in a street. I see a naked child of two years. He is holding his penis and dancing in joy. I look towards him and rebuke him".

I told him, "Both are your pictures. The picture of the naked child represents your second-stage "self". You have an unconscious desire of walking naked, playing with your own penis and getting joy out of it. There is nothing wrong in those desires. They are natural at the second-stage "self" and hence right. Your picture of a condemning elderly person is the identified or metamorphosised picture of third-stage "self". You were once condemned for your desires as a child. You forgot the child in you, and became the condemning figure yourself by incorporation of that condemning figure".

I again found that the patient responded with a feeling satisfaction.

4 Progressive Simplification And Perfection of Dream-Analysis

The analysts who deal with patients in a classical way feel anxiety if they deviate even a bit from the principles of classical psycho-analysis. To me it looks that principles of classical psycho-analysis and the figure of Freud act as a new super-ego for these persons, and a little deviation causes unnecessary anxiety in them. They may talk of freedom but they unwittingly become victims of another set of principles which tend to block their freedom !

In meditation, I have come across one principle of freedom which may perhaps propound the total meaning of self-realisation and freedom. Suppose someone wants to become Buddha. He should not start incorporating the principles and teachings of Buddha. Nor should he

incorporate the image of Buddha in him. Rather, through meditation, he should transcend every such thing in him which creates an identification with Buddha. "Kill the Buddha in you in order to become *Buddha* yourself". Buddha realised the first-stage "self". You also realise that stage and become what he became. No identification, no incorporation of any new super-ego. That stage means the stage of absolute freedom of the individual consciousness (*Jiva*) from all bondages. In that stage, the consciousness remains in consciousness alone. It does not stick to any idea, image, desire or notion, etc.

However, the classical psycho-analysts have no idea of such a freedom. They themselves are not free in any large measure. They feel the same anxiety to take freedom from Freud and his teachings as a child feels while taking freedom from his father. Because of this anxiety, they have seldom attempted to deviate in any large measure from set lines of dream-analysis.

During my analysis and meditation, I have experienced that the dream-analysis can be progressively simplified. The stages of progressive simplification are as follows :

(*a*) Psycho-analysing a dream by the analyst in a classical manner. This has already been discussed in the preceding sub-section.

(*b*) Quick interpretation of numerous dreams by the analyst. This has also been discussed in the preceding sub-section.

(*c*) Quick self-analysis of the dreams by the patient himself.

(*d*) Analysis of the dreams through the first formula after the jet-experience. This is being discussed under point-5 of this section.

(*e*) Perfection of dream analysis by dissociating the consciousness from both the second-stage "self" and the third stage "self". This is being discussed under point-6 of this section.

As the first two points have already been discussed, and the last two points will be discussed under points-5 and 6, let us now discuss point (*c*).

(*c*) Quick Self-Analysis of a Dream

As the analyst analyses his dreams through the classical method or through the process of quick interpretation, the patient starts understanding the process of dream-analysis. This understanding should lead the patient to an attempt to analyse his dreams himself.

The aim of this analysis is not to reach a perfect understanding of any dream. The aims are two. Firstly, the patient should start feeling some independence in handling his own dreams. This would give him more and more confidence and insight into his own life. It would also produce a sense of independence from the analyst which, in my view, is a great solace for the patient. The second aim, which comes from the first aim, is that the patient lives all the time with himself. He may indeed be able to devote more time on self-understanding. Occasionally, a jerk from the analyst is all right and desirable also, as the mind has a habit to go back into the old patterns. But certain efforts towards achieving independence from the analyst are also desirable. I know certain patients who completely left themselves to the care of the analyst, but they never came out of it throughout their lives.

Self-analysis of a dream by the patient himself is much better than leaving the dream untouched.

5. Dream-Analysis After Jet-Experience

The above step related to dream-analysis by the patient himself is largely meant to develop a habit. This habit of analysing the dream quickly by the "self" may not produce any tangible results in the beginning, but it will lead to a more and greatly improved fruitful situation after the jet-experience.

It should be obvious from the last Chapter that jet-experience is one of the most significant developments in meditation. It is a point from which perfect self psycho-analysis starts. The use of the first secret formula, as given in Part Three of this book, hastens this process in a spectacular way.

This is the point from where the dream-analysis becomes automatically simplified and blemishless. The individual consciousness (*Jiva*) which has got separated from the mind runs into the mind (both conscious and Unconscious) and associates itself with both. One immediately understands as to which parts of the Unconscious it associated itself in the dream. The repressed desires and the goals of the Unconscious as also the emotional content of the dream become immediately clear. One invariably goes to accept one's second-stage "self" more and more.

I give below some examples of this kind of simplified analysis of dreams from my own note-books. Of course, I know that without achieving the jet-experience, it may not be easy for the readers to understand and appreciate it much.

Example-1

"First, I swim in the space with great joy. Then I find that I am swimming in the ocean with great joy. But there is also some anxiety when I see the limitlessness of this ocean. I find a Christ-like figure enrobed in milky white clothes. The figure consoles me and assures me that there is nothing to fear".

This is a dream which I saw at an advanced stage of meditation. I got this dream after about 4 years of achieving the jet-experience stage. For its analysis, I try to concentrate at the mid-point between the two eye-brows and see the meaning of the dream.

The individual consciousness (*Jiva*) wants to merge back into the Cosmic Consciousness (*Shiva*). This is the greatest Unconscious goal. A minor contact with it makes me feel as if I am swimming into eternity. To become a part of limitless eternity is also my Unconscious goal. Indeed, this is the spiritual need of each individual consciousness (*Jiva*).

Swimming with joy into the endless ocean also represents the same great unconscious desire. The expression "ocean of bliss" heard from someone or read from some book is responsible for creating that scene.

The feeling of anxiety is caused by the fact that the ego-identity or the worldly "I" has not been transcended completely by the consciousness. This ego "I" has a fear of destruction, or of being lost. It is a limited structure and it does not like limitlessness. It fears limitlessness and feels anxiety.

He always consoles the individual consciousness (jiva) in such a journey and removes the fear."

I know that from a purely Freudian psycho-analytical point of view, this is not a valid interpretation. From that point of view, swimming may be a symbol of sex-intercourse only. I do not reject that interpretation as that is bound by the limitations of the psycho-analytical theory and has only partial truth in it.

This dream is actually caused by the cluster around the spiritual need. This cluster becomes a cluster around sex, flesh and object-need. The Unconscious goal in both is joy and merger.

Example-2

Example-1 was taken from dreams which came during the later stages of my psycho-analysis and meditation. It is a stage when dreams are beautiful, mostly anxiety-less and happiness producing. Now I take another example from my earlier dreams. The dream is given below :

"I go to a strange place where I find that many young adolescents are walking naked. I look at them with great emotional pleasure. There is an under-current of anxiety also. I turn my face in another direction".

For the analysis of this dream, I try to concentrate at the mid-point between the two eye-brows and visualise and analyse the dream as follows :

"I, the second-stage "self", am very much enamoured of the naked bodies of boys. I am a voyeurist and want to play with the naked bodies of adolescents. This is my great desire. As adolescent, I used to have that love with my own naked body. I used to indulge in self-love and in auto-eroticism. I am fixated to handsome naked adolescent body.

The anxiety comes because the third-stage "self" does not accept this out of guilt. The place is strange precisely because of the intervention of the third-stage "self", which does not give me full freedom to completely look to my desire.

After this understanding, I find myself more in touch with my second-stage "self".

The extensive and intensive use of the parallel infantile situation as explained in Chapters-X and XI, Part Three of this book (while dealing with the first secret formula), will open up new insights about the second-stage "self". It will lead to evolution and freedom in abundance.

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*"There has always been a great controversy about the need of a Guru in Indian meditational thought. Most of the people say that it is absolutely necessary while a few feel that it is not necessary. My own experience tells me that if one continues with meditation even on his own and achieves certain progress, he may find some great Guru in his dream who guides him. Guru, as an instrument of God's Will, will come automatically at the time of trouble and need (not desire), to guide and help. For further details on this point, see Chapter-VII on Practice of Meditation and also Volume-II on *Third Eye and Kundalini*, which contain further illuminating points on the meaning and role of Guru.

6. Further Perfection of Dream-Analysis And Automatic Interpretation of Dreams

As this simplification of dream-analysis goes on slowly and steadily, one becomes more and more confident about one's dreams and their meanings. Soon, while doing meditation, one takes a major step forward towards further knowledge of dream-analysis.

Some day, while sitting in meditation, one immediately finds that one is simply "consciousness" or the "self". The other two pictures—the second-stage "self" picture of lower desires, and the third-stage "self" picture of identifications, are mere incorporations. The 'stimulus and response', and, 'response and stimulus' are both inside in the form of images, but the "self" is totally separate from them. This could be a great awakening—a sense of happiness would immediately engulf the mind. One would immediately realise in a blissful afterthought: *I am this—the formless consciousness. This consciousness associates itself with second-stage "self" desires and reactions to give me one form. But at other times, this consciousness associates itself with the third-stage "self" of identifications to give me another form. Both are not me. I am simply consciousness. But I have yet to take freedom from the identifications of the third-stage "self" and the desires and realities of the second-stage "self" to feel fully and permanently that I am consciousness or real "self".*

The above explanation may not be quite clear. The reason is simple. It is an experience and not an intellectual reasoning. Let me explain this experience through a small figure. See figure-16. C is the portion which emerges after the jet-experience and is an area of true consciousness (real self). This is an area of the first-stage "self". Ego is the remaining area of mental formations, which is yet to be transcended. This is E in the figure. This has two parts. One part is represented by upward arrows which represent the desires and reactions of the second-stage "self". When C associates with this part, it becomes the second-stage "self" and forgets its identity of being pure consciousness.

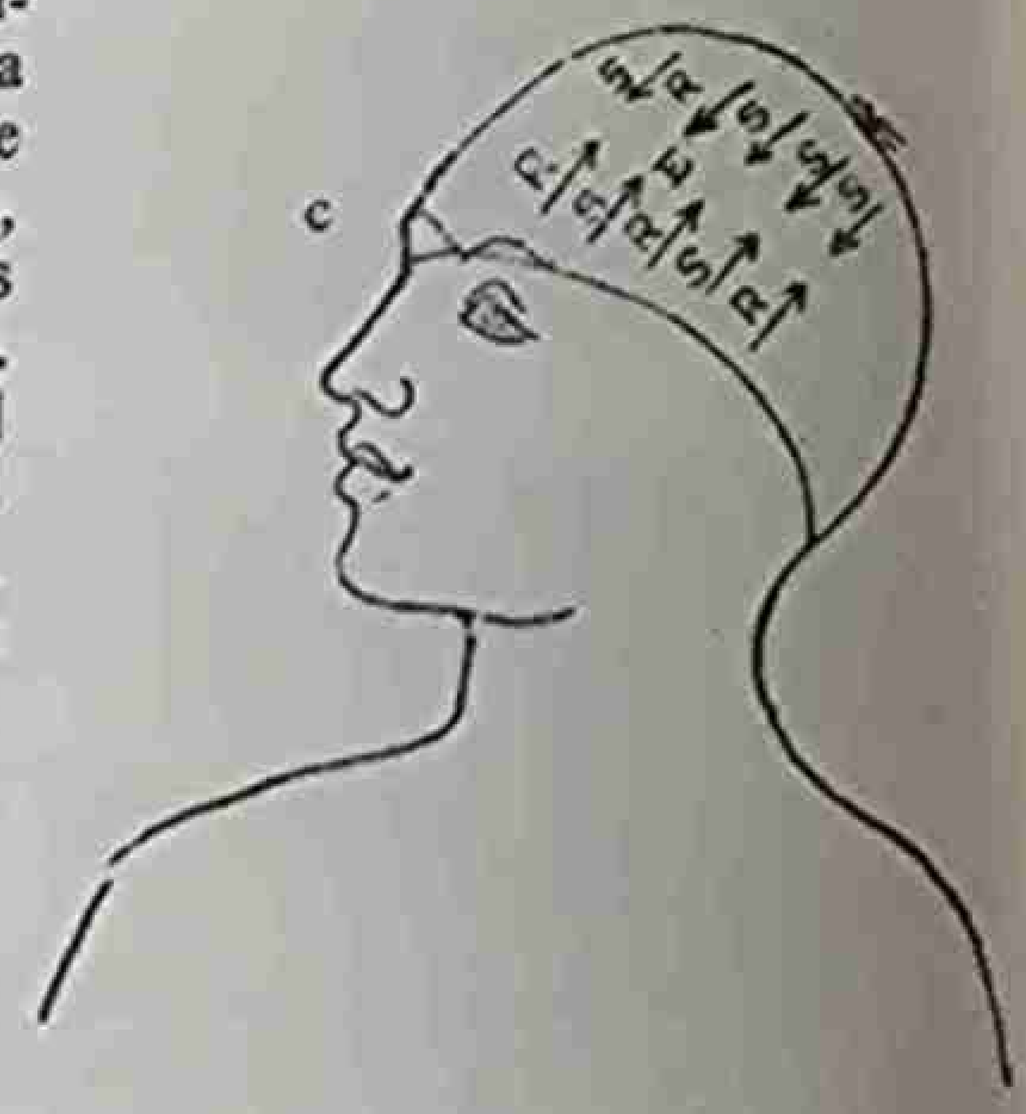

Figure-16

The downward arrows represent the drives, identifications and reaction of the third-stage "self". When consciousness (*Jiva*) associates itself with them, it feels to be the third-stage "self" completely forgetting its identity of being pure consciousness.

Sometimes the upward arrows act as stimuli and the downward arrows act as responses, and sometimes the downward arrows act as stimuli and the upward arrows act as responses. These conflicts go on until C (consciousness) sees itself completely extricated from both. This is the time when it starts residing at the mid-point between the two eye-brows.[18]

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[18] For further details, see Chapter-VII on Practice of Meditation, and Chapter-XIV, titled "Towards the Final Goal".

This knowledge immediately leads to complete simplification and total perfection of dream-analysis. One sees in the dream itself various identifications of third-stage and desires of the second-stage and the self reality of pure consciousness. The three parts are immediately illumined again and again. Immediately and consciously one dissociates one's self both from identifications and desires. *At this stage, the use of the second secret formula given in Chapter-XIII, Part Three of this book is very necessary for complete spiritual realisation.*

Let us now take one or two examples to illustrate it and wind up this discussion.

Example-1

Dream : I find in the dream that a small child is stealing something. I rebuke him and threaten him.

Analysis : The child is nothing but my pure "self" surrounded by the desires of eating and stealing. That is my picture of the second-stage "self".

The elderly picture of mine is nothing but my own self surrounded by the identifications of great men. This is my picture of third-stage "self".

Let me consciously drop that image of third-stage "self" along with my judgments and opinions. Judgments and opinions were also incorporated in me from outside; they did not belong to me or to the pure "self". I drop them.

Let me also consciously drop the desires to steal and eat. The desire to steal was also created in me by the society through an act of denial of something. That desire does not belong to me, that is, pure "self". I drop the desire consciously.

Now I sit in meditation and feel "I am That"—I am the pure consciousness. A feeling of light, happiness and love engulfs me. Indeed, 'I am That.'

The whole process of psychic and spiritual liberation is this process of taking freedom from the identifications of the third-stage "self" and the desires and animal reactions of the second stage "self".

Example-2

The above example was drawn from the experiences of the later stages in meditation. Now let us take an example of a dream from early stage (but after the jet-experience) and resort to its simplified and perfect analysis. Let us consider the following dream which I saw in 1970.

"I play with the breasts of a woman. She welcomes me for all this and smiles. I feel pleasure and joy in it. But immediately, I notice that the father of that woman comes there. I feel anxiety. The place looks alternately to be the house of that woman or our old house which we left in Pakistan."[1]

Analysis and interpretation

The "I" which is playing with the breasts of the woman, is nothing but my pure-self surrounded by the desires of flesh-need, object-need and

[1] My birth place is Rawalpindi Cantonment, now in Pakistan.

love-need of the second-stage "self". My "self" and those desires are two distinguishable things.

The woman is none else than my own mother. Seeing the old house of my childhood where I used to live and sleep with my mother is a clear indication of that. That mother and her flesh are well incorporated in me, and I have a desire to regress to have that childhood pleasure. Let me consciously drop that desire, and image and separate myself from both. I am simply formless consciousness. This is obvious to me in meditation.

The father of that woman is none else than my own father. My father was very persecuting and condemning figure and I used to feel a lot of anxiety on seeing him. That anxiety is still in me. I have a fear of authority and a watching figure. That figure is incorporated in me at the super-ego level and my third-stage "self" is conditioned by that. It stops my freedom. Let me consciously drop my image of third-stage "self" as also efface that persecuting figure. Let me consciously enjoy the desire of the second stage "self" of playing with mother. I actually do it in meditation. After fully living the second-stage "self", now let me consciously drop that image of woman and related desire as I am different from both. I am pure consciousness. I again sit in meditation and feel 'I am all joy, light and love—the attributes of pure consciousness'.

It is at such a stage that one experiences another thing. One finds that quite often one clearly and correctly analyses one's dream in the dream itself. One is, in fact, a conscious witness of the dream in the dream itself.

Thus, in psycho-analytical meditation, we analyse our dreams and recognise the three realities again and again, and try to become our true selves.

7. Is Dream-Analysis Necessary?

Now the final question under this section. Is dream-analysis necessary? And if necessary, is it adequate?

There are two extreme opinions on the first question. The Indian saints and yogis have always held themselves against dream-analysis. On the other hand, the psycho-analysts have always advocated the desirability of dream-analysis. Let us try to understand the reasons behind these two views.

The content of the sense-mind, which is incorporated from the social and material world in the form of ideas, images, thoughts, desires and patterns on the one hand, and certain self-generative animal reactions on the other hand, are just like so many road-blocks on the path leading us back towards Cosmic Consciousness (*Shiva*). They represent mostly the second-stage "self".

The yogis feel that there is no need to see many of them. One should be conscious of the goal. They will be automatically transcended by the individual consciousness (*Jiva*) while going towards the goal through meditation.

There is a positive side of this assertion. The positive side is that if we start seeing these hurdles, it is quite possible that we may get entangled so much at certain places (because of the fear element attached

with them or due to their charming and pleasure giving nature) that we may completely forget our final goal or may not undertake the journey further. Again and again we may feel that the final goal has not come but because of the fear or charm of these formations, we may weaken our will to go further. Thus, it is quite understandable that the yogis do not advocate dream-analysis.

The psycho-analysts, on the other hand, consider dream-analysis to be a great necessity. They feel that all emotional troubles are due to conflicts between the id desires of the Unconscious and super-ego controlled ego which fears to recognise and fulfil its own desires of the id. Emotional recognition and acceptance of those desires is the main path towards happiness. As dreams provide a great source to recognise those desires and wishes, dream analysis is a very necessary part of psycho-analysis.

Again and again, dreams throw up the goals of the Unconscious. Their recognition is a must if there is going to be any meaningful relief through analysis. The analysts have felt so thoroughly convinced about their proposition that they feel that complete analysis of a single dream may unravel the mystery of the whole mind.

It is obvious from the above discussion that the two extreme views emerge from the following two differences:

(i) Both see the construction of the mind differently. See Chapter-III on Theory of Mind to understand it.

(ii) Both see the goal of human life differently. This is also related to their understanding of the mind in a different way.

My View

As I have undergone both psycho-analysis and meditation, I have different reactions on the basis of my experiences.

(a) Firstly, I feel that psycho-analysing dreams is desirable although it may not be necessary.

(b) Secondly, I feel psycho-analysing dreams according to the Freudian or other methods, as is normally done in the West, is inadequate.

There are cogent reasons when I make these statements. I will explain them as follows:

(a) Desirability of Dream-Analysis

I quite agree with Indian saints and yogis that the final goal of life can be reached through meditation even if we do not resort to any dream-analysis. I have absolutely no difference with this statement. However, I consider dream-analysis desirable as it smoothens the journey towards the final goal. I have experienced it and stated it again and again that we have to go from the third-stage "self" to the second-stage "self" and then from the second-stage "self" to the first-stage "self". The journey through the second-stage "self" is the most difficult journey. It is a "passing through the hell" kind of experience. There are natural desires that:

(i) It should not be so frightful, and

(ii) It should be completed as early as possible.

Dream-analysis, as also the whole psycho-analysis, lessens the fearfulness of this journey slowly and steadily by revealing this "hell" before our awareness and telling us about its pitfalls and intricacies. I have no doubt about it. I definitely feel that meditation keeps us a little blind about these pitfalls and intricacies. *In view of egoistic attitudes in modern times, mere faith cannot survive us for long. It is continuous knowledge about the journey and its various aspects which is necessary to complete the journey.*

Secondly, dream-analysis may indeed help the person to complete the journey in a lesser time. In pure meditation, the meditator may spend sometimes 10 hours a day to achieve the perfect goal in ten years. I have seen a number of such persons who do meditation for about two hours a day and I find that even after eight or ten years they are in tension and unhappiness. It becomes immediately obvious that while they have achieved considerable evolution, they are still caught in numerous resistances and fears which have yet to be transcended.[30]

Why does this happen in meditation and not in psycho-analytical meditation ? The reason is that psycho-analytical treatment and knowledge (*a*) lessens the guilt, and (*b*) it also helps in the visualisation of the past. On the other hand, meditation often strengthens the guilt and does not help in quickly visualising the second-stage "self". It is only through continuous pressure of *prana* on the nerve-formations which leads to their "burning" and "visualisation" of the past. This definitely entails more labour and more time.

(*b*) Inadequacy of Psycho-Analytical Interpretation

The second view which I hold is that dream-analysis and interpretation resorted to by the western analysts is inadequate. It is inadequate precisely because (*i*) they have no idea of pure consciousness or Cosmic Consciousness (*Shiva*). (*ii*) They have no idea of the final goal of life. (*iii*) They have no idea of the Collective Unconscious of Past Births.

They are guided by the Unconscious of this birth alone and want to see at best a part of it. If the dream contains certain things from the Collective Unconscious of Past Births, they can definitely commit a mistake in its interpretation. That is why I say that their interpretation and analysis are inadequate.

In nutshell, I will repeat the same things, which I have said about psycho-analysis and meditation in general. *Yogic meditation can be dangerous and blind in the initial stages without psycho-analysis, and psycho-analysis is definitely lame and incomplete without meditation.*

To remove the limitations of the two, one should pursue the technique of psycho-analytical meditation or meditational psycho-analysis. The main feature of this technique is that one should be highly aware of the goal, that is, reaching the first-stage "self" as well as of the content of second-stage "self".

It should be obvious that according to this view, analysis of dream is very important, as it shows the second-stage "self".

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[30] After experiencing the grace of Guru/God, as explained in volume-II titled *Third Eye and Kundalini*, I feel that these ideas have certain limitations. The grace of Guru/God can do anything.

Section-G

EMOTIONAL CONTENT OF DREAMS

Analysis and interpretation of a dream may not help much if one does not clearly see the emotional content of the dream. What is, it may be asked, this emotional content and its nature ? For the sake of clarity, we shall discuss it under the following sub-sections :

1. What is emotional content ?
2. What is the necessity of seeing the emotional content of a dream ?
3. How can we recognise the emotional content of a dream ?

1. What is Emotional Content ?

As would be obvious, I have considerable differences with much of the western understanding on this point. Needless to say, I feel these differences on the basis of my experiences.

Emotion does not have an independent existence. There is only spiritual energy or the Cosmic Energy (*Shakti*). This total energy is at the command of the Cosmic Consciousness (*Shiva*). A part of this spiritual energy comes at the command of the individual consciousness (*jiva*). So in the beginning of life of an individual, there is only individual body, individual consciousness (*jiva*) and this spiritual energy in the infant. This energy remains at the command of the consciousness. As long as this energy remains at the command of the consciousness (or spirit), it is known as spiritual energy. As the infant grows, he develops numerous self-generative animal reactions, desires and thoughts, etc. The spiritual energy gets connected with them and it assumes the form of emotions. *Thus, emotion is nothing but an animal reaction or desire or idea connected with certain amount of spiritual energy.*

Let me take a simple example from my life to illustrate it. At one time, I had a great desire to remove or murder my persecutor or denier. Whenever this desire came, I often found myself shaking with rage and hatred. This was the emotion of hate. Even now I clearly see how much "energy disturbance" used to take place in me at such a desire. I used to be helpless. The energy was at the command of the desire or the idea to remove and kill the denier. It was not at my (self's) command. It was not at the command of consciousness (*jiva*). It had gone at the command of desire. So it became an emotion. Now the things have changed. There are still persecutors and deniers. Seldom this 'energy-disturbance' takes place in me. The reason is that the energy is not at the command of the idea or desire, but it is largely at my command and I am nothing but consciousness. Now this has become spiritual energy. Thus, we can see the fragile nature of the emotion. In the ultimate analysis, emotion is not a reality as the western psychologists claim to be.[31]

2. Why Emotional Content Should Be Seen ?

After understanding the nature of emotions, we come to the second question. Why is it necessary to see the emotional content of a dream ?

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[31] For a greater understanding of this proposition, see Chapter-XII, Part Three of this book

Or why is it necessary to 'see' rather than 'understand' the emotional content of the dream ?

The answer to these questions lies in one main fact. The moment we see the emotional content, and if it is correctly seen, the energy gets separated from the idea, desire or animal reaction. It merges into the main stream of spiritual energy which is at the command of the consciousness. Thus, emotional energy becomes spiritual energy. It must be clearly appreciated that *all emotional and psychic trouble is basically a spiritual trouble. The process of cure lies only in detaching the spiritual energy from the desires, ideas, perceptions, animal reactions etc., and bringing it back at the command of the consciousness where it cannot do any mischief. This process can also be referred to as the process of converting the emotional energy into spiritual energy.*[22]

It should be quite obvious from the above exposition that complete emotional cure lies in establishing the original contact of the consciousness with the spiritual energy by destroying all contacts of this energy with numerous ideas, desires, introjections and incorporations. For example, if the "emotion of love" rises in the nervous system at the idea of mother and we cannot stop this emotional "arousal", even this is not a positive thing. It is not something laudable from spiritual point of view, however positive it may look socially. It is a negative thing, and we have to detach that energy from the idea or image of mother in order to bring it back into the main stream of spiritual energy. That is the only path to psychic and spiritual evolution.

3. How to Recognise the Emotional Content ?

Now we understand the nature of emotion. It is also clear why the emotional content should be recognised. However, the main question still remains. How to recognise the emotional content of the dream, as that alone would help us in our evolution.

There are generally three steps to recognise the emotional content of a dream (or of any other situation). They are :

(*i*) Clearly visualising the idea, desire or fear or any other animal reaction connected with an emotion.

(*ii*) If the idea is true, then repeating that emotional disturbance consciously, and again and again seeing at will the connection of the idea or desire with energy. This can be done through fantasies, free-associations or free-writing.

(*iii*) Feeling to be a helpless witness to this whole show of emotional upsurge and disturbance. Then at the height of consciousness and in a very smiling way dropping that idea or desire which inspires emotion (creates disturbance in energy). This is also known as transcending that idea or desire etc.

The steps stated above are indeed an improvement over the over-stressed idea of emotional recognition. They represent emotional recognition and transcendence both. Let us consider an example to understand this idea along with the above three steps.

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[22] As much of the emotional energy is sexual in nature, Indian yogis often say that we should convert sexual energy into spiritual energy. But basically it means that through meditation, we should convert emotional energy into spiritual energy.

Example

Suppose I see the following dream on a particular night. "I am kissing a pretty girl. My father sees me and snubs me. I abuse him and want to hit him."

Step-1

There are clearly three components of this dream. The first component is that I have a desire of love through physical contact. I have also an image of a pretty girl incorporated in me.

The second component is that I fear to be watched by someone, especially by some elderly person. I have a dread of being watched and detected for my desires.

The third component is that I have a desire to remove and kill anyone who tries to deny me the freedom and pleasure of contact with an object.

Step-2

Keeping all the three components in mind, I recognise very clearly that I was disturbed in the dream. Disturbance here means ripples in the calm surface of energy. It includes both kinds of disturbances; disturbance which is caused by what we call the positive emotion of love and affection, and disturbance which is caused by what we call the negative emotion of fear and hatred.

If the three components are true and well-recognised, then they must cause the same "energy-disturbance" even in the waking states. I go into fantasies to repeat all the three components. In fantasies I love that girl and kiss her. I find that great upsurge of energy is taking place in me I feel erection in my sex-organ. I get charged emotionally. Immediately I shift to the second component of the dream. The father-figure enters. I am nervous. A fear grips me. I am fearing. My erection automatically falls. My whole pleasure is gone. I am again disturbed. This time there is a disturbance in energy but in a negative way.

Now I shift to the third component. I feel the desire to remove that figure which has come in between me and that pretty girl. The desire and the idea grip me. The more I dwell on those ideas, the more I am charged with emotions. The emotion rises in me. I want to murder and finish that father-figure. Again there is great disturbance in energy.

I repeat the actual ideas, desires and the reactions of the three components again and again in fantasies. (As I have said, this can be done through free-writing also). I find that the same energy disturbances take place in me again and again. The energy is at the command of those ideas and desires and not at my command. This simply means that the energy is emotional in nature and not spiritual.

Step-3

I am merely a helpless witness. With each repetition I become more and more conscious of all this. When I tend to be at a very heightened state of consciousness, I try to drop those ideas and desires etc.

When I repeat these steps again and again, I find more and more relief, calmness and contentment. This is a sure sign that more and more psychic energy is coming at my command rather than remaining at the command of these ideas and desires. This further means that

emotional energy is slowly and steadily getting converted into spiritual energy.

I have given two formulae in Part Three of this book. The first formula will tell how to clearly visualise the ideas, thoughts, desires, fears, etc., and the second formula will tell how to convert all emotional energy into spiritual energy.

The total cure of the mental suffering of man is achieved when the total emotional energy becomes the spiritual energy. In other words, the perfect cure is achieved when the total energy comes at the command of the consciousness and does not remain at the command of ideas or desires etc.

Section-H

REPETITIVE DREAMS

Now we take up another interesting and meaningful phenomenon in relation to dreams. There are certain dreams which repeat themselves. One may find that one sees the same dream after regular intervals. Such dreams are called repetitive dreams. We shall discuss this section under the following sub-sections :

1. How are repetitive dreams caused ?
2. What is the significance of a repetitive dream ?
3. How to deal with repetitive dreams ?

1. How are Repetitive Dreams Caused ?

There is a unanimous opinion among the analysts that repetitive dreams are more significant than other dreams as they throw up more significant material. There is no difference of opinion about it. However, there is a difference in the understanding of the phenomenon of repetitive dreams precisely because there is a difference in the psycho-analytical understanding of mind and psycho-analytical-cum-meditational theory of mind.

• The individual consciousness (*jiva*) has only one final goal. It is the spiritual goal of merging back into the Cosmic Consciousness (*Shiva*). However, the individual consciousness (*jiva*) cannot achieve it unless it liberates itself from all the material of sense-mind which binds it. This means that it must transcend the total ego.

There are certain formations in the ego which can be transcended comparatively more easily than others. There are, logically, certain other formations which can be transcended in a more difficult way. Such formations which are difficult to be transcended have certain common elements in them. They are :

(*i*) A very deep-rooted desire.

(*ii*) A great experience of security and love, or insecurity and hatred. In psycho-analytical language, a fixation or a complex.

(*iii*) A great fear and deep repression of desire.

(*iv*) A deep resistance, intense guilt and deep anxiety.

It can be said that these four elements are connected with many formations in the mind. That is true. But there are only a few experiences which are interwoven with these elements with great intensity. Such experiences are difficult to be transcended.

Certain such experiences in the Unconscious cause repetitive dreams. As there is a deep desire for something, it tries to get fulfilled again and again thus causing repetitions. Secondly, as there is great fear and guilt, the real content of the dream tends to get distorted. In other words, the consciousness runs to those formations repeatedly but finds itself helpless to see them correctly or transcend them to march further.

2. What Is the Significance of Repetitive Dreams ?

The significance of such dreams is obvious from the above discussion. It is precisely two-fold. Firstly, the repetitive dream tells about a more intense experience of the hidden mind. Secondly, it is a bigger road-block to be cleared so that the consciousness (*jiva*) could continue its journey towards its goal of merger into the Cosmic Consciousness (*Shiva*).

3. How To Deal With Repetitive Dreams ?

Let it be said that there is no special way to deal with such dreams. They have to be dealt with in the same way as other dreams are dealt with. However, there are certain points which have to be kept in view both by the analyst (if there is one) and the patient while dealing with such dreams.

The first point is that these dreams conceal much more than is the case with other dreams. More symbols and processes of displacement etc., are used in such dreams. Naturally, one may be deceived again and again by a more superficial understanding of these dreams. The test of this fact that we have understood the dream only superficially is that the dream would continue to repeat itself.

Another point in this connection is that if there is slightly better understanding of the dream than purely superficial, the Unconscious may throw up a bit different set of symbols and displacements, but the dream, with all its elements, remains the same. This further shows that some desire, and experience connected with it, is more intense. Not only do such dreams change the symbols and displacements but also their periodicity to bluff the person.

Let us consider one or two examples of repetitive dreams to understand their true nature.

Example-1

A middle aged woman reported that the following dream came to her every week, "I am going up a staircase along with a few friends. At a particular rung of the staircase, I find that while others have gone up, I get stuck up. The reason is that the rung is broken. Others do not find it difficult to cross it, but I simply cannot do it, although there is an intense desire in me to do it. I feel two things. Firstly, I feel that I will be left alone. Secondly, I feel that I will fall down because of that broken portion. I feel consuming anxiety. Then I find that my husband is trying to help me to cross that rung of the staircase. I find some solace but cannot remember if I was able to cross that rung of the ladder".

This dream looked very familiar to me. I used to have a similar dream in my life with certain modifications. I also found at least two other persons who reported almost similar repetitive dreams in their lives.

It did not strike me earlier, but now it struck me immediately that like this woman, who was about thirty-two, the three of us who saw this dream also belonged to the age of 'plus thirty' but below forty. This age factor was only incidental or meaningful ; I did not know much at the time of this first reporting.

From my personal life, I knew two to three interpretations of this dream and I thought that on the basis of those interpretations, I would be able to solve the problem of that woman rather soon.

I tried my first and rather direct interpretation of that dream on the basis of 'repetition-compulsion' of exact happenings. I asked her to imagine her past when she was a child and used to play in her home with her siblings or friends.

She was quite actively cooperative which is a rare thing found in this country, especially in psycho-analytical sessions. She immediately sank into her childhood. She gave the description of her house, the siblings and the friends. She quickly expressed her likings and dislikings for them. She also told me of her numerous desires of that age.

Slowly and slowly, she came to the description of various plays and games she used to have with her siblings and friends. She saw the staircase of her home. She also described how she used to play in that staircase. As she sank further towards infancy, she felt joy. She found that while some of other children ran quickly up and down the staircase, she, being small, could not do so. She had the desire to do what others did but could not do. "I rather felt anxiety. It was my elder brother who used to pick me up and take me up the staircase", she reported it while concluding.

I was going to say something but she immediately got up and sat on the couch. She was happy. She said that she could clearly see the origin and cause of her dream. She looked so convinced about it that I did not like to interfere in her happiness. From her emotional reaction, I also tentatively accepted that she might be right.

Exactly after a week, she reported the same dream with the same concern. She said that she felt the same consuming anxiety in the dream. There was not a bit of difference.

I knew immediately that what she understood a week earlier was merely a superficial understanding of the dream. Otherwise the dream could not repeat itself in exactly the same fashion. This time I tried the classical psycho-analytical method. I broke up her dream into the following main constituents :

(*i*) Staircase ; and the broken part of it.
(*ii*) Her friends.
(*iii*) Her husband.
(*iv*) The idea "I will be left alone".
(*v*) The idea "I may fall down".
(*vi*) Every week, that is, periodicity of the dream.

As soon as she started giving free-associations on the first point, she was struck by an incident which happened in her life long back. She was 14 years. There was a marriage in her house. Many relatives

had come. Among the guests, there was a handsome adolescent boy of sixteen. Both developed intimacy in a matter of moments. As there were a number of guests, they often used to go into the staircase to hug each other and kiss each other. She immediately said that she still felt the need of that adolescent boy. "Oh ! I cannot resist that", she spoke out with great feelings. She was still stuck there. Her desire to love and to be loved by a handsome adolescent boy was very intense.

The free-associations about her friends brought description of many girls. She described certain incidents with them which were very significant. She felt that all of them were now well-settled. There was an expression of jealousy and personal unhappiness.

While giving free-associations about her husband, she expressed a lot of respect for him. "He is very good ; very devoted ; he loves me a lot. He is saving me from falling in the staircase. He is pulling me up so that I can also cross that broken part of the ladder and join my friends. He is helping me in every respect...". She broke down into tears at this point.

"What do you feel if you are left alone" ? I asked this question directly, adding further, "suppose all your friends leave you. Or, all your siblings and parents go away leaving you alone. What feelings would you have ?"

The questions were so direct that tremendous anxiety and fear immediately appeared on her face. "I simply cannot bear it", she almost cried in nervousness.

While giving free-associations on this point, she remembered numerous experiences and described her great anxiety at being left alone or "at being lost".

On the fifth point, that is, "I will fall down", she could not say much except this "who wants to fall down". She also spoke other sentences, "This will hurt me ; this may fracture my leg, etc".

While giving free-associations on the idea of "week", she said many things like getting weekly holidays, getting weekly magazines. But as she sank more in reveries, she said a meaningful thing. During her early adolescence she once read a book which contained many secret directions to husbands and wives for sexual intercourse. She read in that book that for physical health, one should not indulge in sexual love more than once in a week. She stopped here.

A complete picture of the dream, its latent meaning, aim, and content were becoming clear to me.

"Who else is living in your family these days ?"

"None".

"Does any tenant share your house ?"

"Yes, in the upper portion, a Bengali family lives".

"Can you give a description of that family ? Number of children, their ages, behaviour, etc."

"They are only four members, father, mother, one daughter, and one son. They are very cultured and well-behaved".

She did not attend to my query about their ages. I also did not now want to ask it directly. So I asked, "Are the two children employed somewhere ?"

"No, the daughter attends a college. The son is an eleventh-class student in a Higher Secondary school".

"Does that family mix with your family ? How are the social relationships between the two families ?"

"Very nice. In fact, the daughter and son often come and sit with me. They are nice and sweet in every respect".

"Any other feeling you have about them ?"

"Nothing".

"I mean if they do not come to you some day, do you feel like missing something ? If they come late some day, do you feel like waiting for something ?"

"No, I do not have any such feelings."

"Do you have a common staircase ?"

"Yes" ; but after saying "Yes" she felt a little startled.

"Since how long are you sharing this house with that family ?"

"For the last two years."

Analysis and Interpretation

When she said "two years", I was immediately reminded of what she had said earlier. She had said that the dream was repeating itself almost every week for about the last two years. I thought, everything was clear to me and I gave the following analysis and interpretation of her dream.

"The going in a stair-case represents a desire for sexual intercourse. In your case it may be a repetition of that desire which you fulfilled with that adolescent boy when some guests had come to your house in a marriage. The desire for that love is very intense in you. You yourself saw while talking about that event how strong the desire is, and how the emotions rise in you for a contact with him. The desire is still active in you with full strength."

"The scene that your friends have crossed the staircase, and only you are stuck up, shows that you feel while they have overcome that desire, only you have not overcome that desire. You feel that you are the only one who will not be able to overcome it. You feel tremendous anxiety for being left alone with that desire".

The husband is asking you, as you feel in your mind, to leave this desire. "He is pulling you up" simply means that he does not, or he may not, approve of your desire to have sex love with someone else. However, you are not cooperating with him in the dream as even after his help you do not cross that broken rung of the ladder. At your super-ego level, you feel that the desire is bad. But at your real level, you have this desire and like it. In fact, you have hatred for your husband who is asking you to leave that desire. As you feel that hatred towards husband is wrong, so you express extra sentences of goodness towards him. It looks you do not have much liking for him these days.

She wanted to controvert it. However, I continued, "The fear of falling down is nothing but a fear of fulfilling that desire. The dream comes to you every week, because it is controlled by the sentence that one should not indulge in sexual intercourse for more than once a week. The desire gets more intense once a week".

"And lastly, you feel terrific attachment with that boy who studies in Higher Secondary school. When he goes in the staircase, you are unconsciously activated to hold him, hug him and kiss him. You are mentlly caught in the staircase where you made your first love and where your first love was broken.

"The dream is coming to you in this form since the time he has come into that building."

She denied certain things. However, it was clear to me that the core of the dream was touched.

In the next session, she wanted to utter something repeatedly about that day's interpretation, but she did not utter. I knew she was waiting for my interest in that. I wanted that she should herself come out with something. But she did not.

After a week, she repeated almost the same dream, but with certain modifications. She felt like going up a small mountain with her friends. At a point of steep rise, others crossed it immediately, while she could not. Her husband tried to help her, but still she could not go up. There was tremendous anxiety.

As the mind used different symbols and different displacements, I immediately realised that the earlier interpretation was not superficial. It was correct, more or less. I gave the same analysis and same interpretation again.

Now the woman came out with certain feelings of attachment for that boy. She really disliked the face of her husband. She did not want him to love her. On the other hand, she often imagined that the handsome boy was sleeping with her and they were loving each other.

Section-I

KNOWING IMPORTANT DREAMS BEFORE-HAND

One interesting phenomenon, which I have experienced to some extent in psycho-analysis but to a much greater extent in meditation, is that we often come to know that some meaningful dream is going to come tonight. The fore-warning is very strong in meditation. We shall explain the various aspects of this phenomenon under the following sub-sections :

1. Indications in psycho-analysis that an important dream would come tonight.
2. Indications of such a dream in meditation.

1. Indications in Psycho-Analysis

The indications of a coming dream are of much lower order in psycho-analysis than those in meditation. In psycho-analysis, it is the

interpretation of the analyst, which works more deeply in the mind that gives an indication of a coming dream. For example, the classical psycho-analysts lay excessive emphasis on analysing the formation of "stool habits". They use the interpretation connected with stools quite often. On a particular day, when this interpretation works rather deeply in the mind, it may indicate in advance that a new dream is coming and it may invariably be connected with stools. I have found this again and again both during my analysis and in the lives of others whom I have tried to handle.

Similarly, one sees numerous dreams about sex, voyeurism, etc., and the indications of these dreams are provided when the interpretation of the analyst connected with them starts working feverishly in the mind.

How do we explain the relationship between the indications and the dreams ? It appears that it is, by and large, the interpretations of the analyst as also his moral support (which comes from his non-condemning attitudes towards these things) which produce partial fearlessness for the consciousness to associate itself with those phenomena in dreams.

Psycho-analysts keep a watch on the dreams, and the nature of dreams provides them a great source of measuring the evolution of mind. While there appears to be a sound basis in this position, a large margin should be given before accepting any final opinion in this regard. The reasons for it are as follows :

The dreams in psycho-analysis are caused both because of the real evolution in the mind of the patient towards freedom from fears ; as well as because of the suggestions and moral support of the analyst. The dreams caused by the second factor are not the result of real evolution, and they do not represent any real evolution. They can indeed confuse the final assessment of results in psycho-analysis. As soon as the support of the analyst goes, the mind is often found to be reverting back in many ways.

2. Indications in Meditation

Meditation produces its own indications for the coming dreams, and the bases of those indications always lie in a real evolution. It may be pointed out that in meditation there is no continuous introjection of knowledge from outside in the form of analysis and interpretations. Nor is there any kind of "moral support" of the Guru for certain things which the analyst often provides. Naturally, in meditation, there are not many "inspired dreams" as they happen during the process of psycho-analysis.

What are the indications in meditation which tell us that a more significant dream would come tonight ? Let it be emphasised again that the final goal in meditation is the merger of the individual consciousness (*jiva*) into the Cosmic Consciousness (*Shiva*). Now there are many hinderances in the way of that merger. When the individual consciousness (*jiva* or let us say child) takes one step towards the Cosmic Consciousness (*Shiva* or let us say mother), or removes one hurdle which blocks its journey towards Cosmic Consciousness (mother), there is some sense of achievement and joy.

These progressive steps towards the goal are clearly indicated in meditation, especially after one has achieved the jet-experience stage.

Let us try to understand it from figure-17. After the jet-experience, C, the consciousness, has got separated from Ego or sense-mind. With certain more evolution, the area of C has also got increased. This is represented by the blank space and forward marching C. However, much of the ego remains yet to be transcended. In fact, this ego represents the total hurdles in the path of C to reach B, its goal. This is the point where the individual consciousness (*jiva*) will get a touch with Cosmic Consciousness (*Shiva*).

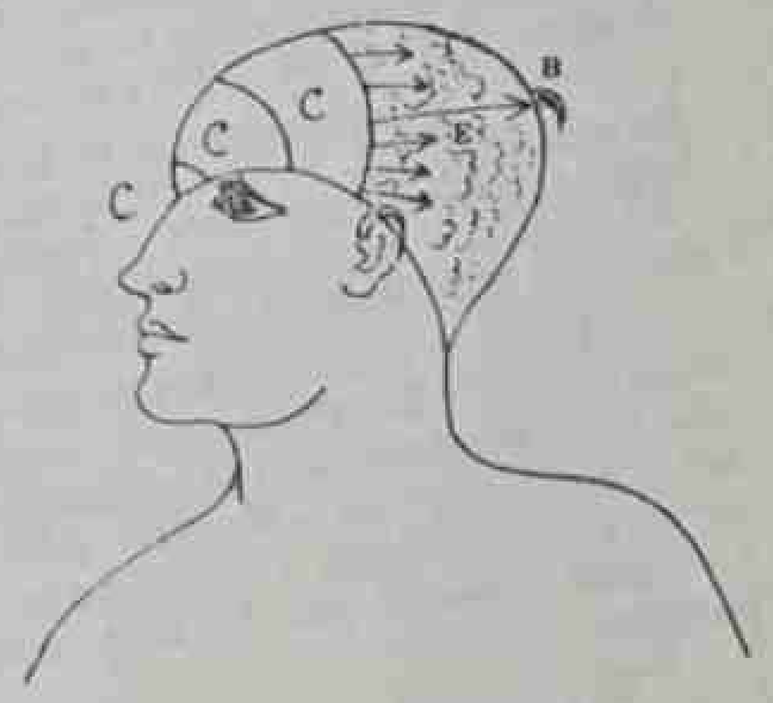

Figure-17

The continuous process of meditation means that C is putting pressure on ego (as represented by arrows in the figure) to give way to it so that it can march forward towards B. The fight is tough. Ego does not do it easily. However, the consciousness succeeds in it after putting pressure on E for hours (that is why meditation is to be done for longer periods daily) and demolishing a part of it. The following things happen immediately.

(*i*) There is a scratching sensation near B.

(*ii*) It looks as if some portion of E standing like a thick mound has broken and got razed into the ground (consciousness).

(*iii*) There is immediately a sense of liberation. Joy overtakes the doer of meditation. Tears of happiness immediately roll down his cheeks.

(*iv*) There is an immediate sensation of lightness in the mind and body. There is a sense of relaxation, achievement and progress.

The mind feels, "Today I have achieved something. I will start further journey tomorrow". Indeed, the consciousness has yet to break thousands of such hurdles.

The above four indications are sufficient to tell us that we are going to see a very important dream tonight. The essence of the dream would be like this:

(*i*) It will show our more positive relations with persons who were otherwise persecutory in life;

(*ii*) It will produce more joy and less anxiety in comparison with the earlier dreams. There will be less guilt towards love, love-object and sexual pleasure.

I have again and again come across these indications and these dreams in my meditation. After these indications in meditation, I used to write down in my note-book, "Tonight I am going to see an important dream". The dream appeared invariably.

From my note-books, I give below one such dream. Once I continued meditation for about three hours. After three hours, I clearly

felt a great scratching sensation near *Brahma-randhra*. I also saw that a mound had been razed and I felt joy and liberation. I noted in my note-book, "I will see a more important dream tonight." I wrote this in order to remain more conscious of this happening as also not to forget the dream. I saw the following dream that night:

"I am roaming in a lonely place and feeling somewhat lost. Immediately, I find that a very elderly person in spotless white clothes appears from somewhere. He embraces me and consoles me. He says, 'You have come a long way. Now I accept you'. I was extremely satisfied and happy at this contact in the dream"

I may point out that in my life this was the first dream of its kind. Because of the thoroughly persecutory nature of my father, I had always feared and hated authority. I thought all elderly persons represent that authority and were persecutory in their habits. I used to plan revolts against them in my whole life. This dream was the first indication that a closer relationship could be established even with elderly persons.

The *sadhakas*, if they keep a watch on their evolution and dreams, could confirm that this happens very often and the facts stated above are correct.

How do we explain the relationship of those indications with the dream ? Those indications, as I have explained earlier, represent a real break-through, a real evolution, and a real progress in the journey towards the goal. Each step towards the goal produces joy and lessens fears and anxiety. That step is real breakage of a resistance. It is for this reason that I feel and say that dreams in meditation give a more solid and dependable indicator to measure the degree of evolution of mind than dreams in psycho-analysis. Dreams in meditation are indeed more reliable.

Section-J

CAN WE ENTER THE DREAM STATES OF OTHERS ?

Can we enter the dreams of others at our own will ? Can we convey to them in their dreams what we want to convey ? How is this possible and what is the explanation for it ?

Entering the Dream States of Others

Throughout the world, numerous stories are told as to how a person got some message about something in the dream and the message invariably turned out to be correct. In India we know about scores of *sadhakas* (those who are engaged in meditation) who get regular guidance and inspiration from their Gurus in dreams. There are people who laugh at it. But those who have experienced these phenomena in their lives are thoroughly convinced of their reality and veracity.

From the psycho-analytical-cum-meditational point of view, it is a scientific and understandable phenomenon. There is nothing like mystery in it. There are three essentials to achieve such a stage :

(*i*) The individual consciousness (*jiva*) should be sufficiently evolved, so that it can take freedom from ego and can establish a contact with the Cosmic Consciousness (*Shiva*).

(ii) Through the medium of Cosmic Consciousness (*Shiva*), it should be able to establish a contact with the individual consciousness (*jiva*) of the person to whose dream states it wants to enter.

(iii) When such a contact is established, the message should be communicated.

The accompanying figure-18 will make the understanding of this phenomenon rather easy. A is individual consciousness (*jiva*) of any individual who wants to enter into the dream states of any other individual. This individual, who wants to enter and communicate, should be sufficiently evolved. This means that through a process of meditation over the years, his consciousness should have taken such freedom from ego that it can separate itself from the ego at its own will, and can establish a contact with the Cosmic or Supreme Consciousness (*Shiva*).

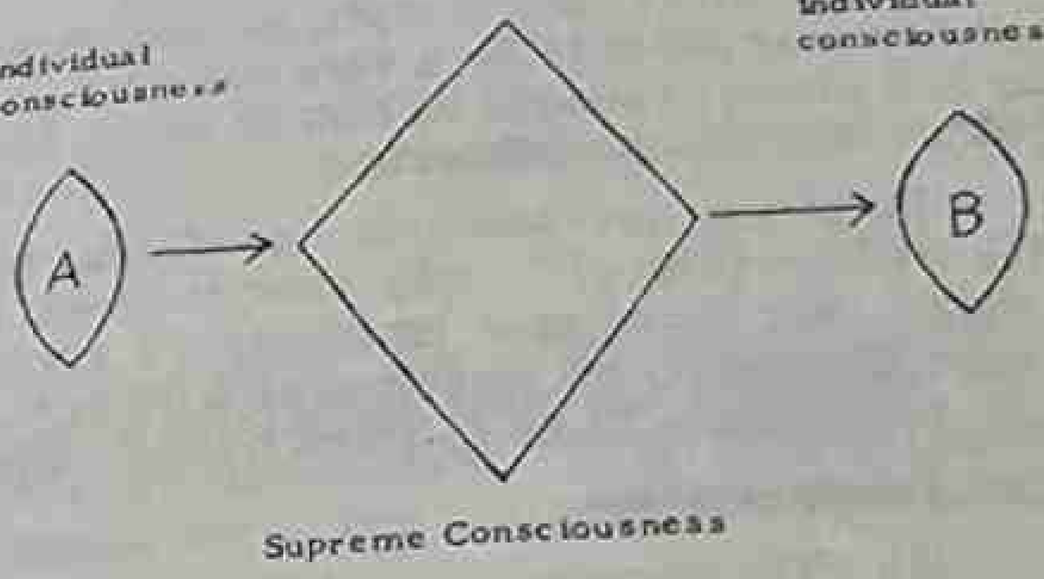

Figure-18

As the transmitter wants to do it, he should sit in meditation, empty his mind, and then establish a contact with the Cosmic Consciousness (*Shiva*). As this contact is established, he should establish the contact with the individual consciousness (*jiva*) B through the medium of Supreme Consciousness (*Shiva*). As soon as it is established, the message can be communicated.

A and B both are the parts of the Cosmic Consciousness (*Shiva*). *Shiva* resides in the bodies of both. If A can establish contact with the Cosmic Consciousness (*Shiva*), it can enter into the dream state of B. The Cosmic Consciousness (*Shiva*) represents the common underlying bond between the two.

For the sake of clarification, it may be pointed out here that the individual who is not evolved sufficiently cannot enter into the dream states of others at his will. This is quite possible that he may enter into the dream states of others by chance. This happens because at a certain point of time during the night, especially during the *Brahma-time*, one may get a contact with the Cosmic Consciousness (*Shiva*) for a small moment and his desires may be communicated to one about whom he was thinking. I have seen this phenomenon happening in quite a few cases.

Section-K

CERTAIN IMPORTANT DREAMS INDICATING PSYCHIC AND SPIRITUAL EVOLUTION

In the foregoing sections of this Chapter, we have discussed various aspects of dream causation and dream interpretation. We have also seen certain other aspects connected with dream mysteries. In this

section, we propose to take up certain very important dreams which indicate the psychic-spiritual evolution of the individual. To be sure, these dreams are the result of both psycho-analysis and meditation. For the benefit of the readers, I shall give very brief interpretations of these dreams also.

These dreams are from my personal diaries. They have been selected out of thousands of dreams.

Dream-1

My brother, my Guru[23], my analyst and I are going somewhere. The Guru appears to be a very ordinary person. This is surprising for me as I always thought of him to be the most extra-ordinary person. I look at him in astonishment.

Pointing out towards my Guru, my brother tells my analyst, "He is *Baba* (Guru)". My analyst looks at my Guru rather disparagingly. My Guru says smilingly, "I am indeed a very ordinary person. I have absolutely no attachment with any person or place. Wherever I go, my needs will be fulfilled by my *chelas* (disciples)".

Brief Interpretation

(*i*) My consciousness associates itself both with the Guru and the analyst. At heart, I feel that the Guru is very great. This is partly the result of cultural conditioning. However, my identification with my analyst does not accept him to be great.

(*ii*) Guru and analyst, both are ideals in the mind of the patient. He identifies himself with both and likes to become both. He wants to be a great Guru as well as a great analyst. However, on the basis of certain understandings formed due to the process of deconditioning, his own mind indicates that he has to become very ordinary person like other small persons in the world. The Guru tells this in the dream and thus the delusion of greatness and power are shaken.

(*iii*) The dream also throws guidelines for my future evolution. All relationships with persons, places and things are useless and have to be dissolved. We have very few needs which can be fulfilled anywhere.

Dream-2

I go to my analyst and sit very confidently near him. I get my treatment terminated. I take leave of all the members of his family lovingly.

Brief Interpretation

This is a great dream. It represents a wish fulfilment on the one hand and a definite state of psychic evolution on the other hand. The patient has a desire to leave the analyst. The consideration of money, time and occasional feelings of humiliation lie at the root of this desire to leave the analyst. The dream fulfils this desire.

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[23]I had started meditation without any Guru. As mentioned in the acknowledgements, an unknown Swami came to the hostel in which I was living. He wanted to meet my neighbour who was not present in his room. He sat in my room to wait for my neighbour. During this short period he taught me meditation. For quite a few years, I took that unknown gentleman and his Guru as my Guru, but without ever meeting him again. It was after quite a few years that the Lord, Sri Sathya Sai Baba, Himself came in my dream and became my *Guru*.

However, at the same time, the dream reflects that inwardly the person has achieved certain amount of emotional independence and can live without the emotional support of the analyst.

Dream-3

The analyst tells me in the dream, "You are nearing your cure".

Brief Interpretation

This is also indicative of psychic evolution. In certain cases, the Guru can tell this in the dream.

Dream-4

I am fighting with my father. I am accusing him of wrong behaviour towards me.

Brief Interpretation

It is a good dream. It tells about the state of evolution of the mind. Now there is less fear of retaliation from the authority. There is strength to confront the authority face-to-face. This dream also represents a wish fulfilment to oppose the father (authority or persecutor). In many cases, this authority can be the mother.

Dream-5

I see a naked boy of fifteen years. I want to see him and touch each part of his body. I like seeing his sex-organ.

Brief Interpretation

This is a dream centred around the first cluster. In childhood, most of us are voyeurists. We suppress this voyeurism out of great fear and guilt. But the desire remains in us. This dream shows that fear and guilt related to voyeurism have vanished to a great extent.

Dream-6

I go to a woman. She is sleeping. Her husband is sitting. I shake hands with him and sleep with that woman for love and sexual intercourse.

Brief Interpretation

It is a great dream and tells about a stage of great psychic evolution. In the initial triangle in infancy and childhood, the patient often has a desire of exclusive possession of the love-object. There is also a great desire to remove the third person. These two desires often bring the person into conflict with the third person. Quite often, the third person may snub or punish the child thus creating in him a great fear of retaliation and also deep insecurity and threat to life. This fear forces the person to withdraw from the triangle, sacrifice his love-need and abandon the object of love to someone else. Out of fear and guilt, such a personality suffers throughout life and cannot enjoy love properly.

This dream shows that the conflict with the third person has got dissolved. There is now no fear of the third person while making love with an object. Shaking hands with him shows that the opposition between the ego and super-ego (of Freudian concept) has vanished to a great extent.

Dream-7

I call a girl. I want to enjoy love with her. My sex-organ is fully erect. But immediately, an old man appears from somewhere. There is some anxiety and my erection tends to fall. However, the old man says, "Do it. There is no harm". He approves of it.

Brief Interpretation

This is an extension of dream number-6, and is as important as that dream. In a very dictatorial family, the child is made to get approval for every action. He loses all initiative. As he grows, he is absolutely not free from within. He must take approval for his thoughts and actions from the super-ego (or the introjected dictatorial figure of the authority).

Man cannot achieve any kind of spiritual freedom or happiness unless he first achieves sexual freedom (which is often suppressed by such dictatorial figures). As the individual is bisexual, he must achieve mental freedom both for heterosexual, as well as homosexual thoughts.

This dream shows that the super-ego (old man) now does not restrain from that freedom, leave alone punishing for it. This is a state of sufficient psychic freedom.

Dream-8

I am a small boy. There is another boy. I play with his sex-organ.

Brief Interpretation

As stated in the interpretation of dream-7, man is bi-sexual in nature. He suppresses his homo-sexual urges more deeply than hetero-sexual urges because of social fear. However, he cannot be truly happy unless he brings all the repressed material to the surface of his consciousness, accepts it emotionally and then transcends it.

This dream indicates the childhood desires of seeing a penis, holding it, and playing with it. This should not be shunned. One should accept it willingly and feel "I am going forward in psychic evolution". This desire represents a major unconscious goal in terms of Freudian terminology.

Dream-9

I pass on stools in the analyst's room, while sitting on a chair in front of him.

The analyst says, "You know how tremendous progress you have made. Please do not leave this analysis. You will achieve most marvellous results in your life."

I say, "I will not".

He says, "After all the relaxation you have achieved today, you must be feeling hungry".

I say, "Not much, but let me take one spoon of tonic".

Brief Interpretation

Passing out stools in the analyst's room simply means giving out a lot of repressed material from the second-stage "self" or the Unconscious. This exposition of material leads to relaxation.

One part of me (indentification with the analyst) is deeply convinced that I will have complete cure. The other part is still not sure about it.

Expression of the Unconscious leads to emotional freedom and consequent hunger for love. Taking something with spoon possibly represents an infantile situation, where mother used to give something with a spoon. Still the emotional freedom is not of the level that one is sucking the breasts.

Dream-10

I go to a strange place and stay in a family. The lady of the house provides me food, shelter and all comforts. She also sends a beautiful girl for sexual purposes. Her husband is also kind. He also wants me to be well looked after. I live in that family for a few days and enjoy everything including sex. But after a few days, I want to leave that place. The lady of the house asks, "Why ?"

I weep bitterly. I say, "My mind searches something else. I do not know what ? It is not contented with all this."

Brief Interpretation

This is a very significant dream and clearly brings out the limitations of the Freudian theory and his understanding of mind. Security, sex-freedom, object and love needs are very important in the backward journey in the mind. One has to go upto this point in psychoanalysis and meditation. But still the consciousness will search something else. That is a contact with the Supreme Consciousness or God for self-realisation, for unshakable peace and bliss. That is the ultimate goal of our search.

Dream-11

Some people of my street come to me and report, "That woman has indulged in sex. She has got corrupted." I say, "Foolish people, what is wrong in that. Let her enjoy".

Brief Interpretation

Ego which was strongly placed against the idea of sex and corruption has yielded. It is no longer against sex as it used to be.

Dreams-12 & 13

On 3-3-1971, I saw two dreams which were very important and inter-connected. I produce them below :

I killed my cousin brother who is just of my age. I buried him after murdering him. His elder brother comes and asks me, "How has this happened?"

I say, "He died a natural death. I have nothing to do with it".

But immediately a third person appears on the scene and tells him the truth that I killed his brother. After some initial anxiety, I face and confront his brother.

Second Dream

There is a dead body. People around him are weeping. They want to revive him but cannot.

I try my method of concentration. The dead body opens its eyes and mouth a little. A police inspector comes and says, "It is a case of murder. Why are you reviving the dead person ?"

Brief Interpretation

There is a great unconscious desire to murder a sibling. This desire often comes in childhood. However, there is a great fear of this desire being "known to others". As a reaction formation, there is also a great desire to develop some power to revive a dead body. The two desires lie at the root of great psychic conflict. They become the cause of great delusions.

It may not be surprising that many saints and yogis, who go to jungles, may be having these two desires in their minds initially. One has to see both these desires and transcend both of them to get happiness.

Dream-14

I am playing at, and also sucking the breasts of a woman with complete satisfaction. There is complete relaxation and excitation in my sex-organ.

Brief Interpretation

Erection of the sex-organ in complete relaxation means loss of fear of castration, guilt and persecution. This dream is indicative of great psychic freedom.

Dream-15

I go to a well-known psychiatrist along with my brother. The psychiatrist tells my brother that although psycho-analysis has never cured anybody completely, but there is one person in the world who is completely cured by it. It could be possible because meditation was mixed with it. After saying this, he looks at me. I smile. I know fully well that I am that person.

Brief Interpretation

There is a great desire to get recognition for my newly developed technique of psycho-analytical meditation as a technique of complete cure. The dream is a wish fulfilment in the first instance.

I may also point out here that when I got the jet-experience and mental evolution started taking place in me, I got convinced of both the above mentioned truths, that is, that psycho-analysis is good but cannot cure a person completely, and secondly, that psycho-analytical meditation is bound to lead to complete cure. This conviction got deeply laid in my mind as my experiences progressed further.

Dream-16

Two identical images of mine are indulging in love making. They kiss each other.

Brief Interpretation

This is a very important dream. The civilised man is split inside. He has two parts—the second-stage "self" which is instinctive and more natural, and the third-stage "self" which is often placed in opposition to

the second-stage "self". The split and unhappiness in an individual is the result of this opposition between the two 'selves'. The dream shows that the opposition between the two is diminishing.

Dream-17

I find in the dream that I am irresistibly going into the lap of my Guru. I am intensely remembering Him. I tell myself in the dream, "I will go to Him. I cannot live without Him".

Brief Interpretation

In meditation, the Guru is transcended last. But before this transcendence, the disciple must merge into him. The dream shows that the merger is taking place.

Dream-18

A great saint comes in my dream. I see him. He is Sri Sathya Sai Baba. He says that He is my Guru. He assures me of my full cure and complete protection.[24]

Brief Interpretation

This is a re-assuring dream in which my consciousness is touched by an incarnation of God.

It is on the basis of this dream that I have written in this book at some places that the need of Guru is not there. Once a person starts going in that direction, some Guru is bound to come.

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[24]This dream was a turning point in my life. After this dream I found that Sri Sathya Sai Baba was acting as my Guru in my dreams. He gave me a number of predictive dreams. In one dream, he asked me to write this work and surprisingly, he often kept a track on the progress of this book by asking about it in the dreams. From among the numerous predictive dreams, I produce below an outstanding example of Guru's protection through a dream:

In September, 1972, I saw a dream on a Friday night which caused anxiety in me while sleeping. I saw that I went to a far off place on my two-wheeler scooter, and I parked the scooter on the road-side. It was not clear in the dream as to which place it was. Leaving the scooter, I went some where (I could not exactly remember in the morning as to which place it was) and when I returned back and looked at my scooter, I found that a number of things in my scooter were broken. The head-light was broken and so was the front mud-guard. This caused tremendous anxiety in me in the dream itself. But then I was told in the dream that there was no need for anxiety as no harm would come to me, and that the broken parts of the vehicle would be easily replaced.

I told about this dream to a colleague of mine the next morning (Saturday). I also told him that the next day (Sunday) I would be going on my scooter with my brother to a far off place and this dream did not appear good. He laughed at it and said that numerous such dreams keep on coming and we should not pay much attention to them.

Next day, as planned, I, along with my youngest brother, started on a 70 kilometer journey on the scooter. After covering a distance of about 50 kilometers our scooter had a minor rub with a cow, and as we were going at a good speed, I lost complete control of the vehicle. It was indeed a very serious accident as we almost got dragged with the vehicle for about a complete furlong. There we fell along with the scooter. We got up immediately. Our clothes were torn and we got many bruises. However, after getting ourselves X-rayed, we found that there was no serious injury; not even a small fracture. The most interesting thing was that all those parts of the scooter which I saw in the dream as broken, had got broken.

Dream-19

I go to my analyst's home. I shake hands with my analyst out of great joy and happiness.

Brief Interpretation

This is an indication that the split between the two parts of the personality is vanishing.

Dream-20

I go to my analyst's home. I feel very close to him. I know that I have not come for any 'sitting' but for a friendly chat. His wife also comes and joins us. I tell her, "Look here, I am completely cured. I am grateful to him (my analyst)."

Brief Interpretation

Such dreams indicate a near cure and the time for the termination of analysis.

Dream-21

I see some elderly woman. I see her sex organs. Other people are sitting there. But I have no feeling of shame.

Brief Interpretation

This is indicative of psychic freedom and fall of persecution. A person often watches that others must be watching him for his wrong actions. Voyeurism is one such action. Transcending the fear of being detected and known by others is a great step forward towards cure.

Dream-22

I go to my psycho-analyst and kiss his hands.

Brief Interpretation

Same as of dream-19.

Dream-23

I go to my analyst along with my mother. We talk about many things in a friendly way. He embraces me. I cling to his chest. There is a tender emotion of affection and great sense of security.

Brief Interpretation

A few dreams mentioned above are important dreams in relation to analyst and indicate a stage of reasonable cure. In this dream, the conflict with father (analyst) is resolved in the presence of my mother as witness. In fact, such a conflict is largely formed in a triangle. Its resolution in a triangle in the dream is very soothing from psychic point of view.

Dream-24

There is great confrontation with father. All family members are there. I accuse him without guilt.

Brief Interpretation

If the father is a tyrant and a constant persecutor and denier, the child suffers a great dread of recognising his hatred towards him, a great fear of expressing his real emotion and great fear of retaliation. Those

three fears have to be transcended before any adulthood emerges in the sufferer. The dream indicates the emergence of adulthood as against infantile personality of the sufferer.[25]

Dream-25

An adult woman and I. We both get into a bed and get naked. There is great erection in my sex-organ. We do sexual intercourse. My father watches from a distance.

Brief Interpretation

This is a confirmation of the emergence of adulthood. Fear and persecution largely vanish from the unconscious mind. Erection of sex-organ is considered to be a great sign of psychic and mental freedom in psycho-analysis.

Dream-26

My own face becomes absolutely clear to me in the dream. I wonder and say to myself, "Oh, this is my real face".

Brief Interpretation

This is a very important dream and indicates that the identifications are getting dissolved and I am recognising myself as I am.

Dream-27

I see Swami Ram Teerth (He has been a recognised saint of India in modern times). His face is clear. He is standing. I see a ray of light in his shining face. I rush towards him to merge into him and become one with him.

Brief Interpretation

I have stated somewhere else that sexual freedom is the pre-condition which alone can lead to spiritual freedom.

No doubt, the face of Swami Ram Teerth and the ray of light in his face were incorporated in my mind at some stage, but in psycho-analytical meditation, it becomes obvious that the consciousness, after taking freedom from all fears related to sex, wants to march still further towards God. This dream gives an inkling of that.

In psycho-analysis, sexual freedom may be considered to be an end in itself. But in meditation, that is an important stage for further evolution which is truly spiritual.

Note: The above mentioned dreams belong largely to the psycho-analytical domain and relate mainly to mental evolution. The following dreams are purely spiritual in nature. They cannot be understood properly through psycho-analytical knowledge alone, as some of them are beyond mind and belong to spiritual domain. I am giving them along with dates of their occurrence so that the readers can have some idea of spiritual evolution through dreams.

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[25]The dreams upto number twenty-four belong to the period from early 1970 to the end of 1971.

The dream number-25 came on 18-1-1972 and the rest of the dreams came after that.

Dream-28 (21-2-1972)

There is a snake at the lower tip of my backbone. This point is generally known as *muladhar-chakra*. Four petals of a flower also become visible over the snake. The scene is something as shown in figure 19.

Figure-19

Brief Interpretation

The curled snake is known as *KUNDALINI* in yogic language and is supposed to be the ocean of total Cosmic Energy. It is the *Shakti* of Lord *Shiva*. The *Kundalini* must rise from its slumber and dormant state in order to grant the final spiritual realisation to an individual.

Upto the mid-point between the two eye-brows, there are six *chakras* in the backbone. These are yogic centres of consciousness. The *Kundalini* must pierce each *chakra* for more and more spiritual attainments. The first *chakra* is the *muladhar chakra*, which the *Kundalini* has to pierce. This *chakra* is supposed to have four petals. The dream gives an indication of that.[26]

Dream-29 (29-3-1972)

I go in search of God. I reach Him. He just looks at me as an elderly person. He is dressed in spotless white clothes. He is very radiant and affectionate. I go near him and hold his feet. I say, "Now I have found you and would not leave you."

He welcomes me and says, "I gave you my clues a number of times. You could not recognise me. Now you have done it. It is all right." I feel tremendously satisfied.

Brief Interpretation

In psycho-analysis, we come across identifications with father figure and super-father figure. When the father figure is too persecuting,

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[26] After I had completed the first draft of this book, I had a chance to go through the very interesting book *Chitashakti Vilas* (*The Play of Consciousness*) by Swami Muktananda, (Ganeshpuri: Shree Gurudev Ashram, 1972).

Swami Muktananda says again and again that a person doing meditation often comes across the dreams about snakes, or sees them in meditation itself. They indeed represent the *Kundalini* power which lies dormant at the lower tip of the backbone, and the experience is of great significance. Swami Muktananda writes, "In *Siddha* Yoga, it is a sure sign predicting Supreme liberation, to be bitten by a serpent on the right middle finger. If a practitioner of *Siddha* Yoga is bitten by a snake even in a dream, he will certainly achieve salvation. If such an experience occurs during meditation, so much the better."

From my later experiences, I may add here, that it again was one of the most prophetic dreams, because in 1975, my Lord and Guru, Sri Sathya Sai Baba, indeed activated my *Kundalini* and I had to experience the most secret and sublime spiritual knowledge.

we seek refuge in super-father figure. These identifications have to be recognised and dropped as they are mere incorporations from the socio-economic field.

However, I find that there is indeed a super-father figure which we search because that brings us complete peace and happiness. This is the search of the individual consciousness (*Jiva*) to merge into God or Cosmic Consciousness (*Shiva*). It can assume different forms. It is always within us.

This dream is a pointer to that search. This lies beyond the final stages of psycho-analysis.

Dream-30 (14-4-1972)

I go into the lap of Supreme Mother *DURGA*. She accepts me again in an affectionate way.

Brief Interpretation

This dream is one of the most important dreams for me. But before I give a brief interpretation of the dream, I would explain the idea of Supreme Mother *Durga* as I understand it.

Durga is an image of *Mother* in India and people worship it most reverentially in different parts of India. The most important image of *Durga* is of a woman riding a tiger. However, I find that it is nothing but the Cosmic Energy which is the cause of all creation in the world (hence Mother). It lies dormant at the lower tip of the backbone. When it awakens, everything is shaken in the ego-world of an individual.

There cannot be any doubt that it is a universal phenomenon. This Cosmic Energy may have different forms in different countries. In India, this finds wide mention in the writings of great saints like Sri Ram Krishna Paramhansa (Guru of Swami Vivekananda) and Sri Aurobindo.

For me, the dream is most important because when I suffered the first attack of my most killing mental depression, I saw a dream. I was with Mother *Durga*. She was sitting on a tiger and I was sitting in Her lap. She threw me out of anger from her lap. In fact, at that time also I had got my *Kundolini* activated,[27] but there must have been some mistake in me that She threw me away from her lap. To me it looks that I had a desire to taste the power of *Kundolini* and for this I did a lot of *pranayama* and other exercises but did not know how to transcend my numerous carnal desires. The practice of yoga in a wrong way was the cause of my *Kundolini* arousal as well as my great depression because then I did not know what to do.

This dream indicates that after 8 years of my intense suffering and meditation, She has accepted me again.

Dream-31 (16-4-1972)

I see snakes and snakes. There are too many snakes. There is a big tree. I look at it. It instantly turns into a big snake. I am in great anxiety. I remember my Guru Sri Sathya Sai Baba. My anxiety vanishes.

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[27]The day the *Kundalini* is activated, one goes into the lap of the Supreme Mother.

Brief Interpretation

It is another great dream and is related to the movement of *Kundalini*. A small movement in *Kundalini* looks very horrible as it threatens the 'I'—the ego-self. The Guru brings this anxiety under control.

Dream-32 (11-5-1972)

My Guru, Sri Sathya Sai Baba, comes in the dream. I am sitting in a group. I see him and become tremendously happy. He tells me, "Now enjoy. You are finally all right".

Brief Intepretation

It represents a state of continued positive transference and loving contact with the Primary Super-Ego, that is, God.

Dream-33 (21-6-1972)

I see numerous good and beautiful dreams. I mix with all people. I love all people. All the people are affectionate towards me.

Brief Interpretation

In psycho-analytical meditation, a stage comes when most of the formations which generate anxiety in the mind are dissolved. The individual consciousness (*jiva*) is liberated from numerous resistances. It starts its journey towards the Cosmic Consciousness (*Shiva*). Beautiful dreams come at this stage.

Dream-34 (13-8-1972)

I go to an unknown place and meet Lord Jesus Christ.[28] There are thousands of people all around Him. I meet Him and wish Him to give me three or four minutes exclusively. He refuses. I feel a little hurt.

Brief Interpretation

The dream throws up certain realities of my mental formations which are still there in me. I should accept them smilingly. The realities are as follows :

(*i*) I am a hungry child in need of contact and love. (*ii*) I have a desire of exclusive possession. (*iii*) I am a receiver. (*iv*) I am dependent. (*v*) The other person is the giver and he can reject me. (*vi*) I am one of the many in the crowd (family). My desire for special attention is not in the fitness of situation, etc.

Dream-35 (6-9-1972)

My lady boss in my organisation comes and clings to me affectionately. She caresses me.

Brief Interpretation

The dream means that the authority (with which I had conflict) has become loving and affectionate in the unconscious part of my mind.

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[28] I never knew at that time that I was the chosen child of my Supreme Father, and that I would really be blessed with the vision of Lord Jesus Christ in the Third Eye. I got it in 1975 when my Third Eye opened.

Dream-36 (11-9-1972)

I catch hold of my father and embrace him. I patch up all the differences with him. Love flows in my mind.

Brief Interpretation

It is a great dream for me as I was eternally in conflict with my father—a dictatorial personality and tyrannical authority. This dream marks the near end of negative relations with authority as well as negative transference towards analyst.

Dream-37 (9-11-1972)

Father is caressing me, loving me and kissing me. I know in the dream itself that I am the child and he is the master. Tears of happiness role down my cheeks.

Brief Interpretation

This is an extension of the preceding two dreams and shows not only the vanishing of the split in my personality but also "demetamorphosis of personality" and establishment of a positive relation with the authority and 'giver'.

Dream-38 (28-12-1972)

I am going somewhere with certain friends. The Supreme Mother *DURGA* appears. I seek her forgiveness and blessings. She caresses my head and says, "Everything would be all right in a short time."

Brief Interpretation

I consider it to be one of the greatest dreams for reasons explained in dream-30.

Dream-39 (3-2-1973)

My analyst is discussing psycho-analysis with me in a very hilarious way.

Brief Interpretation

It shows not only the elimination of hate and fear towards authority and dissolution of negative transference towards analyst but also establishment of proper communication with the authority.

Dream-40 (12-3-1973)

My brother's youngest son dies. There is pain and anguish in the family. I go and speak to the dead child. I ask, "Do you want to go ?" The dead child replies, "Yes, I will not live now. I am going". I tell my brother that he cannot be saved.

My brother puts white cloth on the dead body and wraps it. We go from hospital to hospital to see if any doctor can revive it. No one can do it.

Brief Interpretation

I am the infant. I am my brother. I am the new emerging man after undergoing psycho-analytical meditation.

My childhood mind and patterns are getting finished. The infant in me is dying. The 'I' as created in childhood is dying. This 'I' turns into brother's son.

The father figure in me (third-stage "self") turns into my brother which is in anguish.

My new emerging "self" through psycho-analytical meditation has no anguish. It accepts everything. Death is not a very meaningful thing for it.

Dream-41 (21-4-1973)

I am sleeping. It looks as if Sri Sathya Sai Baba, my Guru, comes and sleeps near me. I hug him in great joy.

Brief Interpretation

This is an extension of certain earlier dreams. It indicates the end of opposition between the second-stage "self" and the third-stage "self". It also shows that the contact with God/Guru is well-established.

Dream-42 (13-1-1974)

A big and dangerous tiger emerges from somewhere. I fear. But immediately I project my love on it. It gets subdued easily. I play with that tiger and love it. The tiger is completely submissive.

Brief Interpretation

To me, this tiger is a symbol of my turbulent mind which once shook me from my roots. But through a very loving way, I tamed it over the long years. Now it is submissive to me. It is an indication of mental peace.

Dream-43 (26-4-1974)

Sri Sathya Sai Baba, my Guru, comes and stands at my door. I immediately get up to welcome him and bow before him. He blesses me and disappears.

Brief Interpretation

It is an indication of the end of the journey towards psychic submission, peace and calmness.

Dream-44 (10-9-1974)

I get a dream about the use of psychic and spiritual powers. I am performing many miracles.

Brief Interpretation

This dream partly represents wish fulfilment and partly an emerging reality of spiritual powers.[29]

Section-L

CEASING OF ALL DREAMS

Is there a state of mind after the achievement of which one ceases to see any dream ? From the study of literature on psycho-analysis and

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[29] Dreams number-28 onward have elements of spirituality in general and no psycho-analyst can possibly ever interpret them correctly. They proved prophetic and correct in my later experiences, which shows that they were communications from the Divine, and hence beyond all interpretations.

modern psychology, we find that there cannot be such a state of mind. Of course, I have not realised that state of mind as yet where dreams cease to come, but occasionally I get indications beyond doubt that at the end of meditational journey there is a stage where all dreams must cease. It looks very sound theoretically.

In the earlier sections of the Chapter, we noticed that there are six clusters—five clusters belonging to present life and the sixth cluster belonging to the Collective Unconscious of Past Births. It is the material in them which forms the basis of dreams.

The individual consciousness (*jiva*) wants to take freedom from all those clusters so that it can meet its source, the Cosmic Consciousness (*Shiva*). If, through some technique, it can really take such a freedom, and get contact with the Cosmic Consciousness, the dreams would cease to come. It can happen precisely because there would remain nothing in the six clusters which is still not transcended and which can block its contact with the Cosmic Consciousness (*Shiva*).

This is the last stage of meditation where all meditation itself stops because complete transcendence of the mind is achieved. The knower, known, and knowledge, all become one. In fact, the individual consciousness (*Jiva*) itself tends to become Cosmic Consciousness. It is the fourth state of consciousness and is knowns as *Turiya* state. It is a stage when all the clusters are completely transcended. It is a stage which is beyond the waking state, dreaming state, and deep sleep state. This is a state where only "ONE" exists and nothing else does.

All dreams stop in this state. One indeed rises to the seventh sky, or the seventh centre of consciousness in such a state. About such a state, *Shrimad Bhagavad Gita* says:

> New growths springing to that happier sky,—
> Which they who reach shall have no day to die,
> Nor fade away, nor fall—to HIM, I mean,
> Father and First, Who made the mystery,
> Of old Creation; for Him come they,
> From passion and from dreams, who break away;
> Who part the bonds constraining them to flesh,
> And,—Him, the highest, worshipping always.[30]

The verse indeed refers to a state where all dreams cease.

Section-M

CERTAIN BROAD CONCLUSIONS

We have studied the main essentials of this dream theory. Now, on the basis of this study, we list down certain broad conclusions about this theory.

1. The first conclusion towards which we are drawn after the study of this theory of dreams is that dreams are largely of two kinds. The first kind of dreams belong to the five major clusters in human personality, which singly or collectively cause dreams. The five

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[30] Edwin Arnold, *The Song Celestial or Bhagavad Gita* (Bombay : Jaico Publishing House, 1957) pp. 74-75.

clusters are (*i*) spiritual-need or sex-need cluster, (*ii*) Physical hunger-need cluster, (*iii*) Security-need cluster, (*iv*) Violence Reaction cluster, (*v*) Face saving-need cluster.

This kind of dreams have a close connection with day's residue. Through free-associations or even otherwise, one can sense that most of the elements of the dream originated in present life.

The second kind of dreams belong to the cluster of "Collective Unconscious of Past Births". As the individual consciousness (*jiva*) is free from physical body at death, but not in any way free from the desires of previous births, it is enslaved by those desires and in order to liberate itself from them it has to enter into another body.

The second kind of dreams[31] have the following features: (*i*) They represent the evolution of the individual soul in the past birth. (*ii*) They have a world of their own which is not recognisable. (*iii*) They have no connection with day's residue. (*iv*) They cannot be approached and understood through free-associations as they do not belong to the Unconscious of present birth. (*v*) They have almost no relationship with fantasies which belong mostly to the formations of this life. (*vi*) Interpretation of those dreams through symbols or displacements, etc., can be erroneous and harmful.

Thus, it is obvious that all dreams cannot be analysed by the Freudian or any other dream theory. Nor do those theories explain the totality of the dream-world or dream-work.

2. The second conclusion is in regard to the causation of dreams. The individual consciousness (*jiva*) searches liberation from ego and merger into the Cosmic Consciousness (*Shiva*) every moment. As it is caught in the five clusters of this birth and the sixth cluster of the "Collective Unconscious of Past Births", it often feels lost in them without reaching its goal. This search and these hurdles in the form of six clusters cause the dreams.

During the day time also, the individual consciousness (*jiva*) searches the same goal, but it mostly lives in the fifth cluster of the Face saving-need. The extended super-ego during the day time (because of outside reality) does not permit the consciousness to go towards its source.

3. A related conclusion is that the dream content may belong to the present life or to the Collective Unconscious of previous births. There is latent content of the dream. It may belong to this life or the previous lives. The latent content of previous births is not easily discernible.

4. There is a close relationship between fantasies and those dreams which belong to the present life. Such fantasies are more rational. Occasionally, there are also the most irrational fantasies which have no relationship with the dreams of present life. These fantasies may have relationship with the dreams caused by the "Collective Unconscious of Past births".

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[31] As already mentioned in certain foot-notes, a third kind of dreams are those which are given by Guru/God.

5. Another conclusion which we must list here is that "Predictive Dreams" are not a part of any mysticism or irrational part of mind. They may be a part of most rational knowledge and most rational mind.

Cosmic Consciousness (*Shiva*) is not limited by the laws of cause and effect or of science as the "ego world" is. If the individual consciousness (*Jiva*) develops a contact with the Cosmic Consciousness (*Shiva*), it may predict many things in dreams and even otherwise also.

6. Dream-analysis and interpretation is a helpful instrument towards evolution, but it is inadequate instrument. As modern psychology is a description of the manifestation of the disturbance in spiritual energy, so is the dream. As the modern psychology cannot lead to perfect peace, so the dream-analysis also cannot lead to the final goal.

So, it is desirable to see dream-analysis as an imperfect though useful instrument. One should use psycho-analytical method of dream-analysis with progressive simplification of it through meditation. However, for perfect results, one should continue with psycho-analytical meditation till the time when psycho-analysis and meditation both vanish from the mind.

7. A forward-marching consciousness on the path of evolution can really know about the coming dreams. (Forward march towards Cosmic Consciousness and backward journey in the mind are the same things). One can realise again and again that a more important dream would be coming tonight.

8. There is a state of evolution of mind where dreams cease to come. It is a state where the knower, known and knowledge, all merge into one. The meditator merges finally into the object of meditation, and all distinctions vanish. It is a state of *Perfect Peace*, *Perfect Stability*, and *Perfect Stillness*. The search for this goal is the final search. This goal alone is the real and final goal of the Unconscious.

CHAPTER-VI

FEARS AND THEIR DETECTION

Fears represent the curse of human life. They represent the single major factor responsible for the suffering of mankind. They lie at the root of all mental illness. There cannot be any significant change in the state of individual's happiness unless he understands his fears and liberates himself from them. Thus, it is very essential to understand fears and their nature on the one hand and the ways to get rid of them on the other hand.

Below, we explain the nature of fears in detail. We will concentrate on the following major sections and sub-sections related to fears and their detection :

A. Nature of Fears. What is fear ? How is it related to desire ? What is the nature of the fear of death ?

B. Fear and Guilt. What is the connection of fears with guilt ? What is primary guilt and what is secondary guilt ?

C. Fear and Personality. What is the role of fear in the development of personality ? How is fear related to doubt ?

D. Classification of Fears. How to classify fears ? What are the major types of fears ?

E. Fears and Resistances. How are fears related to resistances ? Can resistances be properly dealt with without visualising fears ? How resistances are dealt with in psycho-analysis and in meditation ?

F. Detection of Fears. How to detect fears ? Is there any easy method to detect fears and get rid of them ?

G. Nature of Fearlessness. Is there a state of absolute fearlessness ? Can it be achieved ?

H. Fears and culture. How do fears control civilisation and culture ?

Section-A

NATURE OF FEARS

For the sake of clarity, we shall discuss this section under the following sub-sections :

1. What is fear ?
2. How are fear, desire and death-instinct related ?

1. What is Fear ?

There are three aspects of individual human life. First is the spiritual aspect which is connected with the indestructible individual consciousness (*Jiva*). This *Jiva* is the real-I in a person. This individual consciousness (*Jiva*) is a part of the Cosmic Consciousness (*Shiva*). The second aspect is purely physical. It represents the organism of the individual, or the body of the individual. This is the physiological

structure—the bony cage, the flesh and blood etc. This is constituted mainly of five elements, viz., earth, water, fire, air and ether. This body has security-need and hunger-need. The third aspect of the individual life is the mind and ego which develop while reacting in the social and material world. These develop mostly through desires, emotions, fears, drives and identifications etc. The individual consciousness (*jiva*) identifies itself with body and calls itself body. This aspect is the "I" which an individual feels he is while living in the society. It is the false-I. It is also known as *ahamkar* or the sense of "I, my, mine, me" in a person associated with physical realities. It is this 'I' which experiences fears. *Fear is nothing but a sensation which is connected with the idea of harm or destruction to the latter two aspects of life, that is, physical body and ego.*

2. Fear, Desire and Death-Instinct

Before we proceed further, it would be profitable to see the genesis of fear. Fear, as I experienced it, originates largely from desire. A desire becomes a "fear" in the process of developing a compulsive antithesis in the personality. Desire and fear are indeed the two faces of the same coin in numerous cases.

To put this theoretical idea in a more clear language, we can state that each desire born at a particular stage turns into a fear at the next stage which develops in the personality subsequently. For example, a desire at the first-stage "self" would turn into a fear at the second-stage "self", and a desire at the second-stage "self" would turn into a fear at the third-stage "self".

We have noted that initially there is a great desire or need in an individual which is known as the spiritual need. This is the need of the individual consciousness (*jiva*) to merge back into the Cosmic Consciousness (*Shiva*) to realise itself. How can the individual consciousness (*jiva*) do it? It can do so if it travels back to the first-stage "self" while living in the human body. But it can do it more perfectly only by leaving its identification with "body" of which it has become a prisoner as also the total ego which it feels itself to be.[1] It means that the desire of merging back into the Cosmic Consciousness (*Shiva*) is immediately accompanied by the desire of death of ego, which automatically implies an idea of the death of body. As the idea of death of body is taken as death, Freud feels that man is born with a death-instinct. But what he calls "death-instinct" is not so in spiritual sense. In spiritual sense, what Freud calls "death-instinct" is only a desire of the spirit for the highest life. Thus, this desire of the first-stage "self" becomes the "fear of death" at the second-stage "self". To elaborate

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[1] The development generally takes place on the ideas that 'I am the body' and 'mother is the body which is mine'. Thus this "I, my, mine, me" etc., get based on the body-principle which indeed represents the most fundamental ignorance. All suffering and pain of mankind are due to this ignorance.

This "I", in fact, represents the soul principle. It means that the "I" should always know its *Atmic* or spiritual reality, and should be able to say, 'I am indestructible, birthless and deathless, beginningless and endless. I am immortal. I am eternity!"

The basic purpose of all meditation is to dispel this ignorance and make the individual realise that *Atmic* basis of "I". This realisation dispels all fears.

this very idea further let us see what happens when a child is born. The human infant, both in the womb and as he comes out in the world, starts forming an association with the body. His desire to leave the body is there. However, his association and attachment with the body is also strong. The desire to merge back into the Cosmic Consciousness (*Shiva*) turns into a fear to leave the body. It soon becomes a fear of death. This is the first and most basic desire, and this is the first and most basic fear of human mind. Soon, the infant feels strange sensations in case he finds any threat to his body or any insecurity to his physical existence. Non-fulfilment of hunger also threatens his security. So, there emerges a great fear of being hungry.

These two fears and two needs provide the base for the development of human personality in society. Soon the individual consciousness (*Jiva*) starts associating itself with many desires, images, ideas, feelings and situations and develops the ego further. This ego or self-image is psycho-physical in essence, but starts from physical roots. Soon this ego assumes a formidable shape and the individual saves it also from harm. Any idea of harm to this ego creates fears in the mind.

Now let us see our thesis a little further. At the second-stage "self", there originates a desire in the infant to walk naked in the street. If he represses his desire instead of transcending it, he may develop a fear and phobia at the third-stage "self" to go alone in the street, because of his own repressed desire and fear that lest he may act in that way. Thus, at the root of many fears lie our own desires in one form or the other.

Section-B

FEAR AND GUILT

If there is any other thing which causes suffering in mankind equal to the suffering caused by fears, it is guilt. Guilt is self-denial of freedom and is the cause of all self-disliking, self-hatred, self-criticism and self persecution. For the sake of clarity, we shall discuss this section by raising the following questions:

1. How to understand guilt?
2. How are fear and guilt related? What is primary guilt? What is secondary guilt?
3. What is the relation between guilt and mental pain?

1. Understanding Guilt

Guilt is a very important element in human personality which is a negation of freedom of the consciousness. Guilt is the sum total of resistances born out of hundreds of fears. It is the totality of the feeling of wrongness. It determines in each individual what is "right" and what is "good", or conversely, what is "wrong" and what is "bad". This guilt is the greatest single factor which gives birth to third-stage "self", as also to the consequent hypocrisy and constant suffering of man.

Let us understand this guilt from certain day-to-day incidents in life. Suppose, I make a wrong statement somewhere. I am caught. What expression comes at my face? This expression is born out of guilt.

Or again, I try to kiss someone. The other person denies this contact to me. I feel guilty. But these are very superficial examples. Guilt is such a tremendous force in many individuals that it forces the individual to commit suicide. It can create such depression from within that it makes the life a veritable hell.

A guilt-ridden personality may look "moralistic" and "good", but that is a deception generated in the society by guilt. Guilt and goodness cannot go hand in hand. Goodness goes along with freedom. Guilt goes along with the denial of freedom. How can guilt and goodness go hand in hand? However, to many people living in the society it looks so! A guilty man may look to be a good man. Appearances are indeed deceptive because of guilt.

2. Guilt and Fear

What is the real connection between fear and guilt? The psychoanalytical ideas about guilt are only a partial explanation about the origin of guilt. Like the whole theory of psycho-analysis, the ideas about guilt contained in the theory are also true, although they may be inadequate and incomplete like the theory itself. From the point of view of psycho-analytical-cum-meditational theory, the guilt, like the primary and secondary desire of death, is of two kinds. They are:

(*a*) Primary guilt

(*b*) Secondary guilt

(a) Primary Guilt

In Chapter-III, while dealing with the theory of mind, it has been stated that there is a Primary Super-Ego in each person, which is God Himself. This is also referred to as Cosmic Consciousness (*Shiva* or formless God). The first feeling of wrongness emerges when the individual consciousness (*Jiva*) separates from the Cosmic Consciousness (*Shiva*). This separation is painful and the guilt is, in part, the direct result of pain which this separation brings. This separation is a punishment, and the first feeling is that this punishment is given for some wrong acts. However, this is not a very clear ego-feeling in terms of modern psychology, as the ego is not yet born. This is the feeling of *jiva* or the individual soul, referred to as individual consciousness. The face of the infant is still turned towards Cosmic Consciousness. It still maintains a contact with it.

As has been explained in Chapter-III, this contact has the capacity to maintain certain eternal values of Goodness, Truth, Beauty, Compassion, Sacrifice, etc., as they are the attributes of the Cosmic Consciousness. This stage will explain as to why morality remains an eternal passion for mankind. But soon, through his interaction in the social and material world, and because of his hungers, the infant develops numerous animal reactions like attachment, jealousy, etc. The development of these animal reactions takes the infant away from those values, that is, Cosmic values. This, together with the pain of separation from the Cosmic Consciousness, generates in him the 'primary guilt'.

This primary guilt is responsible for paranoid depression which leads the sufferer to commit suicide or push certain individuals towards

the path of self-search and consequent saintliness.[3] Suicide represents the negative attitude in modern psychology. But, in fact, it is the same first desire to leave the body and merge back into the Cosmic Consciousness (*Shiva*). The desire is never fulfilled as the consciousness leaves the body, but not the desires etc., or the ego.

A path towards saintliness through meditation also represents the same desire, but in a more positive way. The real desire is fulfilled through this path. Numerous cases of suicide due to depression as also the lives of such great men as Lord Budha or St. Augustine may indeed be found to have certain common "paranoid" (so called) foundations and should be understood in this light.

The primary guilt is very finely and closely attached with the consciousness, and can be unearthed through meditation alone, and that too after one has reached the deepest layers of mind. Psycho-analytical technique can never reach that point. Thus, a pure ego-reasoning may be very much inadequate to understand that guilt. That is something which is beyond the sense-mind.

(b) Secondary Guilt

As soon as the infant starts growing in the social and material world, he starts developing the sense-mind. He develops this sense-mind through the five major senses—the sense of seeing, the sense of hearing, the sense of smell, the sense of touch, the sense of taste. It is also said in Indian philosophy that this mind develops through 'nine-gates'[5] of the body. These gates consist of two eyes, two ears, two nostrils, one mouth, one urinary path, and one rectum[6]. These 'nine gates' are very sensitive and very active in infancy. They are the gateways for incorporating numerous perceptions, attitudes, ideas, etc., from the outside world around the infant.

The growing infant does not act by reason at that stage. He acts by reflexes. Action emerges from two things. Firstly, the individual consciousness (*Jiva*) associates itself with any of the demands of the body and a reflex action emerges. This is the first kind of reflex action. This may include such reflex actions as crying for food etc. The second action emerges when the consciousness associates itself with any of the desires or perceptions incorporated through the 'nine gates' and a reflex emerges. This may include such reflex actions as rolling the eyeballs to see someone, or listening with attention, or holding the stools, etc.

Soon after, the frequency and intensity of actions is determined by the principles of pain and pleasure.[4] The growing infant

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[3] There is no doubt in my mind that paranoid depression is incurable through modern methods. It can be finally cured when the individual soul merges back into the Supreme Soul.

Further, I have also no doubt in mind that a person who suffers with paranoid depression is one who has been highly evolved spiritually in his past births and whose soul now frantically wishes to merge back into God.

Still further, I feel that those who commit suicide due to depression are generally those who suffer from primary guilt.

[5] All these gates emit filth and dirt. It is only the tenth-gate which emits light and fragrance. The tenth gate can be opened only through the yogic discipline and grace of Guru/God.

[4] The edifice of total psycho-analysis is raised on this principle of pain and pleasure. This is itself faulty and inadequate. The real nature of "soul" or consciousness is beyond pleasure and pain. It is soul which is the basis of mind. Mind, without soul at its base, has no existence.

indulges in those actions which give him pleasure and avoids those actions which give him pain.

As the child grows, he faces two kinds of reactions from the society, mostly the family members. There are those reactions which give him pleasure by providing him contact, love and approval. Secondly, there are those reactions which provide him pain. These include such reactions as denial, punishment, inattention, ridicule, control, stool-habits, condemnation and stoppage of freedom.

The second kind of reactions provide not only pain but also insecurity and fear of annihilation. This creates a feeling of wrongness about those actions in the child. Thus, fears and threats to existence provide the roots to guilt. For example, if a child shows violence and is slapped, he feels threatened. He starts feeling that his anger is wrong. He feels guilty about his emotion of anger. I would like to describe this guilt as secondary guilt. It is this guilt about which the whole psycho-analytical literature talks.

3. Guilt and Mental Pain

Thus, it may be seen that guilt—both primary and secondary—largely originates from pain and insecurity. It also originates, especially the primary guilt, when the individual consciousness (*jiva*) goes away from eternal values of Truth, Beauty and Goodness which automatically emerge when the individual consciousness (*jiva*) gets a contact with the Cosmic Consciousness (*Shiva*), as those values are the attributes of *Shiva*.

As long as there is guilt there is suffering. Naturally, to eliminate guilt from individual's personality, we have to do two things. The individual personality must transcend all fears completely. Secondly, it must come into contact with the Cosmic Consciousness (*Shiva*) so that the individual reaches the first-stage "self" to realise eternal values.

It may be mentioned here that psycho-analysis tries to remove the secondary-guilt which is largely born out of fears and insecurity at the second-stage "self". It may remove the guilt about sex-indulgence, cheating, telling lies, greed or violence etc. But it does not take the consciousness further where it should transcend the second-stage "self" also and realise the Cosmic values in true sense.

The removal of this secondary guilt provides some relaxation and happiness to the individual from the tyranny of secondary super-ego. However, this is also incomplete as even the secondary guilt is not removed completely through psycho-analysis. In nutshell, while psycho-analysis has no idea of primary guilt, it is inadequate even in removing the secondary guilt. Thus, whatsoever the psycho-analysts may do, how so many years they may spend on themselves or on others, they will never be able to provide full happiness to man.

Section-C

FEAR AND PERSONALITY

If I just have a glance at my experiences, I would quickly write : Fear leads to doubts, doubts lead to indecision and confusion, confusion often stirs up desires of self-destruction. Thus, for me, fears, doubts.

confusion and desire of self-destruction are closely related in human personality, and represent all that is negative in the personality.

However, I know that I am not saying these things at the thought-level. I am saying all this at the visualisation level. I see them and write quickly through the medium of language. I am sure in my mind that the readers who want to understand everything at the thought-level and at the reason-level (reason-level which conforms to their development) may not understand all this so quickly. For them, it may just represent a mere verbosity or jungle of words. For this reason, let us try to relate all these items at the thought-level.

We have defined fear in the preceding pages as a sensation which is connected with the idea of harm or destruction to the physical body or the "ego" (concept of "I") which starts developing in the infant. The first experience of fear takes place at birth itself when the organism of the infant comes out of the womb of the mother. It is a shattering experience where the security of the infant is completely threatened. The reason is provided by the contrast in the inside security of the womb and insecurity of the separation from that womb. It is often described as "birth-trauma". Thus, underneath each personality, lies a very sandy base of fear.

Secondly, as the infant grows in the society, and passes through the second-stage "self", it is a story of hunger, desires, fears, rejections and pain. The infant soon develops numerous demands, desires, wishes and needs. A denial, forcible or otherwise, threatens him. For example, the infant has a desire that the mother should not get separated from him. He feels insecure at that separation. Thus, he develops a fear of separation. The curse of these fears is that the society uses them adroitly to bring the infant to the "right path". When the mother knows that the infant has developed a fear of separation, she threatens him with separation if he does not obey her commands. She threatens to break the contact with him. Thus, it is on the sandy base of fears again that the infant learns the social processes.

Thirdly, the denial of an instinctive desire or demand stops the free flow of the energy in the nervous system of the infant up to *Brahma-randhra*. The denials appear as hurdles in the nervous system. This stoppage of energy results in violence and hatred. Now the child wants to remove these road-blocks and hurdles which stop the free flow of that energy. However, he soon fears his own aggression as it brings retaliation from the society and threatens his security further. He invariably develops a fear of his own violence, as also the fear of retaliation from others.

There are three major aspects which we have tried to clarify through small examples. But these are the three pillars on which each personality stands. Birth trauma is one aspect. Frustration of love-need, object-need, etc., is another. Hate and violence is the third one. Now all the three pillars develop further fears around them. And these fears and their intensity determine the development of each personality. These fears are the veritable sources of doubts, guilt, confusion, and all that is negative in human life and personality.

At the third-stage "self", one may develop numerous ego-drives which may look more desirable and healthy in the society. But those ego-drives can bluff only the ignorant and the person who develops

them as they are superficial and weak in comparison to the second-stage "self". No wonder, we often observe "great men" acting in a very mean way, brave people acting cowardly, and independently looking people becoming dependent like infants. What appears to be fearlessness at the third-stage "self" is nothing but a reaction-formation and does not in any way mean absence of fear. It may indeed be an indicator of more intense fear in the personality of an individual rather than that of strength.

Fear, as such, is a major base on which human personality develops. If one sees the personality of any individual deeply and is not boodwinked by the outer cover, one may find the individual to be dominated by fears, and nothing else. It is the working of these fears at some level of human personality which explains the hypocrisy, double standard, double talk, goodness, kindness and other characteristics of human life. All negative qualities in human personality are born out of fears. Most of the positive qualities in human personality are fake as they also originate in reaction to certain fears. A man in fear and insecurity will come to you and pose to be good and kind to you in an extra-ordinary way. He poses to be so because he wants your help, your appreciation and your support. Can't one see through it that this goodness and kindness towards you are just fake and stand on the sandy foundations of fears.

Section-D

CLASSIFICATION OF FEARS

There may be thousands of fears in each ego. As it is difficult to enumerate all of them at this place, it will be better to point out the major fears under certain classifications. One can see one's own fears under this classification.

Let us have a look at figure-5 given in Chapter-III and try to find out ourselves in that figure. With a close observation we can find that there can be six types of fears in the personality of an individual. They are as follows :

1. First Type of Fears

The first type of fears relate to our first realities of the animal stage in infancy and childhood. We had certain animal reactions and desires at that stage. Those are lying in our Unconscious but now we fear to see them. What a wonderful thing is this socialisation! Our own desires have become fears for us. At heart, they are there and we always want to fulfil them. But at the surface we fear even to see them. For example, we had anger and violence, we had jealousy, we had tremendous attachment, we were greedy, we had a desire to walk naked, we had a desire to possess the mother exclusively, we wanted to remove our siblings from near the mother, we wanted to see the mother naked, we wanted a permanent contact with the love-object so on and so forth. If we had to face denials, punishment and condemnation for all these desires, we now have fears to recognise all these things in ourselves. We have a fear to detect our animal nature. We have a fear of making demands. Those desires are still there in us but they do not come in our consciousness and we do not recognise them as a part of us. So, our desires, wishes, and actions of that stage have got converted into fears. I enumerate below a few fears of this type.

(i) Fear of recognising our object-need. Dread of recognising that at night we wish to sleep with a love-object which provides love and security.

(ii) Fear of recognising our voyeurism.

(iii) Fear of recognising our jealousy.

(iv) Fear of recognising our wish to possess the object exclusively.

(v) Fear of recognising our desire to remove siblings and others from near the love-object.

(vi) Fear of recognising that we want to ridicule others.

(vii) Fear of recognising our violence and idea to murder. Fear to recognise our hostility towards others. Fear to recognise our hatred and disliking for others.

(viii) Fear of recognising our passivity.

(ix) Fear of recognising our exhibitionism. Dread of showing our erect penis to father.

(x) Fear of recognising our sucking need.

(xi) Dread of complete concentration on love-object and free flow of happiness.

(xii) Dread of recognising that we do not want to give freedom to the love-object on whom we are dependent.

(xiii) Fear of recognising that we do not look into the eyes of our rivals (father etc.), here and now.

(xiv) Dread of recognising that right in the morning, we cannot bear separation, and hence we go into depression.

2. Second Type of Fears

We had to face the society in our infancy. The reactions of the society were both negative and positive. The negative reactions gave us pain. Today we have a fear of those reactions. We have a fear of rejection, we have a fear of denial, we have a fear of ridicule, we have a fear of punishment, we have a fear of hostility and retaliation, we have a fear of being watched, we have a fear of invidious comparison, we fear criticism, we have a fear of losing admiration, we have a fear of physical pain and castration. Now we do not recognise those fears properly. The dread of hostility and retaliation is so thorough in us that despite many assurances, we may not see our real aggression and the desire to dislike others. But all those desires to react are inside us. Thus there may be hundreds of such fears which were born out of the reactions of the society. We have to recognise them, accept them and transcend them to get freedom from them. I enumerate below a few fears of this variety. They have to be recognised again and again by every sufferer.

(i) Fear to recognise that I cannot bear rejection.

(ii) Fear to recognise that I cannot bear denial and being ignored.

(iii) Fear to face ridicule and sarcasm.

(iv) Fear to recognise inferiority and face invidious comparison.

(v) Fear to face hostility and retaliation.

(*vi*) Fear of castration. Fear of one's own erect penis.
(*vii*) Fear of physical pain and punishment.
(*viii*) Fear of confrontation with authority.
(*ix*) Fear of recognising that I am suspicious in a triangle. I fear that the love-object would deceive me and go to someone else.
(*x*) Dread of recognising that I can be deprived and dispossessed by others of my things and needs.
(*xi*) Dread of total boycott in a group.
(*xii*) Fear of self-assertion.
(*xiii*) Fear of existing in a relaxed way along with a threatening situation.
(*xiv*) Fear to recognise the unconscious drive to break all rules and regulations imposed by others.

3. Third Type of Fears

Let us again see figure-5 given in Chapter-III. We develop certain confusions, convictions and understandings at the childhood level, and only then we perform a matamorphosis. Now all those understandings and convictions have taken the shape of fears in us. We have a fear to recognise our inferiority, we have a fear to recognise our helplessness, we have a fear to recognise our dependence and our foolishness, we have a fear of recognising our feelings of dirt and state of being dirty, we have a fear of recognising our passivity, we have a fear of recognising that we are at the receiving end, so on and so forth.

A number of physical realities of infancy and childhood create pain, and the feelings connected with them are suppressed. They become fears afterwards if we tend to recognise them. For example, an infant almost feels that he has no penis. This "lack of penis" is a reality. He desires to have a big penis. But slowly and steadily, under the influence of civilisation, he refuses to recognise his 'lack of penis' as also his desire to take a bigger penis. He develops a fear to recognise this physical reality and also the fear to recognise his desire for a bigger one.

All those understandings are still deep-rooted in us. However, we fear to see them again. They inspire fears. But we have to see them and accept them again to get rid of them. I enumerate some of the fears of this type as follows :

(*i*) Dread of recognising that I am inferior.
(*ii*) Dread of recognising that I have no penis or I have a 'lack of penis'.
(*iii*) Dread of recognising that I am helpless and inadequate.
(*iv*) Fear of recognising that I am dependent.
(*v*) Dread of recognising that I am weak.
(*vi*) Fear of recognising that I can be foolish and can be exploited by others.
(*vii*) Fear of recognising that I am passive.

(viii) Fear of recognising that I am a receiver.

(ix) Fear of recognising that I am dirty and worthless.

4. Fourth Type of Fears

Let us see figure-5 again. Because of these understandings, we hated our "self-image". We wanted to die. We developed a desire to kill ourselves. These feelings and desires are still there in us. They are the greatest fears in us today. We have a fear of recognising our desire to die. We have a fear of recognising that we hate ourselves and fear ourselves. We hate ourselves as we were at the second-stage: "self-image". It must be said that without recognising these fears, we cannot hope to march towards happiness. I enumerate a few fears of this type as follows :

(i) Fear of recognising that I dislike myself.

(ii) Fear of recognising that I hate my self-image.

(iii) Dread to recognise that I have a "death-wish" and a "desire-to-die". I have a desire to finish myself and liquidate myself.

5. Fifth Type of Fears

Because of "self-hatred", "self-disliking" and "desire-to die", we performed a minor or major metamorphosis. The nature of this metamorphosis, that is, whether it was minor or major, decided if we become psychotics or neurotics. This also determined the degree of compulsion and strength of our ego-drives. We developed ego-drives and a new "self-image". We developed a "fantasy-personality", a false-face. We have a great fear now to recognise certain false elements in this new "face". We may indeed have a great fear to recognise that we "fear" and we have "fears", while all the time we may be fearing. We shut to it. Instead of recognising certain falsehood in it, we perform many actions in fantasies to maintain this face in our own eyes. One of our greatest fear today is the fear of losing the face. I enumerate some of the fears of this type as follows :

(i) Fear of recognising that I am loving the object in fantasy and not in reality.

(ii) Dread of involvement, fear of losing control and fear of losing identity.

(iii) Fear of recognising that the object is not anywhere near me.

(iv) Fear of public criticism, fear of being exposed.

(v) Fear of recognising that I am performing numerous actions in fantasies and not in reality.

(vi) Fear of recognising that in certain situations I can be really unwanted and useless.

(vii) Dread of deviation—cheating, telling lies, selfishness, smoking etc.

(viii) Dread of establishing passive communication with authority.

(ix) Fears of recognising that I hate authority and fear authority.

(x) Dread of recognising that I can be disbelieved.

(xi) Fear of recognising that I wish to attract the attention of others.

(xii) Dread of admiring others; especially the superiors.

6. Sixth Type of Fears

The sixth type of fears are mere incorporations of fearful attitudes from the society. Fear of future, fear of T.B., fear of Cancer, etc., all are examples of those fears. Little knowledge and modern education create numerous such fears. I enumerate some of the fears of this type as follows :

(*i*) Dread of recognising that I have fears of T.B., Cancer, Heart-attack, and numerous other diseases.

(*ii*) Dread of recognising that I have a fear of new places, new faces and distant places.

(*iii*) Dread of recognising that I have a fear of future--what will happen, if I get involved in an accident, or I lose my job, or what will happen when I become old, etc.

These are the major types of fears although they are well interconnected. The roots of all of them lie in the original needs of the organism, that is, the need of fulfilling physical hunger and the need of security. Whatever threatens the fulfilment of hunger and fulfilment of security becomes a fear, and then these fears assume hundred of forms and extensions.[1]

The psycho-analysts talk of these fears in a limited way. They can expose them before our consciousness in a limited way only. In meditation alone we will be able to transcend all the fears. Only then our consciousness can feel full freedom which is the only source of bliss. As long as there is a single fear in man, it is futile to think that he can achieve full happiness.

Section-E

FEARS AND RESISTANCES

Fears lead to guilt. Both of them lead to the formation of resistances. Resistances are nothing but nerve blockades which block freedom of the consciousness or I-sense. Unless resistances are demolished, no worthwhile evolution of mind can take place. For the sake of clarity, we shall discuss this section by raising the following two questions :

1. How are fears related to resistances ?
2. How do we deal with resistances ?

1. (*a*) How are Fears Related To Resistances?

In psycho-analysis, the process of curing a person of emotional ills lies in dissolving the resistances working in his psyche. This is the

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[1] We have mentioned in footnote-1 of this Chapter that due to ignorance, one feels oneself to be body, and not soul which one really is. One develops the sense of "I—mine—me" because of it.

Due to the same reason, one also feels others as "bodies", and not the reflection of the same Supreme Soul which is indivisible and which pervades each particle of the universe. Thus one develops the sense of "You and your, thou and thine, and he and his". The ONE starts looking many. Non-duality, which is the fundamental reality, gets changed into duality and multiplicity.

In the ultimate analysis, all fears originate from this ignorance about "I" on the one hand and this duality and multiplicity on the other hand.

most important item, to my mind, which determines whether the patient would really get out of his trouble or not. This breaking of resistances is a major point in psycho-analytical approach and because of it, this approach differs from the pure suggestive approach to emotional ills.

In psycho-analysis, the resistances are broken through the process of free-associations. The patient is encouraged to speak whatever comes to his mind freely and without break. At one moment, the patient stops speaking further on a particular item. This gives an indication to the analyst that something resists the consciousness of the patient to go further on the path. There is something which blocks the freedom of the individual to see and talk freely about that thing further. This is "resistance" which has to be overcome in order to produce psychic freedom and consequent happiness in the patient. Let us understand the meaning of this resistance in more concrete terms through one example.

The patient, while lying on the couch, resorts to free-associations like this, "I am looking at a handsome adolescent boy. He has a shining face. His thighs are white and shining. I am looking alternately at his thighs and face. I am feeling a tremendous upsurge of energy for a homo-sexual contact with him. I wish to see him naked. I take off his half-pant and make him naked. I am seeing his buttocks and penis etc." After giving these free-associations, the patient stops. Despite encouragement, the patient does not speak further. We can see very clearly that he enjoys psychic freedom upto that point and not beyond it. If he enjoys psychic freedom beyond it, he will definitely go beyond the point where he has reached, as that point is not the logical end of his search. He may perhaps like to hold that penis, see that penis very closely, may want to suck that penis, or rub his own penis with it. He may embrace the adolescent to his heart, feel the happiness and pleasure connected with it, or take that penis into his own mouth or rectum, so on and so forth. He has to reach the logical goal, that is, the Unconscious goal of pleasure, in a psychically free way. It is the goal of complete object unity and orgasm in the psycho-analytical theory and of complete merger into God and objectless bliss in meditation. The two goals are very closely related in meditation and psycho-analysis. The difference lies in the fact that through psycho-analytical proceedings, we reach the goal and come back, and then search that goal again and again. In meditation, we reach the goal and we do not remain dependent on any object to search it again. We have reached the goal within us permanently, and now we can get it at our own will.

Any way, we were talking about the blockade up to which the patient reaches in free-associations and then does not go beyond that. *That psychic blockade is resistance.*

(b) Judgment and Fear

Why does the patient not go beyond that point? We cannot accept that there is no place to go beyond. On the other hand, we have just seen that there is a space to go beyond and that is a more permanent point to settle on. So let us find out why does he not go further?

On a superficial examination of the mind of the patient, it looks, and the patient also reports it, that some judgment intervenes at this point which blocks the free-associations from going further. The patient judges the whole situation and stops from speaking further. He judges

that what he feels further is not something desirable or good in order to be expressed in words.

There is no doubt that this judgment is there and this causes resistance. But the interesting point which arises here is, where from this "judgment" has come into his mind? Why does it act as a resistance?

The child has not brought this judgment with him along with his birth. He has been forced to create this judgment in himself by the outside social forces. These forces, to be sure, are different for each individual. So the judgment of each individual is different and consequently the level of psychic freedom is also different. For example, there may be another individual who cannot take off the half-pant of that adolescent in free-associations, and there may be still another individual who, despite all his homo-sexual desires, may not be able to look at the adolescent properly in free-associations. It is clear that the judgments of the three, and subsequent levels of psychic freedom of the three, are entirely different.

We repeat the questions. Who has created these judgments? What are the basis of these judgments?

We ask these questions because without an adequate answer to them we will be ineffective in dealing with resistances as also in providing any kind of psychic relief and subsequent happiness to the sufferer.

The first simple answer to these questions is that the child does not bring those judgments with him; they are created in him by the society. It is the society which keeps on telling the child what is good and what is bad and upto which point his action is good and from which point badness starts. We can say, as such, that judgments are incorporated in the child from the society. *The level of psychic freedom of an individual is largely determined by the level of psychic freedom of those who surround him in his childhood, that is, mostly of his parents, siblings, etc.*

However, I know that what I have said is true only in a very small measure. The truth by and large still lies somewhere else.

The infant or the child does not incorporate judgments from the society as a natural process. He is not interested in any judgment of good and bad. He indeed seldom properly listens to those judgments as he is not interested in them and consequently does not attend to them. He is interested only in the free play of his psychic energy without any hinderance.

A child of three years holds the breasts of the mother and plays with it, or sees his father taking bath naked. The mother or the father tells him that it is bad. The child does not stop from that action after this judgment. He continues with his actions. However, some day, the father or the mother slaps him for this action and threatens him to leave him permanently for that action, or severely condemn him before others for this action. On that day alone, the child tends to incorporate that judgment and makes it a part of his own mental structure.

Why does he do it after that punishment? The simple reason is that only after that punishment he feels tremendous insecurity. He feels threatened. It may be the security of his "ego" or his physical being (both are closely related in his mind). To feel secure, he incorporates

the judgment, and after the experience that judgment stops his freedom and acts as resistance from within.

Whatever makes the child feel insecure creates anxiety in him. It becomes a fear for him. If there are more actions on the part of the society which create insecurity and anxiety in the child, there are correspondingly more fears in the child. He will definitely have more judgments which block his freedom of feeling, thought and action. He will have more inhibitions and resistances in his personality. There will be more road-blocks in his nervous system which block the free flow of his psychic energy upto *Brahma-randhra*. Thus, insecurity, anxiety and fear represent the base of resistances.

2. How To Deal With Resistances?

It has been stated earlier also that the cure of the suffering man, or the way to his happiness, lies in effectively demolishing these resistances. The problem is how to demolish them effectively?

Most of the psychiatrists, who have a medical background, rarely resort to therapeutic sessions. At least this is so in India. They mostly rely on electro-shock treatment or pills. Whenever they rely on therapy for the re-education of the mind of the patient, they follow purely the path of suggestive therapy.

These psychiatrists, by and large, have very little understanding of resistances, and still less of the way to tackle them. If some of them do have some such knowledge, they cannot help the person much as they have their own resistances born out of their own cultural backgrounds which block their freedom. Thus, whatever suggestive therapy they give is limited to a few common-sense and worldly-reality oriented suggestions. These suggestions do work for some time in the mind of the patient but they lose their effectiveness soon because, on the one hand, the libidinal desires working in the second-stage "self" of the person are too strong and want an expression, and on the other hand, the resistances also remain operative. As such, the person remains a victim of conflict, anxiety and fears.

The second category of professionals consists of those persons who rely more on psycho-therapy and less on electro-shock treatment and medicine. Although these people have no psycho-analytical or meditational training, they do rely increasingly on the psychological knowledge of emotional ills. All they aim at is to create a "new conditioning" or a new "reflex" in the mind of the patient through a continuous repetition of a similar suggestion. Their idea is that such a suggestion, which is indeed very sensible psychologically speaking, would slowly and steadily sink into the Unconscious of the patient and start working by creating a new nervous path in the system. As soon as the particular trouble (a fear or depression etc.) comes to the patient, he will shift to the "reflex" automatically and his psychic energy will get channelised partly into that reflex. Thus, that reflex will act as an antidote to that fear etc., and the patient will feel better.

It is obvious here that there is no proper dealing with resistances in this technique and consequently, no imparting of psychic freedom to the patient which alone can effect cure or ensure happiness of the patient on a more permanent basis. Psycho-analysis is the best technique known to the modern scientific (or half-scientific) world which deals with these

resistances effectively, and for that reason produces a cure which is comparatively more stable.

The understanding of transference in psycho-analysis gives an idea to the analyst about the numerous resistances in the mind of the patient and their intensity. This understanding about resistances gets fortified when the patient resorts to free-associations, and during that process he stops at a particular point, or shifts to another topic after reaching a particular point. This 'stopping' or 'ego-shifting' during the process of free-associations gives the most clear idea about the level of psychic freedom enjoyed by the patient as also the resistance operating in the patient. I do not know about other analysts in the world. I know about my analyst. He tried to deal with such situations in the following three ways :

(*a*) He would make me conscious at this point that I have stopped at a particular point, or that my ego has shifted from the main point and strayed into another field.

(*b*) He would "encourage" me or even try to "force" me to speak about the same topic further instead of shifting to another topic. He would assure me that I would get further freedom by talking further.

(*c*) Occasionally, he would tell me about some fear which blocked my free-associations on a particular subject. That fear, according to him, forced me to shift to another topic. After telling me about that fear, he would encourge me to see the situation further and speak further about it.

Limitations

The three-way method to deal with my resistances had certain positive points as well as limitations. Among the positive points, I would list the following two points as major ones:

(*i*) Encouragement for further speaking occasionally did help me to speak further. That indeed produced more relief in me. The more important thing, however, was that I did become conscious again and again that I did "shift" from a point, and that I did not enjoy psychic freedom.

(*ii*) The conscious grasp of the fear of the childhood and of this stage immediately increased the area of my consciousness and produced great relief and freedom.

But on the limitation side, the points were many. I list below the more important among them.

(*i*) One limitation of this "encouragement" approach of which I became very conscious during the process of my analysis itself was that it was "fake freedom" which I tended to get under the influence of the suggestions of the analyst. It had no relation with the conscious understanding of the "self" which produces conscious assessment of reality of each social situation and conscious control on one's own works and expressions. I remember quite vividly that in quite a few situations, the freedom which I got through the "encouragement" and "assurance" of the analyst was never accepted in my inner mind. That created confusion in me which often became a source of unhappiness.

(*ii*) Another limitation of which I became more and more conscious during the process of my analysis was that my analyst also tried

to create new "reflexes" in me by repeating certain interpretations. His attempt to encourage me again and again to speak about numerous sexual matters was as much an attempt to create a new reflex in me as it was an attempt to make me overcome my resistance to certain matters.[1]

However, what I realised in my experiences was that a new reflex created over a long period was much weaker than the old reflex against which the new one was created. So, the capacity of the old reflex to create trouble was always more than the capacity of the new reflex to produce relief. From my experience, and from the experiences of a few others, I can say that this "creating a new conditioning" has got only limited utility.

(iii) I also found during the process of my analysis that while transference does take place towards the analyst and his family, the analyst would seldom permit the patient to drop some resistances and feel the freedom of action in his family. Here, I noticed that most of the resistances which work in the minds of the ordinary folk in a given culture-group, work in the mind of the analyst also, although he may profess and preach anything because of his conditioning created by the knowledge and philosophy of psycho-analysis. For example, the analysts preach a sex-free culture, but if the patient starts making an advance towards the analyst's daughter, he may react in a way in which most of the people in his culture-group react. All the notions of good and bad of his culture-group work compulsively at his emotional level. Indeed talking about 'freedom' or 'giving freedom' is very much different from actually taking freedom and giving freedom.

It is indeed not the aim of analysis that the analyst should make his family the target of the orgies of "madmen". However, the only point is that in the initial stages the patient feels that the analyst has a new philosophy and understanding of life which he wants to impart to the patient. The analyst imparts that philosophy daily to the patient and asks him to accept that philosphy emotionally as that is right and natural. As the resistances are not seen and transcended by the patient in actuality, he is often led by the power of words of the analyst and wants to act in that way. However, soon he finds to his dismay that the analyst is a hypocrite and does not permit him the freedom of action in accordance with his own philosophy. The analyst is an equal 'castrator'. This feeling immediately strengthens the original resistances in the patient and he stops growing. Most of the paranoid patients who do not respond to psycho-analysis and soon stop communication with the analyst, perceive this "hypocrisy" in the analyst and the consequent "castrating-effect" of it and stop communicating. *It is earnestly felt that we may have to bring up analysts and their "special families" who partly live away from the so called reality of society in order to give some freedom to the patient to feel the freedom of action also in the family of the analyst. The patient has to feel, think and act; and act, think and feel. He has to live a real life of the infant and child. Only then he can be made to quickly understand his feelings, thoughts, actions, fears, understandings, conditionings etc. Creation of such a family by the analyst will be a great humanitarian act.*

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[1]Today when I reflect back on my whole experience, I find myself quite clear about it that my analyst had a compulsion to come to sexual matters again and again and he drew vicarious pleasure out of it. His consciousness was not free. He was also a victim of compulsions although his compulsions were of a different character.

It has been stated in the preceding pages that occasionally my analyst told me about some "fear" which worked in my mind and provided a base to resistance. It was indeed very rarely that he came to such a point. And I must say that it was not more than twice during a span of 4½ years that I immediately became conscious of that fear in my mind while lying on the couch. So even his description of a fear was not of much use to me in dealing with resistances. But again and again I noticed something about fears which convinced me that they indeed present the root-cause of resistances and their visualisation alone would demolish resistances.

Partly because of my personality pattern which had deep-rooted schizoid trends, and partly because of the personality of my analyst who himself had achieved only partial cure and still suffered from numerous subjective malformations, I was never able to develop full faith in him and his capabilities and did not depend totally on him in my heart. Another reason was, and this was again due to my personality, that I was convinced about the efficacy of psycho-analysis and meditation. It was not a mere 'faith'. The conviction flowed out of my experiences of both though of a very limited nature. The result was that I was making numerous self efforts also. My efforts mostly related to the following four aspects:

(*i*) Repeating in writing what had happened to me on the couch during the previous psycho-analytical session.

(*ii*) Writing about the numerous dreams, exaggerated reactions, fantasies etc., daily.

(*iii*) Doing meditation for one hour daily. Quite often continuing with meditation while lying on the bed or even going in a bus.

(*iv*) Trying to visualise myself as an infant and as a child and trying to locate my desires, wishes, fears etc., in meditation.

Incidentally it was at such a moment that I developed the concept of psycho-analytical meditation. It so happened that during these exercises of self effort, I would suddenly become conscious of a particular fear. This consciousness about the fear would immediately do certain things in my mind. Firstly, it would appear instantly that a "mound" had been broken in my mind. It had been razed to the ground and got levelled with it. Secondly, a wave of happiness would run through my mind and I would feel a sense of great freedom and libera-tion in respect to a particular aspect of life. In short, seeing a fear proved the real blow to a particular "resistance", and it alone was the effective demolition of resistance. Thirdly, I would always find that the area of my consciousness had increased and there was more calmness and balance in my mind.

As my experiences with the visualisations of fears progressed, I became more and more convinced that *fears provide the real base to resistances. A clear visualisation of fears and their conscious transcending alone is an effective way to deal with resistances.* I am fully convinced about this formulation even today. The doubts, confusion and anxiety are closely related to these fears and help the resistances. But they vanish along with the vanishing of fears.

Section-F

DETECTION OF FEARS

Thus, the greater problem to overcome resistances and formidable them lies in detecting the numerous fears which operate unconsciously in the personality of a person. The questions arise :

1. How to detect fears?
2. How do we deal with fears in psycho-analysis?
3. How do we deal with fears in meditation?
4. What are the major advantages and disadvantages of meditational approach to fears?
5. What is the psycho-analytical-cum-meditational approach to fears?
6. Is there any easy method to detect fears?

1. Detection of Fears

The detection of fears which work in the Unconscious and quite often remain very near to the conscious part of mind is not an easy job. Detection means the 'conscious-emotional recognition' of fears. This should indeed be distinguished from an intellectual understanding of fears. One may intellectually understand one hundred fears about oneself in a day. This may be possible. But one may not recognise even one fear in oneself over a period of six months. The intellectual understanding of fears is more or less useless vis-a-vis emotional cure. It is only the 'emotional recognition' or 'conscious transcendence' which gives a feeling of 'release' and does it in actual practice. In this case, the fear immediately flashes in the consciousness while one is looking within, and consciousness (*jiva*) immediately becomes free from it.

The hitch in the emotional detection of the fears is created by the third-stage "self". This "self" is almost an anti-thesis of second-stage "self". This is a "self" which looks good, clean, honest, powerful, great and superior. The consciousness (*jiva*) remains, by and large, in this "self" in the waking man. It is the image of this third-stage "self" with which consciousness associates itself in the world, and even describes itself to be. There are three major characteristics of this "self" in relation to emotional recognition of fears. These three characteristics will explain as to why emotional recognition of fears is a difficult job.

(*i*) Firstly, the third-stage "self" is the creation of certain understandings, realisations, convictions, and thinking, as against the largely emotional nature of the second-stage "self". It is this "self" which is, by and large, the intellectual "self" (This "self" is more developed in all intellectuals). As soon as some fear is brought to the notice of a patient, he immediately starts understanding it at the intellectual level (the meaning of the words and sentences), and seldom goes to see the emotional content, as he does not associate himself with his own emotions and feelings of the second-stage "self". Thus, a person poses to understand all the fears and yet does not know any one of them.

This is exactly the thing which happens in the life of certain educated persons. Some of them may read numerous books on psycho-analysis,

yoga and meditation and may claim that they know a lot about psycho-analysis and meditation, while in fact, they may not be knowing even ABC of psycho-analysis and meditation.

(ii) Secondly, this third-stage "self" has a tremendous fear of its inferiority and passivity being recognised by others. If one starts seeing the fears emotionally, one has to see one's inferiority and passivity also. So, one feels safe by intellectually understanding the fears and talking about them in the same way as the "analyst" talks. It brings one at par with the analyst and does not permit the recognition of inferiority and passivity emotionally.

(iii) Thirdly, at the third-stage "self", one also develops an ego-drive that one should be brave, courageous and fearless. This drive always intervenes in one's recognition of fears, as one accepts one's image of the third-stage "self" as a fearless man. The analyst may see how the emotion of fear betrays the patient, but the patient is seldom conscious of all this. He often presents his third-stage "self" before the world.

2. Approach in Psycho-Analysis

The psycho-analysts, it appears, are not unanimous in their approach to unearth fears in patients. This is quite understandable. As most of the patients differ widely in their mental formations and educational and intellectual attainments, no uniform approach can be pursued. But at the same time it also looks that the analysts seldom look to this difference in the intellectual growth and formation of the patients to consciously decide upon their approach to deal with their fears. Most of them develop as compulsive an approach to deal with the fears of the patients, as there are some compulsive patterns of behaviour in the patients. However, the analysts are seldom conscious of their own compulsive approaches, compulsive interpretations and compulsive perceptive understandings.

My analyst used to deal with fears very casually and without any set plan to bring them to the consciousness of the patient. He relied in main on "assurance" and "encouragement" to make the person talk. This freedom in "talking", he possibly felt, would lead to freedom from fears, mental formations and other things. He also felt that some interpretations about a particular problem of the patient should be repeated again and again to create a new "reflex" in him. This was inadequate understanding on his part. As I have already stated, an old reflex born out of fears and insecurity is much stronger than a new reflex created by repetitive talking on the encouragement of the analyst. As such, I would say that a new reflex is another escape from the problem or is another way to suppress the problem and cannot be, in the very nature of things, a cure.

It was only occasionally during the process of free-associations that he really pointed out towards a fear in an adequate language clear to the third-stage "self" of the patient, and at such occasions alone, I feel, he dealt with fears in the right way. But here also, he had no set idea as to how to impart an intellectual grasp and emotional grasp of the fear to the patient. I feel on the basis of my experiences that an intellectual grasp is also necessary for the final emotional recognition of fear. However, the intellectual grasp about a particular fear should be imparted

by bringing to the consciousness of the patient numerous situations in which that fear works. This requires imaginative capability of very high standard.

I have read Karen Horney's *Self-Analysis*. I feel she has put in a very adequate language certain fears as also a way for the intellectual grasp of those fears. Numerous practical examples can be added to each description to make the intellectual grasp still easier.

She has separated certain ego-drives, such as drive to power, superiority, greatness, cleanliness, love, etc., and pointed out that there is a dread of seeing the reverse of those drives. For example, there is a dread of recognising inferiority, helplessness or dirt etc. Her treatment of the neurotic personality and the role of fears and dreads is perhaps more thorough than is given by other analysts.

It may also be pointed out that the psycho-analytical approach also uses dreams, fantasies and daily behaviour patterns to locate fears and bring them to the consciousness of the patient. Quite often the time for a 'sitting' is too little and all these things cannot be dealt with adequately during that short period. But they are rich sources of unearthing fears.

3. Approach in Meditation

The whole theory and practice of psycho-analysis had been a misunderstood phenomenon for the last so many years and still remains so in most of the quarters of the world. Meditation, I must say, remains much more so even today. *I wonder at the truth that the techniques which are capable of telling and producing more perfect and true understandings about life, remain more misunderstood in the ego-world.* Is it that the ego resists knowledge of truth and disowns it under the influences of fears ?

The approach in meditation to deal with fears is more mystical and it does not submit itself to intellectual description in any large measure. The readers may not understand it with any amount of reading. However, an attempt is being made below to describe this approach in a very simple language.

The main points in meditation are : (*i*) Location or emergence of consciousness as described earlier, (*ii*) Transcendence of the mind or enlargement of the individual consciousness (*jiva*). This enlargement is effected in direct proportion to transcendence, (*iii*) Finally, the merger of the individual consciousness (*jiva*) into the Cosmic Consciousness (*Shiva*).

Once the consciousness has emerged, it starts transcending the mind. The emergence of consciousness itself may take anything from two to three years in meditation. But once it has emerged and if the regular practice of meditation is continued, the ego or the whole sense-mind is bound to be transcended. This sense-mind has all the fears also. So all the fears are also bound to be transcended.

This looks mystical and not clearly understandable. Let us try to understand it by a simple picture. See figure -20 and its various parts.

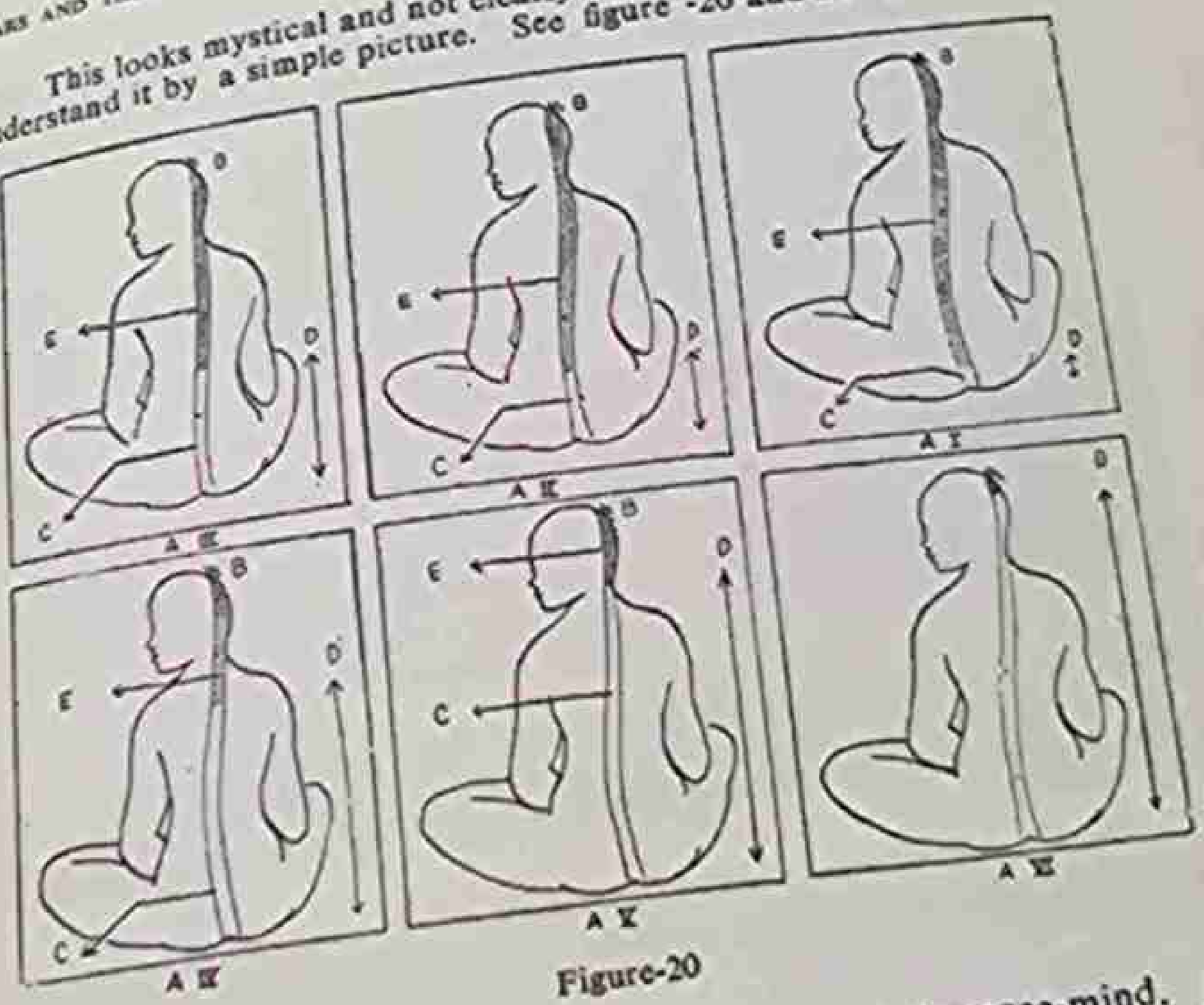

Figure-20

Let us first take up part A(I)[1]. It represents the whole sense-mind. B is the *Brahma-randhra* where the Hindus keep a lock of hair. After three years of meditation, a small pin-prick takes place at the bottom of the sense-mind. This is just like a small point of light which gets separated from sense-mind and ego. This is represented by C (blank space at the base of spine). This is known as the emergence of consciousness.

This consciousness gets separated from ego, but it is still pressed under the weight of the total ego and mind. So it goes to them again and again. It wants full freedom from them but cannot get it as there is no escape-route.

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[1]This point emerges at the mid-point between the two eye-brows at the root of the nose. Two realisations often take place. Sometimes, it appears in meditation that C travels from the point between the two eye-brows towards B, that is, *Brahma-randhra*. Secondly, it also looks quite often that C has fallen to the lower tip of the backbone and it marches towards B, that is, *Brahma-randhra* from that point. The figure given above shows the second realisation. The first realisation has already been shown in Chapter-IV.

It is perhaps because of these two realisations and further because of the unclear differentiations between the two, that there are largely two kinds of meditational schools in India. The one school (like the Radha Swamis) locate the psychic centres on the path running from C (point between two eye-brows) upto B, that is, *Brahma-randhra*. They do not talk of psychic centres in the backbone. The other meditational school (like Anand Marg etc.) locate the psychic centres in the path from C (lower tip of the backbone) to B, that is, *Brahma-randhra*. I feel on the basis of my experiences that both are true, as both appear in the process of meditation.

If meditation is continued, certain portions of ego or sense-mind which are unconscious, will automatically get exposed before this consciousness C either in meditation itself or in dreams, etc. The formations will get exposed before C in the exact form in which they were buried. This exact visualisation of those psychic formations leads the individual consciousness (*jiva*) to transcend them. This means that those formations can no longer keep the consciousness (*jiva*) under their weight. In part A (II) of figure-20, the size of ego or sense-mind has got reduced and the area of C has got increased, because of certain expositions and visualisations and consequent transcendence after say one year of meditation. In figure A(III), sense-mind has got further reduced and the area of C has increased further. This continues further in A(IV) and A(V). In A(VI), the area of consciousness has increased tremendously and the sense-mind has become very small but still exists. This has happened because most of the formations of sense-mind have been visualised and transcended. When C finally merges with B or it enters B which is the gate to God, it merges into Cosmic Consciousness (*Shiva*), the eternal self-existing Consciousness of the Cosmos. In India we say that the *Brahma-randhra* (the passage to God, which is blocked) has been pierced by the individual consciousness (*jiva*) or spirit, and the consciousness (*jiva*) has been liberated from the last bondages of mind. In Christianity, it is described as the opening of the gate to the kingdom of heaven.[8] This is what happens in meditation. As fears are a part of this total formation of the mind, they are also transcended by exact visualisation.

The fears provide a base to resistances. The individual consciousness (*jiva*) finds itself helpless again and again to break the strangle-hold of those resistances. But as soon as the fear is exposed, it immediately feels liberated and starts further journey towards *Brahma-randhra*. Occasionally, it also happens that these fears and resistances appear to have burnt out. I have read in certain works on yoga that the formations in the mind get consumed in the "fire of yoga". I have not been very clear about it.[9] However, I have found in my experiences that

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[8]Those psycho-analysts who want to see beyond the dream theory of Freud and others should study the dream given below. This is a dream which my mother saw at the time of my birth. She narrated this dream to me when, after the attack of severe depression, I was engaging myself in meditation. This is one of the most prophetic dreams. She narrated this dream to me as follows :

"When you were born I saw a dream in the same night. I saw that I went to Haridwar (a religious place of Hindus where the river Ganges enters the plains) and you slipped out of my hands and fell into the Ganges. I felt consuming anxiety. My heart was sinking. But within moments I saw that there was a statue of Lord *Shiva* in the river, and you emerged safe and sound from the *choti* (lock of hair or *Brahma-randhra*) of *Shiva*. I felt consoled".

When I heard this dream, I was not able to appreciate or understand the meaning of this dream. As I progressed in meditation, I came to know the meaning of this prophetic dream slowly and steadily.

Breaking down into a state of consuming depression, was equivalent to falling in the Ganges. All was indeed lost. However, through meditation, one separates one's consciousness from ego, and then this consciousness starts marching towards *Brahama-randhra*, till it pierces that and gets liberated from all pain. This is indeed emerging out of the *choti* of Lord *Shiva*, a real rebirth of complete joy. Quite often, the individual consciousness (*jiva*) performs this backward journey with the help of Goddess Mother *Kundalini*. Thus, the dream is also related to the *Kundalini* process.

[9]Kindly refer to Volume-II titled *Third Eye and Kundalini* to know about the "fire of yoga".

occasionally it does happen that certain formations which resist the search of the consciousness simply get "burnt". Does it happen due to oxidation ? I am not very sure about it.

One can also ask as to how does one know that certain formations, resistances and fears have really been consumed in fire ? I must say that I cannot exactly describe the experience. It appears as if a thick mound of earth gets razed to the ground by continuous pressure of prana on it. The upward going consciousness in figure-20, exerts pressure on the mind-formations and some of them simply crack down and burn out under this pressure. I know the description is not clear at the ego-reason level. It simply cannot be.

The acid test that such a phenomenon has taken place is that one immediately experiences the same feelings of joy and liberation which one feels after the exact emotional visualisation of any fear and consequent breakage of any resistance. The feeling is so similar that one cannot but conclude that a major resistance has been transcended.

4. Advantages and Disadvantages of Meditational Approach to Fears

In respect of this approach, there can be two divergent opinions which may look contradictory but may not be so in actual reality. The two opinions are :

(*a*) Meditational approach to fears is the most perfect approach to fears.

(*b*) Meditational approach to fears is the most dangerous approach to fears.

(a) Perfect Approach

There is no doubt what-so-ever in my mind that this approach is the only perfect approach to deal effectively with fears. The psycho-analytical approach has certain limitations. Firstly, the knowledge of a fear is imparted to the patient through words and intellectual understanding. Quite often, the mind of the patient keeps on repeating those sentences and words without ever emotionally realising those fears and resistances. For example, because of the interpretation of the analyst, the patient may keep on repeating such sentences, "I am fearing separation, or I have a dread to recognise my dependence", etc. But he may never emotionally realise those fears and consequently transcend the resistances caused by them. *Such a knowledge at intellectual level and its repetition often helps in suppressing freedom from fears rather than getting it.*

Another limitation of the psycho-analytical approach to fears is that even if one takes analysis for twenty years, one may be able to get freedom only from a few fears. Many fears may still remain in the mind. Not only this, I have a feeling born out of my experiences that the psycho-analytical culture which is introduced in the patient is capable of producing some of its own fears. One may, under the incorporated influence of psycho-analysis, develop fear to condemn jealousy, greed or lust. Each culture, in brief, which is incorporated from outside introjects certain values and certain fears in the personality. Most of the religions which start with the promise of happiness and freedom, create their own fears when their teachings are incorporated through the senses. Psycho-analysis is in no way an exception to it. It may help in substantial inner evolution and understanding of life, but it

also puts numerous ideas, beliefs and values from outside which have their own weight and create new bondages for the consciousness (*jiva*). This weight, like any other weight, suppresses the freedom and produces compulsions.

I would say that if someone only reads literature about yoga and meditation, this will also incorporate fears along with it. It may also create identifications. To be sure, he who reads about meditation has no knowledge of it. He will never have it. Quite often, this so called knowledge may become harmful and poisonous. Thus, it should be clear that I am only refering to the practice of meditation here.

Secondly, meditation does not use words to locate fears. In meditation, the exact emotional experience connected with fears will get exposed before the consciousness without any deception. It will be a perfect visualisation. From my experiences, I may give one or two examples. For two years I was told that I was suffering from deep feelings of worthlessness. However, I never emotionally grasped the meaning of all this. But once, during the process of meditation, the feelings of worthlessness and its fear emerged so forcefully and vividly that I was simply amazed. In another month after this, I vividly 'lived and visualised' my unconscious "desire-to-die". They put me permanently on the path of happiness and cured my depression.

Thirdly, once the jet-experience has taken place, the consciousness will not set at rest till it transcends the whole mind and as such the total fears. It will be a continuous process till one reaches the logical end of it. One may find while sitting, sleeping or even walking, that one is engaged in that process and is daily progressing on the path of complete freedom. If the psycho-analytical literature talks of fifty fears in all, one may locate two hundred fears in meditation and transcend them.

(b) Dangerous Approach

This is the second opinion which I hold about meditational approach to fears. One can ask how a perfect approach can be dangerous? If it is dangerous, it should not be described as perfect. When I call it a perfect approach, I have obviously the results and ultimate goal of mental search in mind. I also assume that the technique is being followed correctly and with understanding. However, when I call it dangerrous, I have other experiences in mind which can indeed completely mar the life of the person if not handled correctly. What should it be described in that case if not dangerous? I will elaborate some of the points connected with it as follows :

In psycho-analysis, the analyst is easily available. If one is in the grip of great fear, one has a source of dependence. One can seek immediate help. This may not relieve the person of the fear but it puts him in a state of dependence which provides him the necessary security feeling. However, this thing does not happen in meditation. Firstly, the Guru (teacher) is not available immediately. Secondly, like the analyst, he cannot give that verbal interpretation which produces an assurance. In simple words, I would say that when the house is on fire, the analyst may be available and may act as the fire-brigade. The Guru may not be available because of the basic differences in the approach of the two, and also the size of the clientele. This will explain as to why quite a few of the *sadhakas* lose mental balance not to regain it.

The bases for such a happening are quite sound in meditation. The reasons are like this : The second-stage "self" of an individual is the animal-universality stage. It is full of carnal desires, violent feelings and murderous ideas. It is the store-house of feelings of greed, jealousy and lust. Psycho-analysis teaches that this is quite natural and hence right. We must accept this stage without feelings of guilt. This is indeed a great help to the person. It is the desires and wishes of this stage which are unconscious but which, when get activated, turn into consuming fears at the third-stage "self". A feeling that there is nothing wrong in these desires and wishes may help unconsciously to mitigate the consuming power of those fears.

However, this kind of understanding is missing in meditation. Whatever ideas are given to the person on meditation either through a Guru, books or other people tell him that all these desires and wishes are wrong. They must be shunned. One should not have them. Basically this may be right and I must say that to me it appears right. But procedurally, this looks wrong. The person who has developed a third-stage "self" by feeling bad about the second-stage "self", and who is already loaded with "guilt"—the greatest punishing machine on earth, is further loaded with it. Thus, meditational ideas strengthen the "guilt" about the second-stage "self".

However, one cannot get rid of the second-stage "self" by feeling guilty about it. We have to visualise it and transcend it. This new "guilt" creates a lot of new resistances to visualise the second-stage "self". But as the second-stage "self" is bound to come to the consciousness along with the emotional energy attached with it, it throws many resistances by force, thus removing the state of conscious control on "self". Consequently, the person doing meditation goes off the track mentally. Thus, it can be a dangerous approach. Psycho-analysis is definitely superior to meditation in this regard, as it lessens guilt.

5. Psycho-Analytical-cum-Meditational Approach

It is in order to incorporate the benefits of both as also to remove the disadvantages of both that this approach of psycho-analytical meditation to deal with fears is being given.

We start with both psycho-analysis and meditation. It is psycho-analysis which initially helps us more as it starts producing a new philosophy of life, and a new way to understand and see things all around us. The psycho-analytical understanding is repeated automatically in meditation. Quite often, as the process of self-observation becomes sharper in meditation, new situations emerge in mind on which the psycho-analytical understandings become immediately applicable. This helps us in two things. Firstly, it strengthens our understanding of the psycho-analytical truths. Secondly, it immediately produces relief in us by enlarging the area of our consciousness and putting a particular problem in a wider and brighter perspective in our mind.

Slowly and steadily, it starts happening in the case of fears also. The psycho-analytical knowledge about fears is incorporated again and again in the mind while lying on the couch. However, the fears often remain unrealised on the emotional level. But when the same knowledge is repeated in meditation and numerous identical situations emerge in which the same fears work, one immediately cries in ecstasy, "This is it. I have this fear". The relief is instant. Tears of joy roll down the

cheeks. These are tears which emerge out of freedom. Freedom is indeed the greatest source of joy. And this is not political or economic freedom. It is the freedom of the consciousness (*jiva*) from the formations of the mind. *A Hindu, who has become a Hindu by his birth in a Hindu family or by reading Hinduism, cannot taste joy unless his consciousness gets freedom from all ideas of Hinduism incorporated in his mind and which now bind his consciousness. Similarly, a Christian or a Muslim cannot taste that joy by the same process of incorporation of knowledge. A Marxist cannot taste any joy as long as his consciousness is surrounded by the ideas of Marxism. We have to free ourselves from incorporations which hold our consciousness into shackles. There is indeed no other method to get joy.*

The clear visualisation of a fear in meditation is a step towards freedom. The process continues, not only in this direction but also in another direction. Certain situations visualised in meditation help on the couch also. The analyst seldom encourges the patient on this score. But the patient asserts that his visualisations are right.

Once the jet-experience takes place and one starts practising the first "formula"[10], one goes on seeing those fears very quickly. Quite often, one may clearly see even two fears a day and feel a lot of freedom.

Advantages of this Approach

It is only the practitioner of this approach who can really realise the advantages of this approach. I list down the following :

(*i*) It is an approach which crystallises the visualisation of fears in words also. Thus, it gives a sound knowledge of visualisation in order to be expressed in language for the benefit of mankind. I may point out that pure meditation has often failed on this point and that is why most of the meditational experiences often look mystical.

(*ii*) It eliminates the dangers of pure meditational approach. The sudden outburst of fears which often becomes uncontrollable for many meditators, remains well-controlled in this technique as because of the incorporated knowledge about fears, the ego always starts understanding the experience in words. The guilt is also less.

(*iii*) In pure meditation, quite often, the progress looks very slow, or even stopped. The pressure put on the remaining formations in the mind is not sufficient to raze them into the consciousness[11], as the resistances operating and the fears lying at their base are more strong. This lack of progress baffles the meditator. But in this approach, those resistances are soon seen and transcended thus leading to a continuous progress. This approach, as such, quickens the progress of meditation in a smooth way.

(*iv*) This approach soon helps the patient to take more and more freedom from the analyst. He starts becoming independent, which is

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[10]The First formula to achieve quicker results is given in Part Three of this book after explaining the techniques to practise meditation and self psycho-analysis.

[11]I have often used this expression "raze into the ground or consciousness". I know, it does not convey much to the readers. I indeed feel helpless. It happens as if the autumn leaves fall into dust and get "razed" and vanish into dust. Only dust remains. Similarly, the mental formations get razed into consciousness and vanish. Only consciousness remains.

impossible in psycho-analysis. This increasing independence is a great asset for the person.

(c) There is no "half-way" cure, or just "sufficient or reasonable" cure in this technique. The person has to complete it. In fact, after the jet-experience, there is no alternative for him except to complete it. Thus, like psycho-analysis, it does not help the patient to visualise only a few fears. It helps him to transcend all fears.

(d) There is no danger of any wrong incorporation of the knowledge of fears which can quite often happen in psycho-analysis. Here whatever visualisation takes place, it puts the person in the most firm grip of true knowledge of a fear. After that, he would not like to just discuss it with others. No one can convince him otherwise as he has "seen" it.

6. Is There any Easy Method To Detect Fears ?

The problem of freedom and of overcoming resistances is, by and large, a problem of detecting and visualising fears at the emotional level. They must appear in their exact and true form before the individual consciousness (*jiva*) so that the consciousness (*jiva*) transcends them and gets liberated from them.

Thus, detecting and visualising fears on which the whole individual personality stands unconsciously, promises to take the individual towards the highest goal of life, that is, towards Freedom, Happiness, Love, Truth, Beauty and Goodness. In the very nature of things, there can not be an easy method to detect fears and visualise them. *Lower goals of life can be achieved through less efforts, and higher goals of life are achieved only through harder efforts.*

However, the man has to find out a technique or process whereby he can make the search for the goal of life easier to the extent possible. The original and supreme method developed by the ancient people is meditation. And what a perfect method it is! It leaves nothing to chance, provided one does it under the guidance of someone and does it regularly. The modern western mind has developed the technique of psycho-analysis. It has its own advantages, however imperfect it may be. I have given the third method—the psycho-analytical-cum-meditational approach. It flows out of the experiences of both psycho-analysis and of meditation. So I do not call it a very original method.

I found from my experiences that during the practice of psycho-analytical meditation, and meditational psycho-analysis, one can develop certain steps and practices which can lay bare the fears comparatively more easily. I would list down the following steps in this regard:

(a) An intellectual understanding of the psycho-analytical meditational theory as propounded earlier. This includes the theory of mind, theory of fears, theory of dreams, etc.

(b) Developing a habit of deep self-observation through meditation and psycho-analysis. One should note down one's fantasies, exaggerated reactions, behaviour patterns, associations, and compulsions every day. Taking notes of them would bring more clarity about desires of love and hate, and the fears would come more near the consciousness, although they will not become immediately clear.

(*c*) Intellectually grasping the language and meanings of [illegible] fears which work in the Unconscious. Attempting to observe the behaviour of children and trying to locate those fears in them through their behaviour. Associating oneself with them and locating similar patterns in oneself. That is, one should associate oneself more and more with second-stage "self". This means that one should try to pinpoint to oneself the drives of the third-stage "self", and then see the fear of recognising the reverse of the drive in oneself, as a reality of oneself. For example, if one has a drive to become superior at the third-stage "self", one should detect it first and then try to realise the "fear" of inferiority in oneself.

(*d*) The fourth and the most important step is the practical use of the formula as already stated. If one has achieved the stage of "deep experience", its use can help (along with the practice of meditation) in the exposition of fears very quickly and in abundance.

The use of formula will show how great an improvement it is on the free-association technique on the one hand and other techniques on the other. Not only this, it is also a great improvement on pure meditational approach. The use of this formula incorporates the good points of free-associations, of classical psycho-analysis, direct analysis and meditation.

Section-G

NATURE OF FEARLESSNESS

We shall discuss this section by raising the following two questions:

1. Is there a state of absolute fearlessness ?
2. How can fearlessness be achieved ?

Is There a State of Absolute Fearlessness ?

Is there any state of human mind which can be described as a state of complete fearlessness ? From the study of spiritual thought and lives of such great saints as Lord Jesus Christ, who was put on the cross, Mansoor who was cut into pieces and put into fire, Socrates who was made to drink poison, it appears certain that a state of absolute fearlessness does exist. The life stories of many Indian saints are full of incidents when they just said, "I do not die". They embraced so called death with smiles.

This state is indeed the state of soul-realisation. It is the state where the individual consciousness (*jiva*) merges into the Cosmic Consciousness (*Shiva*), and becomes *Shiva* itself. It is indeed the *Turiya* state, the state of absolute non-duality.

2. How Can Fearlessness Be Achieved ?

It is possible only if we, through some method, can completely transcend our "ego" and then can dissolve the attachment of the individual consciousness (*jiva*) with the body. It is indeed possible only through a process of "de-education" of the mind.[12] The supreme method

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[12]It should be considered as quite different from the concept of "re-education", given by modern psycho-therapy.

to achieve it is meditation, where the individual consciousness (*jiva*) marches back, extricates itself from the total *antahkarna*, loses the false sense of "I" and gets a contact with the Cosmic Consciousness (*Shiva*). At that level, it loses attachment even with its own body and can leave it at will. That is a stage of complete fearlessness.

Let no one ever imagine that a state of fearlessness can be achieved through formal education or any other method. There are schools of thought which try to "infuse" a spirit of fearlessness through various sermons and practices. These sermons often condemn fear. The child listens to all that and out of fear of condemnation, suppresses his fear deep and poses at the surface that he has become fearless. This is the same faulty method by which all education is given and all values are taught. The defect in this method is that one becomes "fearless" by suppressing fears, and not by 'reliving and transcending' fears. No wonder, all values including the value of "fearlessness" tend to be fake in times of real crisis.

Fearlessness, like love and other values, is an attribute of pure consciousness—consciousness which has taken full liberty from ego and has got a contact with the Cosmic Consciousness. The value of fearlessness cannot be achieved through any amount of efforts except through continuous meditation for years and the grace of a Guru.

Section-H

FEAR AND CULTURE

In the last, we will attempt to discuss a question related to fears and culture which looks rather irrelevant to the main theme of this Chapter, that is, the theory of fears. However, in the broader context in which this whole book is being written, that is, to liberate the individual and consequently society from within, this question may be of some relevance. We shall discuss this section by raising the following questions:

1. What is culture ?
2. How fears are related to culture ?
3. What is real culture and what is fake culture ?
4. What are the steps to achieve real culture ?

1. What is Culture ?

What is culture ? I would say that it is the sum total of "incorporations" in the individual. It includes ideas, beliefs, values, opinions, attitudes, perceptions, notions, ways of feelings, fears, formations, and ways of acting etc.

2. Fears and Culture

What is the necessity of culture ? How is the idea of badness and worthlessness connected with culture ? Do fears provide a base to culture ? Why are the ideas, beliefs, values, opinions etc., incorporated in the human child ? Is it necessary at all ?

It looks there is a necessity. The sociologists and some social psychologists feel that the child has to grow into an adult and adjust in

the society. The processes of socialisation and acculturation are carried out in the interest of the child so that he can adjust well in the society and feel happy. It is for the "happiness" of the individual that this culture is imparted to him.

When millions of people all over the world are doing a particular thing, others who want to join them must do the same.

However, the explanation is most unsound. Firstly, has anybody done a comparative study to compare the happiness of individuals—one uncultured and the other cultured one? To me the question has been inspired by an obvious answer. The uncultured one is more happy. To me it looks that the *process of socialisation to attain happiness* is a *process of denial of happiness.* About the validity of this statement there is no doubt in my mind.[13]

If this is true, the question arises why millions of people should do it all over the world? This is one question which needs to be answered in some details.

First of all, let us imagine or visualise the vast humanity moving and acting. What do we see? We see that the vast humanity is moving and acting in a most irrational way. It is posing to be marching towards progress, peace and prosperity, but it is indeed not marching at all in any direction. It is compulsively and irrationally walking in the same circles over the millennium without getting out of the centrifugal force of those circles. With all its movement, it is helplessly static. Each man, and each generation foolishly feels that its period is the period of transition. Better times are coming. But it is a delusion in which humanity lives because of ego-ignorance. It feels irrationally, thinks irrationally, talks irrationally and acts irrationally, although during a particular span of time, it never feels so.

Why does it do so? Is there any compulsion for it to do so? The compulsive irrational actions of mankind can be understood if we keep in visualisation the theory of mind. Man is spirit at the first-stage "self", he is the pure consciousness which is a part of the Cosmic Consciousness. That is his spiritual universality.

Man is animal at the second-stage "self". He has greed, lust, jealousy, violence and inferiority at the second-stage "self". He is dirty, passive and dependent like an animal. That is his animal universality stage.

Man is individual at the third-stage "self", who has ego-drives to outgrow his second-stage "self".

He wants to run away from it. So he runs more and more and feels that he has gone away. But his second-stage "self" is like a revolving nut fixed to an iron bar which is itself fixed in the earth. On this nut is tied a two metre rope. And the man is the animal whose neck is tied with the other end of this rope. He may walk any amount, but his distance will remain the same from the centre. He may feel that he is going in the direction of progress. But he is not doing so at all.

Society or vast humanity is a collection of these individuals who want to outgrow this second-stage "self". The society or humanity is also tied up with certain ideas, values, etc., (two meter rope) and this rope is tied up with the second-stage "self" of humanity. It compulsi-

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13 Basically everyone belongs to some culture. Here the term 'uncultured' relates to those who have not been trained in "refined" and "sophisticated" ways of thought and behaviour.

vely walks and moves, but does all this in the same circle, not in anyway increasing its distance from the point from which it wants to run away. However, it seldom stops and takes rest in order to see what is happening to it. It does not permit the new generation also to do it. It forces it to run with it as it is running. This is the process of acculturation. And in this process, generation after generation, is getting perished without ever realising its salvation.

Why does humanity or the individual not stop and take rest to understand its predicament? The precise answer is that if it does so, numerous fears may immediately start haunting it. The greatest fears are those which belong to the recognition of the realities of the second-stage "self". That "self" was the condemned "self"—the animal "self" which had all the lower traits in it. That "self" was described as "bad". It was described as worthless. Culture provided a way out from the haunting fear of inferiority, badness and worthlessness. The humanity, no wonder, sticks to culture and compulsively passes on this culture to the coming generation to escape its own fears and an imagined state of badness and worthlessness.

To understand it in more clear terms, let us take some desires and wishes of man at the second-stage "self", and see how he sticks to culture afterwards. He has desires to see his mother or father naked. His elders, once upon a time, had similar desires in their own childhood. They were condemned. Out of a fear of condemnation they suppressed these desires and became the cultured "self" at the third-stage "self". Now, as soon as they see their child having the same desires, they immediately condemn him and punish him lest their own desires of childhood are recognised by association with the child. The child is made to feel "bad" and "worthless" for his desires. Soon this fear of being "bad" and "worthless" produces a metamorphosis in him. He becomes "saintly" who has no desires to see anyone naked. Similarly, he feels the fear of being called "bad" and "worthless" at his desires of aggression, impatience, jealousy, etc. He becomes affectionate, patient and non-jealous. We can enumerate more of similar examples. Thus, **a good deal of 'culture' is based on fears. Fears generally lie at the roots of much of culture which is practised by the modern civilised world.**

There are two more observations in this regard. Firstly, more cultured a group or an individual is, more deeply he is haunted by fears. This may not be true in all cases. But it is largely true.

Secondly, as the compulsions of the second-stage "self" are also there, they tend to modify the notions about culture in various individuals and groups. So, in certain groups, the animal realities may be accepted as a part of culture and this may make the individual more happy. Or an expression of desires of the second-stage "self" through art and literature may be accepted as a part of culture. The changes keep on taking place in culture in every group.

3. Real Culture and Fake Culture

I see it very clearly that a large part of human culture stands on fears. Fears deny freedom. Lack of freedom creates unhappiness. Thus, the culture which dominates the humanity is fear-culture. It thrives on suffering and unhappiness. I feel it is a fake culture. The fearful question which can emerge in the minds of the readers is: then, shall we become animals again by leaving this culture? Freud supports this

view directly and by implication throughout his writings. Marx suppress this view by putting a premium on jealousy and violence, but out of the gives an idea of a better culture. However, I differ. To be sure, this difference comes from a realisation that there is a "Real Culture" which is different from this "fake-culture". This real culture comes from a contact of the individual consciousness (*jiva*) with the Cosmic Consciousness (*Shiva*). And this contact is achieved when the consciousness of the individual (*jiva*) gets liberated from most of the conditioning and blockages of the ego, through psycho-analytical meditation. The moment this contact takes place, the Truth, Beauty, and Goodness emerge automatically. Love, affection, compassion, service and sacrifice flow in abundance. The fake cultural values of the third-stage "self" are substituted by the real cultural values. This happens because these values are the attributes of the Cosmic Consciousness (*Shiva*), or the real "self" of the first-stage, and not of the "self" of the introjected ego.

Thus, there is a culture which is a culture of love and fearlessness. It is the same culture which was lived by Lord Krishna, Buddha, Mahavira, Moses, Christ and Nanak. It is being lived by many even now. Sri Sathya Sai Baba and many other saints are living examples of this culture.

4. Steps To Achieve Real Culture

The three steps to achieve this real culture are :

(*i*) Recognition of the third-stage "self" and clearly understanding that this "self" has a fake culture based upon fears.

(*ii*) Process of de-education through meditation and psycho-analysis. Realising the animal "self" truly by transcending the total fears and resistances. One must feel that there is nothing bad about this "self". This is also natural and true.

(*iii*) Renouncing the animal "self" by completely accepting its desires and wishes at the visualisation-level. It means that the consciousness (*jiva*) must take freedom from the total sense-mind and animal desires not by suppressing them but by transcending them.

Once this is done, and the consciousness (*jiva*) is completely liberated from the sense-mind, it automatically gets into touch with the Cosmic Consciousness (*Shiva*). That is the first-stage "self" and the state of culture of love and fearlessness. That state of culture is indeed the goal of individual life as well as of the society.

PART TWO

SELF PSYCHO-ANALYSIS AND MEDITATION—THEIR TECHNIQUES AND PRACTICE

Introduction To Part Two

In Part One of this book, we have seen the theory of mind, the theory of dreams, the theory of fears and the major differences and similarities between psycho-analysis and meditation. We have also tried to propound a new concept of psycho-analytical meditation in Chapter-IV.

Theory, in my view, is the result of practice and, as such, it should succeed the portion on practice and not precede it. This looks to be the perfect logical order. Then why the portion on the techniques and practice of self psycho-analysis and meditation is being given after the portion on theory ?

It looks to me that the above order is logical only for those who practise a thing, conceive new ideas and create a new theory. For the rest of the people, the order is to first read the theory, then try to understand it as far as possible at the ego-level and only then try to practise it. A study of theory, if it is a sound one, creates certain convictions and faith in the reader and inspires him to practise it. It is mainly for this reason that the portion on practice is being given in Part Two.

In the context of this book, it must be said and understood clearly that it is the practice of self-analysis and meditation which are really more important and more meaningful for the reader than the theory itself. It is not the practice which will be understood more and more by reading the theory again and again, but it is the theory which will be understood more and more by practising psycho-analytical meditation, that is, a mixture of self-analysis and meditation, regularly. It is impossible to understand either psycho-analysis or meditation, or psycho-analytical meditation for that matter, without practising them.

This Part Two of the book consists of two main Chapters. One Chapter is devoted to various techniques of self psycho-analysis. These techniques are known to the world of psycho-analysis in one form or the other. But they are being stated here with a new emphasis and new experiential insight. They are very simple, straight and tested. Numerous examples from daily life have been given to illustrate each technique. Not only can they help in better understanding of the technique itself, but they can also straightaway give some insight into many of our nervous formations, behaviour patterns and problems of life. A simple and faithful reading of them can produce instant new intellectual insight about many mental problems and their solution.

The other Chapter in this part is devoted to the topic of meditation. It explains a very well-accepted technique of meditation and also certain yogic exercises and *pranayama*. The role of the Guru in the practice of meditation also finds a mention in it. It also pinpoints certain evolutionary experiences which take place in meditation.

It is often said that the technique of meditation should be learnt from a Guru and should be kept as a secret. It should not be exposed to all and sundry through a book. It is a highly valid assertion. The technique of meditation, and the *mantra* associated with it, is indeed the most valuable seed which is given by the Guru to the deserving disciples

alone. If it is given to the non-deserving, it brings considerable bad effects on the "giver"! This is something which is testified again and again by great Spiritual Masters.

I do not know why I am giving the technique in this book despite knowing the advice of the Masters. My firm belief formed on the basis of my experiences is that this is the will of God. Two other arguments which are merely secondary to the above stated belief, are: (i) The whole humanity is suffering. Realised Masters are a few. There are millions of people who want to make sincere efforts to get rid of their psychic suffering, but with no one to guide them or even to put them on the path. They indeed do not know where to go and whom to approach. Such persons can indeed benefit from this book. (ii) Secondly, it may be stated that it is not the knowledge of the technique which is meaningful. It is the practice alone which is meaningful. The practice of meditation is not in anyway an easy job. Those who are non-deserving will, in general, seldom bother to touch this book, leave alone touching the technique of meditation and its practice.

CHAPTER-VII

SELF PSYCHO-ANALYSIS—ITS MEANING AND TECHNIQUES

In one Chapter in the theory portion, it has been stated that psycho-analysis, as it has been practised in the Freudian or post Freudian era, is initially more helpful to a mental patient than meditation. It is for this reason that in this Part, the Chapter on psycho-analysis is being taken up before the Chapter on meditation.

It has also been stated that it is best for a sufferer that along with meditation, he undergoes psycho-analysis for some time under a trained and qualified psycho-analyst.[1] Analysis under the guidance of such an analyst should continue, if circumstances permit, for about 300 'sittings' over a period of three years, twice a week, till one develops a full grasp of psycho-analytical meditation. One can then automatically leave the analyst and continue with one's personal efforts till the goal is reached.

Availability of a psycho-analyst is not possible for all, both due to lack of trained analysts on the one hand, and due to reasons of time and money on the other hand. Under the situation, attempts at self-analysis are the most likely alternative. It is for this reason that this Chapter is being written. Even a layman, after studying this Chapter, can practise self-analysis confidently. For the sake of clarity in comprehension, the Chapter will be discussed under the following sections :

A. The meaning of self-analysis. The meaning of emotional re-cognition and emotional acceptance of the second-stage "self."

B. Beginning of self psycho-analysis.

C. Techniques of self psycho-analysis. How to distinguish the second-stage "self" from the third-stage "self"? How to employ these techniques for self-analysis ?

D. The psychological implications of behaviour with a person, behaviour in a triangle, and behaviour in a group. How to observe and understand our behaviour in these situations ? How to modify our behaviour-patterns consciously in these situations ?

E. Meaning of "free-talking" and "free-writing", and unearthing the roots of certain formations in the mind.

Section-A

THE MEANING OF SELF-ANALYSIS

We shall discuss this section under the following sub-sections:

1. Definition of self-analysis.
2. The three essential steps in self-analysis.
3. The importance of second-stage "self".

1. Definition of Self-Analysis

Self-analysis, auto psycho-analysis and self psycho-analysis are similar terms and mean the process of understanding the "self". It is

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[1]Qualified analyst is not one who has managed to get a diploma or certificate in psycho-analysis. He is one who has really been analysed himself. A person who has suffered and then has come out of suffering through psycho-analysis is a really qualified analyst of a higher order than the one who has simply attended some course in an institute and taken a diploma.

the process of analysing various parts of one's own behaviour, modifying them according to desirable social demands and finally finding out what is the real substratum of the "self".

The "self" is a confusing thing at the ego-reason level. But it is here that the concept of "self-analysis" given in this book extends over the western concept of self-analysis.[2] This is precisely so because my visualisation of "self" extends over the western concept of "self".

Self-analysis is a process of progressively sifting the unreal from the real and continuously discarding the unreal and accepting the real till the final reality is seen. This reference to the real and the unreal relates generally to mind which contains thousands of formations, images, desires, patterns, thoughts, etc. It often happens in the process of development of personality that the more real is progressively wrapped by the less real or the unreal. Self-analysis means a continuous process of unwrapping the less real and discovering the more real. It is indeed a continuous backward journey in the mind. It means understanding various mental formations, behaviour patterns, fears, resistances and numerous other psychic phenomena, and then taking freedom from them. It means a process of self-discovery, a process of going from third-stage "self" to second-stage "self" and then from second-stage "self" to first-stage "self". Indeed, it means the process of finding an answer to the eternal question "Who am I?"

2. Three Essential Steps

The great disease of the civilised man is mental blindness towards the realities of the "self". How to become conscious of those realities? The answer to this question involves in it the whole process of mental cure. This, in nutshell, is self-analysis. There are three essential steps in this self-analysis. They are :

(*a*) *Observation* : The first necessity in self-analysis is to observe very closely one's own thoughts, feelings and patterns of behaviour. This is done either through taking notes honestly about self-behaviour in a note-book, or through a process of meditation, which, in my view, is the best way for self-observation. The remarks of others about us also help us. They can be of great use if we note them down instead of reacting at them. Our reactions to various emotional situations in movies, fictions etc., which portray numerous human characters in them also give us numerous clues about our formations and behaviour patterns.

The main and essential characteristic of self-observation is to keep a state of heightened consciousness about, "what I do, what I feel, and what I think" at every moment.

(*b*) *Discrimination* : The second step in self-anlysis is to discriminate between the real and the unreal. Self-observation is difficult. Discrimination is even more difficult. We often confuse the incorporated ideas of "right" and "wrong" in us with the real and the unreal. The two are so thoroughly diffused and confused in our minds that we cannot easily discriminate the real from the unreal. In the ultimate analysis and as a final point of evolution, real is "good" and "right". But in the ego-world, the real may not be "good" and "right". For example, walking naked in the street may not look real because of the socially incorporated notion of "good" and "bad", and "right" and "wrong". But, in fact, it may be more real than wearing clothes. To take another example, the desire to hit and harm others may be more real than the desire to do good to others. However, because of the ideas of "good" and "bad" on the one hand and "right" and "wrong" on

[2]Self-analysis is being used in this book as an equivalent of self psycho-analysis.

the other hand, a clear discrimination as to what is real and what is unreal may become difficult.

(c) *Emotional Acceptance of the real*: The third major step in self-analysis is the progressive emotional acceptance of the real and discarding the unreal. This means that we should continuously strive to bring our sense of "I" more and more in touch with the "real". This sense of "I" should progressively dissociate itself from the "unreal". This is not an easy job. While living in the social and material world, we develop many identifications, false images and self-concepts. We do that out of a sense of inferiority, self-hate and numerous fears which cause a feeling of insecurity. We live on them. They are, by and large, unreal. Discarding them is very difficult, fearful and painful But self-analysis is incomplete unless we do that, and willingly accept the real position.

3. Importance of Second-Stage "Self"

When we talk of discarding the unreal in favour of the real, we mostly mean the progressive emotional acceptance of the second stage "self" by discarding the third-stage "self" more and more. This second-stage "self" is mostly the "Unconscious" of the Freudian concept. It is the store-house of our more real needs, hungers, desires, fears, self-hatred, death wishes and numerous other factors. It is this "hell" which we do not want to enter into. But this is more real than the "cosy-corner" of the third-stage "self" where we feel that we are "somebody" in the society because of our "drives", "achievements" and numerous "identifications". This is the part where the child wants to fulfil his needs and hungers through pleasure-principle. However, often his security is threatened by following the pleasure-principle. Thus, he develops the third-stage "self". Had pleasure and security gone hand in hand, this 'split' possibly could not develop in his personality.

This second-stage "self" is so important that without seeing it, accepting it and living with it, we cannot march forward towards our final goal. Self-analysis mostly relates to the understanding of this "self". There is great fear to recognise this second-stage "self", as great experiences of insecurity, humiliation and ego-injury, often remain buried in it.

Meditation talks about hell which we have to pass through before reaching the heaven. It is the second-stage "self" which is the real hell. While this hell is transcended in meditation, the technique on the ego-reason level does not tell a very rational way to pass through this hell. Psycho-analysis gives a more rational way to deal with some parts of this hell. Naturally, in the succeeding pages, we shall discuss those rational ways to deal with this "hell".

Section-B

BEGINNING OF SELF PSYCHO-ANALYSIS

How to start with self-analysis? How to make an opening? These are not very major questions but are very important as their answers alone will lead us on the path of a new philosophy and new vision of life.

By now, we are well aware of the three-stages of "self". We also understand the meaning of backward journey, a journey from the unreal to the real, a journey from the third-stage "self" to the second-stage "self". The first-stage "self" is a remote thing. Let us forget it for the time being. While beginning with self-analysis, let us think of the third-stage "self", that is, what we are today and what we want to

appear before the world. Let us also think of the second-stage "self", that is, what normally a human child is in infancy and childhood, with all his wishes, desires, needs, insecurities and physical realities. So, to begin with self-analysis, we immediately follow the two steps given below :

1. A broad understanding of certain present patterns and drives in us.
2. An intellectual recognition of realities, needs, desires and fears of the second-stage "self".

1. Broad understanding of Present Drives

To start with, let us think like this in an introspective and auto-suggestive way : What do I want today and what do I do today and what do I feel today ? In brief, what is the picture of my third-stage "self"?

"I indeed wish to grow more and more. I feel my present position is not safe or is not according to my desire. I wish to become superior. I want to get a position where people attend to me, praise me and are not in a position to reject me. I indeed wish to gather more money, more power, more popularity, more respect and more amenities of life".

"To achieve such a position, I am always running here and there to impress others. I talk too much about 'myself' in order to tell others that I am great, good and 'somebody' in the society. Often, I spend some money for others by offering tea, coffee, cigarettes, dinners, donations, etc. I wear good clothes. Occasionally I try to help others. This behaviour is also done for the same purpose. I wish I should get praise, appreciation and applause. I should be liked by others. I should become centre of attraction".

"I often talk in the society that I am not a coward. I can face anybody and any amount of hurdles. I also tell others that I am very honest and have certain principles and values. Thus, it is a continuous drive in me to become more powerful, superior, and 'somebody' in the society who gets recognition and attention from others".

"As I observe my present mode of living in the society a little more, I find numerous other drives. I find that in any group, I cannot keep quiet. I often boast about many things. I want to dominate the group. I want to get total attention. If someone else tries to dominate in a group, I wish to avoid that group. I often tend to form a group of my own where I can dominate or, at least, where I am not humiliated".

"I want to feel independent from others. I often feel that I do not bother about anyone else. I criticise and abuse the highest authority in the land. I wish that many things should happen according to my will. So, in brief, this is my picture. This is my self-image. This is what I feel myself to be today".[3]

2. Intellectual Recognition of Second-Stage "Self"

I call it "intellectual-recognition" because emotional recognition is not just possible at this moment. It may require a few years. This intellectual recognition is a first step. Let us think like this in an auto-suggestive way :

What was the real position created for me by nature in my infancy and childhood ? I was weak, dependent and passive. I was hungry for love and physical contact. After all, what was wrong in that position ?

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[3]This is only a brief picture of third-stage "self" and not necessarily the picture of everyone. Each person has to write about his own picture in a honest way.

Why should I wish to become very powerful, independent and active today? Why should I feel that I do not bother about anybody and I do not need contact from anybody? Is this more real? Or is this more right? I should understand once for all that natural is more real and more right. This was my natural state. That is universally true. As I was made to feel worthless about that state, so I lost contact with myself. Or, as I was made to feel ashamed of that reality, so I lost touch with that reality. Let me again accept those things in me as natural and right.

What were my desires, sensations and reactions in those days? I always wanted physical contact. If it was denied to me, I was angry and violent. If it was given to someone else, I was jealous. Jealousy and anger were natural reactions. Since they are natural, they are right. They are still in me. But due to guilt, I feel they are not in me. They are more real. Let me feel that today, here and now, I have anger and I have jealousy. What is wrong in it?

At that stage, I used to feel pleasurable rectum-sensations. Similarly, I felt pleasurable sensations while sucking. I had a desire to hold the breasts of a woman. That was natural. I should accept it.

Not only this, at that stage, I had a desire to walk naked, to see someone naked, to play with the sex-organs of others. I also wanted to show my naked body to others. All these things are natural in the life of a child. They are not wrong. Let me feel that those desires are still in me and there is nothing wrong in them. I am a voyeurist. I am an exhibitionist. Why should I wish to immediately deny these realities in me? I still remember when I used to feel great desire to show my sex-organ to someone. I was indeed a 'deviate' socially and morally. I often violated norms, procedures and rules of good behaviour. Often I went to school late. I told lies also. I often broke my promises. Even today, I want to take freedom to deviate and violate the rules. But I feel anxiety because I was made to feel it in that age by my persecutor. He or she threatened my security at deviation. That security is now threatened from within if I think of deviation. Let me accept my desire to deviate and feel secure today, here and now. Why should I try to cut myself off from those desires. I am indeed that.

At that stage, I was inferior. Everybody could reject me. That was my natural state. That was more right and more real. Even today, I should accept that I am inferior to so many people in the world. I can be rejected by anyone of them. What is wrong in it? Is it not more real than my present mental disposition that I am superior and no one can reject me?

This auto-suggestive treatment is the beginning of self-analysis. It is purely an intellectual activity to understand what I am, and to accept the "more real" in preference to the "less real". This exercise will not produce any quick results. But this is the time for seed-sowing. Slowly and steadily, a new vision, a new philosophy, and a new life will grow and blossom out of these seeds.

On the next page we are producing a comprehensive Table-II which can help us to some extent in understanding our third-stage "self", and second-stage "self". It will also provide us some insight into our fears, compulsive actions, etc. It can further help us in auto-suggestive therapy. The table is self-explanatory. It can indeed be of great help for every kind of psychic patient.

Table For Understanding the Third-Stage "Self" and Second-Stage "Self" TABLE-II

S. No.	*Second-Stage "self" experience and reality*	*Third-Stage "self" drive*	*Fears and Dreads*	*Compulsive identical actions to keep up the drive*
1	2	3	4	5
1.	Extremely punished and made insecure on any "wrong" actions e.g., sex, cheating, stealing. Extreme humiliation.	(*i*) Drive to outgrow all punishment.	(*i*) Fear of recognising that I can be wrong.	(*i*) Compulsive behaviour to do everything according to law.
		(*ii*) Drive to be exactly correct.	(*ii*) Fear of even small punishment.	(*ii*) Compulsive and deep-rooted desire to defend every action.
		(*iii*) Drive to outgrow all humiliation.	(*iii*) Fear of even small deviation.	(*iii*) Compulsive and quick identifications with all those who are above punishment.
			(*iv*) Fear of taking freedom of thought and action.	
			(*v*) Fear of criticism.	
2.	Extremely dirty. Hands, feet, rectum, buttocks, nose, face, all dirty. Rejection because of dirt.	(*i*) Drive to become very clean and handsome	(*i*) Fear of recognising that I can be dirty.	(*i*) Irritation and violence on seeing small dirt in home or office.
		(*ii*) Drive to conceal all dirt.	(*ii*) Fear of rejection due to dirt.	(*ii*) Using talcum powder, face cream and other beautifying material in excess.
		(*iii*) Drive to buy new clothes, ornaments, etc.		(*iii*) Seeing the mirror again and again.
3.	Others ridicule ; they call worthless. They criticise. Feelings of	(*i*) Drive to become very worthy.	(*i*) Fear of recognising that I can be ridiculed.	(*i*) Compulsion to give advice.
		(*ii*) Drive to	(*ii*) Fear of	(*ii*) Compulsive

With its Fears etc., For Giving an Auto-Suggestive Treatment

Other associated observations in self-behaviour	*Delusion formation and projections*	*Auto-suggestions*
6	7	8
(*i*) Any sensation of animal nature (sex, stealing, jealousy, aggression etc.) starts persecution. Sensation and persecution go hand in hand. (*ii*) Unbearable anxiety if any notice, explanation letter, charge sheet etc., comes. (*iii*) All authority looks persecutory.	(*i*) Delusion of pure love, extreme goodness and truth. (*ii*) Delusion of perfection. (*iii*) Feeling that others are sexy, dishonest, jealous etc.	Natural man is the perfect man. Many things of the second-stage "self" are "natural". Let me accept them in me. There is nothing wrong about them. Let me recognise myself with those desires and realities. I am that. Let me take freedom to deviate and indulge in the so-called "wrong". Let me face the anxiety which comes at my action and feel secure. There are numerous people all around me who are doing all these things. What is happening to them? Nothing! Why should I alone fear? I should also see and accept clearly that I can also be punished at some point. But today it is not the word of my parents which is the law which used to be the case in my childhood. There is different law. I can defend myself.
(*iv*) Self-consciousness in every situation. Nervousness if others watch intently, etc.		
(*i*) Dissociating with dirty persons. (*ii*) Appeasing others through parties and gifts, etc., for self-acceptance.	(*i*) Delusion of handsomeness (*ii*) Calling others as dirty (*iii*) Criticising the living standards of others.	Let me recall my image of childhood and see all the dirt in me. Yes, I am seeing that dirty image. Let me feel I am that. Let me love and like this image as mine. Let me again and again kiss those dirty hands of mine. I should love myself with that image.
Even small hint of rejection reminds me unconsciously of my worthlessness and dirt. I want	(*i*) There is a stage of rejection-lessness. (*ii*) There can be a perfect relation	As a small child, I was often ridiculed by others—parents and siblings etc. This happens to many children. This happened to me also. What is wrong

TABLE-II (*Contd.*)

1	2	3	4	5
	self-hate and worthlessness.	become very acceptable. (*iii*) Drive to get praise. (*iv*) Great drive to achieve popularity.	recognising feelings of worthlessness. (*iii*) Fear of recognising that others can ignore me and reject me. (*iv*) Fear of giving freedom to others to reject and ignore me.	behaviour to seek special attention and care. (*iii*) Avoiding situations where one can be ignored. (*iv*) Great sympathy for the rejected and downtrodden. Also great hatred for them as to why they accept this position.
4.	Intense contact-need with love-object for security and love. Great desire to cling to someone for love and security	(*i*) Drive to deny the need of all contact. (*ii*) Drive not to bother about anybody. (*iii*) Drive to become self-dependent in love through masturbation and other means.	(*i*) Fear of recognising that I have object-need, love-need, contact-need. (*ii*) Fear of recognising that I constantly wait for the arrival of some love-object.	(*i*) Compulsion to say "I do not bother about anyone" or "I do not need any one." (*ii*) Breaking contact with love-object on a small rejection. (*iii*) Great desire that the object should come to me while I shall not go to the object.
5.	Desire to see others naked. Voyeurism. Desire to hold, play with, and suck the sex organs of others.	(*i*) Drive to decry nudism. (*ii*) Drive to be extra-moral and advocate morality.	(*i*) Fear of recognising that I am a voyeurist. (*ii*) Fear of going alone anywhere. (*iii*) Fear of recognising that I want to see, hold and play with the sex-organ or breasts of others.	(*i*) Compulsion to decry sex. (*ii*) Criticising nakedness in films and literature. (*iii*) Objecting to women who exhibit certain parts of their bodies.

6	7	8
to attack and murder such a person who rejects me.	of total love and acceptance.	in it. Let me imagine that others are ridiculing me in childhood, and yet I am feeling safe and secure. Even today I can be ridiculed. I can remain reactionless even today.
(*ii*) Quite often, advice, criticism or a simple remark creates tremendous violence in me due to this reason.	(*iii*) Desire to reject the rejector and feel that he is rejected, not I.	
(*i*) There is a state of constant hunger, and search for something. One is often restless. One has a flickering attention, and a quick reflex to see hither and thither again and again to find a love-object.	(*i*) Others need love, not I.	Object-need, contact-need and object-hunger are natural and hence right. I have also these needs. I want an object who loves me and whom I love. There is nothing wrong in it. I should learn to receive and give love without any feeling of guilt. This is immaterial whether this love is of hetero-sexual or homo-sexual nature. After all, as a child, I had love need both from my mother and my father.
	(*ii*) The other person is dependent for love on me, not I on him.	
(*i*) Extremely critical attitude towards prostitution. Very thoroughly watchful of what others do. Desire of going deep into matters. In certain cases it may lead to psychic blindness.	(*i*) Criticising others for being voyeurists.	God has created man in naked form. What is wrong in seeing some one naked ? All the parts of the body are nature-made. Let me accept that I want to see. Let me see and enjoy without fear or guilt. I am indeed that who wishes all this. I can hold, and play with the sex-organ of others as long as I wish. I can retain it inside me. I have no compulsion to expel it.
	(*ii*) delusion of seeing God, etc.	
	(*iii*) Persecution and nervousness in sitting near handsome persons.	

TABLE-II (*Contd.*)

1	2	3	4	5
6.	Desire to show one's sex-organ or, body. Playing with one's own sex organ. Going naked in streets. Exhibitionism.	(*i*) Drive to cover all parts of body, especially sex parts with dual covers. (*ii*) Drive to condemn exhibitionism.	(*i*) Fear of others watching us naked. (*ii*) Fear of erection. (*iii*) Fear of castration.	(*i*) Shyness in taking bath in the open. (*ii*) Watching that others are watching me.
7.	Inferior. Small penis or lack of it. Lack of breasts.	(*i*) Drive to compete with and replace others. (*ii*) Drive to become superior.	(*i*) Fear of recognising that I compete in every situation and with everyone. (*ii*) Fear of recognising that I have a small penis. (*iii*) Fear of recognising that I have lack of penis or lack of breasts. (*iv*) Fear of recognising that I cannot 'do', or penetrate.	(*i*) Compulsive jealousy of others. (*ii*) No appreciation for others, no admiring them. (*iii*) Leg-pulling, back-biting, image-breaking. (*iv*) Compulsive relationship with inferiors who do not remind inferiority. (*v*) Constant comparison with others in all situations.
8.	Weak, dependent, lack of confidence and lack of capacity to do anything. It is closely related to No. 7 situation.	(*i*) Drive to do great things.	(*i*) Dread of recognising incapacity to do things. (*ii*) Dread of growing.	(*i*) Compulsive desire to become giver in order to provide dependence to others. (*ii*) Performing great acts in fantasies. (*iii*) Association with strong and great people and characters.

6	7	8
(*i*) Displaying one's achievement before public.	(*i*) Calling others as exhibitionists and immoral.	There is a great desire in childhood to remain naked and show the body to others. I have also got this desire in me. It is quite natural and there is nothing wrong in it. Let me accept my desire emotionally and smile at it. However, the society does not wish that I should indulge in it. Let me strike a balance between my reality and social reality.
(*ii*) Talking in self-praise, praise of one's own children etc., without any regard for objectivity.		
(*i*) Escaping situations where really superior people live.	(*i*) Delusion of superiority.	Every infant and child has a small penis. One feels inferior because of this. But it is natural and I also had a small penis. I should recognise it.
(*ii*) Nervousness in actual action of superior nature.	(*ii*) Delusion of achieving greatest things.	Because of this inferiority and lack of penis, quite often one develops self-disliking, self-hatred and a desire-to-die. They still exist in me. I should change them and should learn to like myself, love myself and wish to live with that inferiority. There is all joy for me.
(*iii*) Great anxiety if work of superior nature is given.	(*iii*) Contempt for other's inferiority.	
(*iv*) Lack of confidence in every situation.	(*iv*) Calling every body as inferior, incompetent, idiot, etc.	
(*i*) Great anxiety if some responsible work is given.	(*i*) Delusion of competence to run the affairs of the whole country or world.	I have a great drive to do great things compulsively, but if I analyse myself, I find no capacity in me to do great things. After all, why should I wish to do great things? Why this compulsion? I hate myself and my real image of inferiority of childhood. I should accept that I am weak, dependent and inferior. I should recognise this image of mine and love it. What is wrong in it ?
(*ii*) Often remaining away from inner circles of authority.	(*ii*) Calling others as useless, shirkers and incompetent.	
	(*iii*) Others are dependent on me, not I on them.	

TABLE-II (*Contd.*)

1	2	3	4	5
9.	Made to bow before every body's demand at the cost of security and respect. Humiliation and pain.	(*i*) Drive that I will not bow before anybody (*ii*) Drive that the 'superior' and 'giver' bows before me.	(*i*) Fear of submission. (*ii*) Fear of yielding ground and leaving stubbornness. (*iii*) Dread of recognising the superiority of someone else. (*iv*) Dread of giving due recognition to others.	(*i*) Trend to dominate. (*ii*) Tendency to exaggerate things and create impression. (*iii*) Compulsive tendency to flout authority.
10.	No freedom to act according to desires. Numerous "Dos" and "Don'ts". Excessive guidance and advice.	(*i*) Drive to take full freedom from authority. (*ii*) Drive to break all laws and norms (*iii*) Great hatred for conventions, traditions and ethics.	(*i*) Fear of taking freedom to act. (*ii*) Fear of retaliation. (*iii*) Fear of getting isolated. (*iv*) Fear of condemnation from others. (*v*) Fear of becoming independent. (*vi*) Dread of taking initiative.	(*i*) Tendency to talk against norms and establishments. (*ii*) Also great compulsion to take authority into confidence before doing anything.
11.	Thoroughly exploited. Everybody used me as he wished. Others use me as they wish, but without giving me what I wish from them. Desire to hit back at the exploiter and desire to exploit others.	(*i*) Drive to outgrow all exploitation. (*ii*) Drive to demolish the exploiters.	(*i*) Dread of recognising that I can be exploited. (*ii*) Great apprehension in personality that others will take from me and benefit from me without giving me anything in return.	(*i*) Compulsive tendency to side with the exploited but fear of the exploiters. (*ii*) Always grumbling and unhappy. (*iii*) Meaningless compulsive sympathy for the poor and deprived.

6	7	8
(*i*) Wherever one goes, one comes into conflict with the authority. One creates the conflict and stays with it to maintain one's face. The compromising spirit is always missing. A desire that the other person bows before me always works.	(*i*) Delusion of great strength in personality. (*ii*) Calling others as cowards.	Out of pain, pride and hurt feelings in childhood, I took a view that I would not bow before anyone; but what is wrong in bowing. I should leave my stubbornness and learn to bow. Pain will come. Tears may roll down my cheeks. But I must bow. I must accept that I may have to bow even before the smallest man. This bowing alone will bring solace and calmness in me.
(*i*) One has a great sympathy for rebels, and all those who break laws. One secretly sides with them and wishes their tribe to increase. Coups, wars and revolutions are always liked by such persons.	(*i*) Delusion of absolute freedom. (*ii*) Calling others slaves of tradition and conventions. (*iii*) Calling others reactionaries.	I have numerous sexual and and other desires. There is nothing wrong in them as they are natural and right. I must not deny them to me. I must accept them as my reality. However, society puts many restrictions on them. There is not a shred of doubt that I want to take full freedom by breaking all restrictions. But let me think. There can be other ways also. I can fulfil many of my desires even within the existing social framework.
(*i*) Often one feels a great desire to break relations with one who exploits. (*ii*) There is a great desire to form groups and organisations to "fight out" exploiters. (*iii*) Great anxiety if someone exploits us.	(*i*) Delusion of creating a "new man" in the world. (*ii*) Delusion of an idealistic world. (*iii*) Condemning others as opportunists, blood suckers, and exploiters etc.	I should emotionally accept that occasionally I can be deceived and exploited. This is not something which cannot happen to me.

TABLE-II (*Contd.*)

1	2	3	4	5
12.	Weak, powerless, dependent, receiver, no position, everyone can ignore.	(*i*) Drive to power. (*ii*) Drive to be respectable. (*iii*) Drive to get attention.	(*i*) Fear of recognising helplessness, inadequacy and weak position. (*ii*) Fear of recognising that I am dependent and I want to receive. (*iii*) Fear of situations where I can be ignored.	(*i*) Compulsive power fantasies. (*ii*) Compulsive desire to ignore and reject others. (*iii*) Desire to become master of everything.
13.	Desire-to-die and destroy the 'self' due to many realities of childhood. Death-wish against self.	(*i*) Drive-to-live.	(*i*) Dread of recognising the desire-to-die. (*ii*) Fear of recognising the feelings of self-hate.	(*i*) Compulsive clinging to someone. Separation sharpens the desire-to-die and depression. (*ii*) Extreme reaction to rejection. Rejection sharpens the desire-to-die.
14.	Desire to murder others. Death wishes against others.	(*i*) Desire to achieve miraculous powers to revive dead bodies. (*ii*) Drive to help the dying persons and others in trouble.	(*i*) Fear of recognising the desire to murder and the numerous ideas connected with it.	(*i*) Numerous fantasies of murdering others. (*ii*) Even small rejection activates the desire to remove the other person permanently. (*iii*) Breaking relations permanently is an act of murder at mental level.

6	7	8
(*i*) One often burns in impotent rage, and performs many "fantasy actions" of great power. One tries to achieve occult powers to harm others.	(*i*) Delusion of power. (*ii*) Condemning weakness of others. (*iii*) Ridiculing helplessness.	Here and now I must recognise that I have those realities of my childhood intact. I am weak. I am dependent. I am a receiver. I am inadequate, helpless and powerless. I am almost nothing. Every one can reject me. Let me accept this position and feel, "I am that". Let me feel happy with this image of mine.
(*i*) Association with tragic characters in movies and fiction. (*ii*) Fantasies that others should be in trouble and I should help them. (*iii*) Often talk of bold things.	(*i*) Delusion of deathlessness and eternal life.	In our childhood, we are called worthless and dirty on many occasions, e.g., while teaching us toilet habits, we are made to feel so thoroughly humiliated and worthless that in a sudden moment, we wish to die. This desire gets repressed and becomes the cause of much of our mental suffering. It often gets sharpened when we get rejected. It causes great confusion, nervousness and depression. At such moments, we should immediately recognise it and cry 'Oh ! this is my own desire-to-die. This is troubling me. Let me leave it. I like myself, love myself, and wish to live.'
(*i*) Often the ideas of harm and murder create tremendous anxiety. There is often reaction of counter self-murder and also a reaction of depression. The idea of murder, and then its reaction in the form of a "desire-to-die" or murder one's own-self represent the most basic cause of depression.	(*i*) Delusion of Godly powers. (*ii*) Condemning violence in others. (*iii*) Preaching non-violence.	If somebody rejects us, makes us feel insecure or gives us tremendous pain in any other way, we wish to murder him. This is a natural desire in childhood and remains in us throughout our life. The trouble is created when we do not recognise it in us or do not accept it in us. Let me also recognise it again and again and feel smilingly, "I wish to murder; I am that". I can rise above it only by first recognising it in me and then dropping it consciously.

TABLE-II (*Contd.*)

1	2	3	4	5
15.	Slave of everyone. Everyone can give command.	(*i*) Drive to become independent.	(*i*) Fear of recognising that I am nothing.	(*i*) Compulsive desire not to act as a slave.
		(*ii*) Drive to become master of others.	(*ii*) Fear of recognising that even a small child can command me.	(*ii*) Often awkwardly refusing the command of others or awkwardly accepting the command of others. Grace is missing from actions.
			(*iii*) Dread of recognising that I am most coward and most inferior.	(*iii*) Compulsion to avoid initiative.
				(*iv*) Compulsive desire to take personal work from others.
16.	Desire to disobey others completely and do whatever one likes. This is closely connected with No. 15, in reverse relationship.	(*i*) Drive to show that one is extremely obedient.	(*i*) Dread of being known for disobedience towards authority.	(*i*) Compulsive reflex of saying, "Yes, you are right".
			(*ii*) Dread of disagreeing with authority, (father, boss, etc.)	(*ii*) Quick agreeing to the proposal of others without weighing the pros and cons.
			(*iii*) Fear of showing difference of opinion.	(*iii*) Telling lies to save skin and please authority.
			(*iv*) Fear of disobedience from those who are inferior in status.	

6	7	8
(*i*) The person often avoids doing small bits of work for himself. He can not reject others' demands. Often he finds that, despite his good socio-economic status, he cannot reject even a small infant, while others can reject him at will. They do not bother about him. (*ii*) He suffers with great fantasies of rejecting many persons and their demands but cannot do it at the moment of action.	(*i*) Delusion of greatness and power. (*ii*) Delusion of ruling the whole world. (*iii*) Calling other persons as slavish.	The best way for me to get out of the situation of second-stage "self" is to relive that situation again in imaginations, accept that, weep, and shed the pain attached with that. So I must accept emotionally that I am weak, others can use me as a slave. Yes, I am acting like a slave in numerous situations even today. I must become more and more conscious of it. The pattern of behaviour will drop when I become extremely conscious of it.
(*i*) The man often avoids meeting the authority. He is fearful of rejecting its demand. He is extremely nervous in its presence, and would like to escape and feel free. He is also prone to criticise and abuse authority outside where he feels secure. (*ii*) There is a great conflict between the desire to disobey and compulsion to obey.	(*i*) Disregard for those who obey others. Calling them names. (*ii*) Delusion of a state of existence where one can flout the commands of all persons.	Compulsive obeying and desire not to obey both are wrong. They were created in childhood. Today I can see each command and person objectively. I can judge every thing. If there is some thing which is in my short term or long term interest, I should do that. There should be no compulsion to disobey and obey. Today I am an adult. I should not repeat my childhood behaviour.

Section-C

TECHNIQUES OF SELF PSYCHO-ANALYSIS

We have sown some seeds in the last section of this Chapter. How to manure them, water them and protect them so that they start sprouting in a correct way, grow properly into plants and bear the final fruit.

This means that we should know about certain techniques which can lead us more and more towards our second-stage "self", that is, from the unreal to the real, and from our individuality towards our universality. This simply means to know the techniques which can help us to analyse ourselves and accept our reality more and more.*

Now we unfold some of the psycho-analytical techniques which we can understand on the ego-reason level, and through which we can increasingly understand ourselves.

Another reason to give these techniques of self psycho-analysis is also very potent. Through them the readers may develop a more clear and meaningful habit of self-observation as to what they do, what they think, what they feel, and also why they do that, why they think that and why they feel that. All this will inculcate more and more confidence in them, which is very essential for safely performing the backward journey through meditation.

If one is suffering acutely, one can be advised to visit a psychoanalyst also. If, due to extreme depression etc., one is feeling oneself to be at the point of death, one can even be advised to take electro-shock therapy. But with all these therapies, one must continue with meditation and "self-analysis" if one really wants to get out of suffering permanently.

While analysing oneself, it must be borne in mind that one has to come from the third-stage "self" to the second-stage "self". There are many things which provide clues to this second-stage "self". One has only to be ruthlessly true with oneself and see the clues and use one's discrimination to come to one's second-stage "self". The following techniques will provide those insights :

(1) Fantasies
(2) Exaggerated Reactions
(3) Self-stopping
(4) Triple Associations
(5) Triple Compulsions
(6) Introjection-Projection
(7) Patterns of behaviour
(8) Dreams
(9) Quick reflex
(10) Continuous self-recognition and consciousness about realities.

Now we shall briefly discuss each technique with elaborate examples from daily life applicable to most of us so that we can really become conscious of numerous ideas, thoughts, desires, fears and other things going on in us at the second-stage "self".

* In this book, I have used language which appeared to me meaningful in the light of my experiences, and not necessarily the standard and well-accepted language of psychiatry. Thus it is quite likely that some terms and expressions used in this book may be a bit different from the terms and expressions used in psychiatry.

1. **Fantasies**

Fantasies provide some major clues to recognise and understand our second-stage "self". They provide an easy and fruitful way to self-analysis and self-understanding. They are indeed a rich source of self-knowledge.

Another fact about fantasies is that most of us live in fantasies although the style of living in fantasies and extent of living in fantasies may differ from person to person.

In order to be more clear about it, we shall discuss this technique of knowing the second-stage "self" by raising the following questions:

(a) What is a fantasy?
(b) What is the real meaning and purpose of fantasy?
(c) What is fantasy-action and real-action? How to discriminate between a fantasy-man and a real man?
(d) What is self-displacement in fantasies?
(e) What are the kinds of fantasies?
(f) What is the importance of these fantasies in self psycho-analysis? A few practical examples of fantasies of each type which lead to self-knowledge.
(g) What is border-line psychotic fantasy and how to deal with it?
(h) How to deal with fantasies?
(i) How to keep a track of fantasies?

(a) What is a Fantasy?

Fantasy is an enaction of a scene in our mind which is clearly visible to us. In this scene, we ourselves are the main actors or "acted upons" and through our imaginative actions, we fulfil some of our main desires and drives either of the second-stage "self" (unconscious drives and desires) or of the third-stage "self" (ego desires and drives). Thus, a fantasy has the following elements in it:

(*i*) A clear visual scene which is enacted in our mind through imaginations. This is very near to the scene which we enact in a dream, although the dream may be enacted by more deeply rooted and distant material.

(*ii*) The role of desire as a propelling force to create fantasies.

(*iii*) The actor and the "acted upon" in that scene or the subject and the object.

(*iv*) The fulfilment and satisfaction of desires and drives.

To take an example, let me write that at this very moment a fantasy passes through my mind. I see in my mind that a reader is asking me some question about "fantasy". I am answering him. He feels satisfied and I also feel satisfied.

I clearly see the scene which is created in my mind and by my own mind. I clearly see the role of my own desires in creating the scene. I see the "actor" and the "acted upon" or what we can say the subject and

the object in the fantasy. I see the satisfaction and fulfilment of my own desires in it.

I hope, it is clear now. Without digressing much from the main theme, it may be stated, that a stage comes in meditation when we know and realise that we are not the "actors" or the "acted upons", we are not the "subjects" or the "objects", we are merely "seers". We are simply the consciousness. However, at this moment, it will suffice if the readers become clear about the meaning of fantasy only.

(b) The Purpose of Fantasy

From the explanation given above, it should be obvious as to what is the purpose of a fantasy and who creates it. The consciousness (this is often described as the seeing-power of the soul) is surrounded by desires and cravings. These need fulfilment and satisfaction. Out of fear, insecurity, inadequacy or other causes, these cannot be fulfilled in reality. So, they propel the mind to create the scene along with the actor and the "acted-upon", so that the desires and drives get fulfilled.

Each person is capable of fulfilling only a very small part of his desires and cravings in real actions. So, we should understand that whatsoever is happening on the world scene in any field is indeed a very small portion of what people desire to do in their fantasies.

(c) Fantasy-Action and Real-Action

From the above discussion, it should also be quite clear as to what is fantasy-action and what is real-action. We love most beautiful woman, we deliver great speeches, we act in great wisdom, we build beautiful houses, we drive luxury cars and fly in the speediest aeroplanes, we floor great wrestlers, we hit 'sixes' in a cricket match, we perform great miracles, but do we really do them in real actions or just do them in fantasies? Most of us, to be sure, do all such actions in fantasies. A person who is impotent, may be having very satisfying sexual intercourse in fantasy with a pretty and powerful woman of the world. A person who is not capable of correctly writing even a single page might create a book in fantasy which brings him the greatest literary award. Another person who cannot properly face his colleagues in the office, may indeed be dominating the whole country as a ruler. It is a common observation that certain people who cannot do their own work well, talk in a way as if they can run the whole country nicely. They talk on the basis of their fantasies. *The action performed in fantasy is fantasy-action. The action done in reality is real-action.*

Is there any correlation between fantasy-action and real-action ? To my observations, there does not appear to be any single correlation between fantasy-action and real-action. It differs from person to person and from fantasy to fantasy. For example, a person who delivers a great speech to a big audience in fantasy today, may indeed try to convert his fantasy into real-action some day. Sometimes, with practice, he may also succeed to some extent. This may indeed turn out to be some kind of a positive correlation.

But, on the other hand, there are examples when the correlation may be purely negative. A person who is indeed incapable to perform a sex-act properly with any person, may be doing it a great deal in his fantasies. It is quite possible that the less capable one is to do a thing

in practice, the more thorough he may be in his fantasies about that action, thus proving a complete negative correlation between fantasy-action and real-action. *Fantasies in certain cases become the propeller of actions. In most other cases they become the destroyers of real-actions.*

Fantasy-Personality

Fantasy-personality is that personality which performs most of the actions in fantasies rather than in reality. A fantasy-personality is indeed more infantile and more 'split'.

(d) Self-Displacement in Fantasies

There is a much higher level of psychic freedom in the fulfilment of desires in fantasies than in real actions. However, it will be wrong to assume that there is some kind of absolute freedom of action even in fantasies. Mind indeed puts certain limits on fantasies from inside through the incorporated super-ego. When these limits are reached, the ego does not dare to fulfil further desires directly even in fantasies. It fulfils further desires indirectly or through someone else. This is the process of self-displacement in fantasies and is very similar to the process of displacement in dreams.

In such fantasies, we do not face a situation directly. We introject someone else and face the situation through him or her. To take an example, suppose we wish to abuse our boss who has been very cruel to us. We may not do it directly even in fantasy. We may create a scene in our mind where someone else is abusing our boss. Again, because of our unconscious "incest" desires, we may wish to see the naked body of our sister. We may create a scene where our brother is seeing it. Such examples can be multiplied.

If we observe our fantasies very closely, we may observe numerous incidents of self-displacement. They tell us about the extent of our psychic freedom which we can enjoy in fantasies in relation to our desires of the second-stage "self".

(e) Kinds of Fantasies

It is not easy or even possible to enumerate the types of fantasies. Like dreams, they may belong to the five major clusters of present life and one cluster of past births. The fantasies may belong to one cluster exclusively or more than one cluster.

However, for the sake of clarity, we shall classify fantasies under the following two categories :

(i) Active fantasies

(ii) Passive fantasies

(i) Active Fantasies

The individual consciousness (*jiva*), because of ignorance, considers itself to be body. After assuming this position, it first associates itself with the "acted-upon" in life and then it associates itself with the "actor" and the "doer". Active fantasies are those fantasies in which the person acts as a "doer". He is loving, he is killing, he is delivering a speech, he is dominating, he is powerful and great. All such fantasies are active fantasies. Sadism is a part of active fantasies.

(ii) Passive Fantasies

Passive fantasies are those fantasies in which the person imagines himself to be a passive partner, receiver, helpless, inferior, etc. He imagines that he is being loved, he is being punished, or that he is being ignored. Masochism is a part of these passive fantasies.

Relationship Between Active and Passive Fantasies

The active and passive fantasies are closely related as the second-stage "self" and the third-stage "self" are closely related. Active fantasies mostly relate to the satisfaction of the third-stage "self", that is, the image we develop in the society, but they may also represent the "reactionary-desires" of the second-stage "self".

It is indeed interesting to understand the concept of reactionary desires as they are the roots of many active fantasies. When the childhood desires of a child are condemned and ignored thus resulting in pain for him, then certain desires are born in him in reaction to the frustration and consequent pain of the initial desires which were condemned. For example, if the desire of being loved is frustrated and pain emerges then a desire is born to love others as active-agents and "givers". The basic purpose is the same, that is, to receive love but it is received by giving. This kind of strategy is developed to escape humiliation and pain which come from rejection.

All active fantasies are, by and large, the results of such reactionary desires. And, as such, we should know that passive fantasies are more real than active fantasies.

(f) Role and Importance of Fantasies in Self-Analysis

Self-analysis or self psycho-analysis refers to techniques which help us in recognising ourselves correctly. These help us to recognise our third-stage "self", then the second-stage "self", and then ultimately the first-stage "self".

From the above discussion about fantasies, we can immediately know that fantasies help us in recognising ourselves—the active fantasies tell us about our certain desires thus putting us into touch with ourselves. Then, the passive fantasies help us more in this respect by telling us about our more real desires. Thus, fantasies are indeed a rich store-house of self-knowledge. In order to understand the whole thing let us see some practical examples from daily life.

Practical Examples

Suppose we are gentlemen—all of us like to be called gentlemen as that is a social necessity and value. We say that we do not have any violent thoughts and we have malice towards none.

We get up in the morning with a heavy head. While still in almost half-sleep with closed eyes, a fantasy passes in our mind We have gone to see our boss in connection with some office work. He asks us to sit outside for some time as he is busy. We are enraged and our emotions boil up. We are violent. In fantasy, we have taken revenge of our humiliation by attacking him and murdering him. Let us immediately catch hold of this sweeping fantasy and feel "I am that", that is, I want to take revenge, I want to murder. This is self-understanding. Although, as we open our eyes wide, we will

immediately feel that we have no desire to take revenge and we have already forgotten our fantasy. But that will again be going away from ourselves. that is, going towards our image of the third-stage "self", which is indeed more false. Let us come near to our desires of the second-stage "self" again and again. In a day or two, we may find that in numerous situations we want to take revenge from people and even want to murder them. We indeed remain in irritation and anger against many persons in many situations.

Let us consider another fantasy. We are sitting in a park. Another person comes there with a beautiful woman. We have an instant desire to look at her. But we are conscious of the man with her We fear that he would watch us. We remove our gaze from her and look straight. We deny ourselves that we want to see her. But at that moment a fantasy passes in our mind. The man goes away from that place—he is removed by someone or he goes to buy something. The woman is alone. Now we can look towards her. Let us catch hold of this fantasy. We are indeed not that who posed to have no desire to look at her. Rather we are the one who has a desire to look at her ; we are one who has a desire to remove the adult from near her as we fear him. If he is there, we fear to be watched, we fear punishment, we fear condemnation, so on and so forth. We immediately realise this and tell ourselves, "Yes, this is myself. I wish to look at her. I wish to have physical contact with her. I have a desire to remove the third person from that triangle. I feel inferior to that third person. I fear to compete with him. I have a fear to be watched for my desires. I have a fear of condemnation. I fear punishment." We tell ourselves, "Yes, I am re-living all these experiences, desires and fears of the second-stage "self" here and now". Our consciousness would come nearer to our second-stage "self" which represents our reality better and whose emotional acceptance on our part can create a more happy state for us.

A connected but greatly meaningful fantasy can be like this: "I am lying on my cot. A woman comes. I want sexual intercourse with her. I lie on her body. I feel I am too small. I cannot penetrate because my penis is also small."

We immediately become conscious of this fantasy and see its import like this : "I have a fear to recognise that I am too small ; I have a dread to recognise that I cannot 'do' or 'penetrate.' There is a great unconscious conviction in my mind that I am incapable of "doing" because of 'lack of penis'. I am convinced that I will fail. I fear to accept my real position. I fear that others may come to know of it. My excessive boasting in the circle of my friends is due to my inferiority. Let me accept my position. Let others also know about it.

Consider still another fantasy which is very important. We find in our fantasy that we are dead. Thousands of people praise us and go along with our dead-body to the crematorium. Let us become immediately conscious of this fantasy and recognise that (*i*) We have a great desire to die, (*ii*) We have a great pain of humiliation, and (*iii*) We have tremendous need to be appreciated. Let us feel, "Yes, this is me". This brings us near to our second-stage "self" and relieves us from these things.

If we become self observant, we will daily find dozens of fantasies passing through our minds in the morning when we get up, while walking in the street, while sitting in the office, indeed every moment.

And they are related mostly to flesh-need. sex-desire, object desire, anger, violence, jealousy, revenge, greed, lust, hate, pain, deprivation and self-pity, etc. They provide us knowledge of our past, that is, of our second-stage "self".

It is always good that after realising the active nature of our fantasies, we revert to their passive nature deliberately. In the process of growth of mind, our consciousness associates itself first with passive role as an infant and child. That was indeed our greater reality. For example, if we see our active fantasy of giving dependence to someone in trouble, we should repeat our desire to give dependence first. But after that we should shift deliberately to a fantasy where we are in trouble and get dependence from someone else. What do we feel there? We may feel pain and tears may roll down our cheeks. That will tell us our more real picture and more real need. Let us accept them. That will help us more in self-discovery.

(g) Border-line Psychotic Fantasy

Now, I shall mention the case of a person who is in the "danger-zone". Unless he is helped or he helps himself by this knowledge, he may become a "psychotic" any day and may land himself into permanent trouble.

Who is this person ? He is a person whose fantasies are what I would call border-line psychotic fantasies. The difference in this kind of fantasy vis-a-vis other fantasies is that the man starts feeling convinced about the truth of his fantasies. He starts telling to others his role and position in the fantasies as real one and that too with all seriousness.

For example, a person suffers from a deep-rooted pain of rejection, humiliation and inferiority complex. He is working in the academic field. He has a great desire to outgrow his inferior image. He continuously recreates and strengthens his false image of superiority. He indulges in a fantasy that he is being offered the post of a Vice Chancellor. He would indeed start propagating that he is being considered for Vice-Chancellorship. To convince others, he may even concoct false evidence.

Again, he may start propagating on the basis of a fantasy that he was offered some big and important assignment by some top academician in the country but he rejected it.

This means that his fantasies start creating partial realities in his mind which he wants others to accept.[4] Such persons tend to lose sense about truth. Thus, they can go into a psychotic hallucinatory state any day in their lives.

(h) How To Deal With Fantasies ?

I have already written in connection with fantasies and their great use in knowing the second-stage "self". They indeed help us in the backward journey which progressively leads us to more and more "self-

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[4]When I discussed it with one or two colleagues, they told me that when I tell certain "meditational experiences", does it not represent the same thing ? In verbal understanding, both indeed look to be identical but they are basically different. Meditational experience is an *experience* and not a *fantasy*.

knowledge". That indeed is the first and the most important use of fantasies and the first way to deal with them.

There are two other ways which should be used side by side. They are :

(i) A clear perception of truth in fantasy and its ruthless acceptance; and,

(ii) Continuously asking the questions, "Where is the person and where is the situation ?"

(i) Perception and Acceptance of Truth

The mind is a strange complex. It is not easy either to know its deception or intricacies of mechanisms. However, if we observe our fantasies clearly and take the objective evidences into consideration, we can perceive some truth about ourselves. Once we perceive that truth, however small in measure, then we require the courage to accept it ruthlessly. This dual process can save us from the disaster. This is especially so with those whose fantasies come under the category of "border-line psychotic fantasies". I will explain it below with one or two examples.

A highly sensitive, self-respecting and nerve-strung person is called by the boss. On some account the boss snubs him. He fumes and frets at heart but cannot speak a word to counter the boss.

He comes back to his seat. He is in pain and violence. His fantasies work. He argues violently with his boss in fantasies. He counters him with fine arguments and pulls him down. He again creates a false face for himself, which does not "bow" and which is "superior".

After doing all this in fantasies, he meets his colleagues and tells them all that he did in fantasies. He tells them that when the boss said this, he retorted like this, and when the boss put that question, he retorted like that way. He narrates his fantasy-picture as real one as, at heart, he starts feeling that it is his picture. He is indeed a fantasy-man.

It is at such a moment that he should stop and become wide awake immediately. Is it true ? He should immediately perceive the truth and say, "No, I did not act like that. What I am telling to my colleagues is false. I am telling this to my colleagues to maintain my false face, and in order to impress them with it. What is the truth ? The truth is that I fear to face the boss, I fear to counter him, oppose him or differ with him. I am weak at heart. I fear retaliation". A ruthless acceptance of these realities will slowly and steadily create more balance and confidence in the personality. Avoidance of truth will some day lead to trouble.

This happens again and again in fantasies in a wide range of events. We should be wide awake at all moments. Let us consider another fantasy.

A highly educated person suffering with a sense of great rejection sits in his easy-chair. His mind dwells on the pain of rejection given by some high dignitary. He burns inside and thinks of taking revenge. He undergoes a fantasy that the same dignitary offers him some profitable assignment. But he rejects that offer by saying that he does not want to accept that offer.

What he does in fantasy, he starts believing it instantly. Next day, when he meets his friends, he narrates the whole story as if it had happened in reality.

It is at such a moment that he should stop and think, "Did this really happen ?" He will have to be ruthlessly true with himself. He should accept on the other hand, "Yes, that person can reject me. He is superior. I have a desire to reject him but I am in no position to do it". That is the only course for sanity. Otherwise, the danger involved is too obvious.

(ii) Continuously asking The Questions : "Where is The Person and Where is The Situation ?"

The second way to deal with fantasies is to observe the fantasy, become clear about it and immediately ask, "Where is the person or where is the situation ?" Let us understand it by one example.

Suppose, a person is lying on his bed. He is in great need of love and physical contact with someone. He immediately experiences a fantasy in his mind. There is a beautiful garden. A beautiful and extremely pretty girl comes there. He hugs her and kisses her. He enjoys love with her.

It is at such a moment that the person should immediately ask himself, "Where is that woman ? Where is that situation ? I am simply lying on my bed with nobody anywhere near me". He should immediately feel wide awake, open his eyes and see the total situation around him. This will help him in taking freedom from fantasies as also recognising his desires, needs and fears of the second-stage "self".

(i) Keeping a Watch on Fantasies

Now we come to the last point of this section. How to keep a watch on fantasies ? How to track them ?

Dreams, as we noticed in the Chapter on dreams, are difficult to remember. It is equally difficult to watch fantasies. The reason is very simple. When we are in fantasies, we are simply acting in a particular situation. We are not watching what we are doing. Thus, it is not easy to notice fantasies. Dozens of very meaningful fantasies may cross our minds within a span of one hour and yet we may not notice even a single fantasy. Keeping a track of fantasies is also an art which we have to cultivate over a period of time. The four major steps in noting down one's own fantasies are :

(i) Cultivation of the habit of self-observation. One develops an attitude of continuous self-witnessing. This is an attitude of detached observation of our own feelings, thoughts and actions which we undertake in our mind. This attitude, slowly and steadily, develops into a reflex habit and then we may be anywhere, we keep on noticing our mental activities and fantasies.

(ii) Sessions with an analyst : A few sessions with a psychoanalyst can help us not only in developing an attitude of self-observation but also in clarifying what should be observed and how should it be observed.

(iii) Meditational sessions : The meditational sessions are the best period for heightened self-observation. Numerous fantasies pass through our minds while doing meditation. They can simply be observed there without much difficulty.

(iv) Writing in the note-book : Noting down our fantasies and their meanings in a note-book helps us a good deal in self-observation, as it gives us a sense of progress and adventure. I find that once we stop observing ourselves much and stop taking notes in a note-book, we tend to repeat our old patterns, and quite often we feel that the progress we were making has stopped.

2. Exaggerated Reactions

If we observe our actions and reactions while living in the society, we will find that quite often we indulge in what can be described as "exaggerated reactions" or emotional outbursts. There is a small sentence, a small scene, a minor event, and we react sharply to it. The reaction is indeed very much exaggerated, and it does not match with the smallness or objectivity of the event. Indeed it is out of proportion to the event. To be sure, our own exaggerated reactions tell us a lot about our second-stage "self", and help us in our backward journey. We will discuss this technique of knowing the "self" in detail by raising the following questions :

(a) What is the philosophy and psychology behind exaggerated reactions ?

(b) A few practical examples of exaggerated reactions which we often experience in our daily life.

(c) What is the role of "pointing out", "advice", "criticism" and "inattention" in creating an exaggerated reaction ?

(a) The Philosophy and Psychology Behind an Exaggerated Reaction

Let us first understand the basic philosophy of our exaggerated reactions from figure-5, given in Chapter-III on the Theory of Mind and Nervous Disorders. At the second-stage "self", we experienced certain realities, certain fears and certain doubts (F in the figure). We came to certain understandings about ourselves. These understandings are clearly marked in figure-5 at G. Behind all these understandings lay our painful experiences (at E and D in the figure). Then we repressed those realities and understandings in order to escape pain, humiliation and our hated self-image. We created new understandings of ourselves at the third-stage "self", which were often in opposition to the understandings of the second-stage "self". Now we live our life with the understandings of the third-stage "self". Anybody who, by his action or word, reminds us of our hated self-image and realities of the second-stage "self" will be our enemy. We react violently whenever we are reminded of those realities. We want to say, "Oh idiot, why do you want to remind us of those realities which we have suppressed completely and which we do not want to see again ?" Yes, we do not want to see them again. By our exaggerated reactions we want to tell others that they should not remind us of those realities again. That is the basic philosophy of an exaggerated reaction. Each exaggerated reaction tells us a truth about ourselves, about our second-stage "self".

We have to detect our second-stage "self" and accept that "self" more and more. Indeed there is a fear of self-detection in us and this fear creates all resistances for the initial steps towards self-search. These resistances are responsible for our not undertaking self-analysis, or not

doing meditation. But we have to do it for our own sake. There is nobody on earth who can do it for us.

(b) Practical Examples

In order to understand the above explanation of exaggerated reactions, let us see some practical examples. Suppose our boss says that we twist facts. This enrages us. We cannot speak anything before him. But as soon as we come back, we fume and fret. We are extremely angry and we abuse our boss a lot before our friends. This is our exaggerated reaction. At the third-stage "self", we feel that we do not twist facts. This is firstly because of the fear of condemnation which is attached with the twisting of facts, and secondly, because of our identifications with those who do not twist facts. But, at the second-stage "self" we indeed did it ; we did it to save our skin from a harsh father or a cruel teacher or a bully friend. We concocted statements and spoke lies. Let us sit down and relax and think of certain incidents of our childhood when we spoke lies and twisted facts. It would be painful. Let us accept them and their pain. Let us accept that we twist facts, and we tell lies. Tears may come to our eyes at this truth. But we will be a step nearer to ourselves and so much the better for it. A tension will fall. The next time, if somebody says, "You twist facts" or "You tell lies", we will not react exaggeratedly or that sharply as we did earlier. We will immediately tell ourselves, "I am indeed 'that' and there is nothing untrue about it and there is nothing wrong about it". We will indeed smile inside us without reaction.

How many exaggerated reactions take place in us daily? We perhaps seldom count them as we are not aware of them. For example, some famous man in our own professional field comes to the town. Someone asks us to listen to his lecture. We react exaggeratedly and dismiss this invitation with certain disparaging remarks about that person. The reason may be that we do not want to detect our basic inferiority, or we do not want to be reminded of our "passivity" which we have suppressed deeply.

We may daily experience exaggerated reactions in us. We may react exaggeratedly if we see a couple making love in the open or a person indulging in corruption, or someone indulging in untruth, etc. If we keep a track of our exaggerated reactions, we will come more and more near to ourselves for our own good, by learning something about our second-stage "self". For example, do we not react exaggeratedly when we find two other persons kissing each other and making love? We so react because the scene reminds us of our need of love, our deprivation and our rejection. So, we want to stop them in order not to see ourselves.

(c) Pointing out, Advice, Criticism and Inattention

There are four very meaningful items which cause exaggerated reactions. They should be taken note of again and again, and their meanings should be emotionally accepted again and again so that they help us in eradicating our schizoid trends. Indeed, they point to the potent bases of all 'split' in our personality. They provide us clues about our anxiety and persecution. The four items, as is obvious from the title, are:

(*i*) Pointing out

(ii) Advice
(iii) Criticism
(iv) Inattention or Ignoring

(i) Pointing out

In many persons who have paranoid persecutory trends, a mere *asking* of something, or mere *pointing out* of something creates a tremendous mental and emotional reaction. Suppose we are going somewhere. Another person, who is elderly to us, is coming from another direction. He asks, "Where are you going?" This simple *asking* can send us into a violent emotional reaction.

Or again, let us suppose, we are wearing something. Somebody points out something in our dress. That can create tremendous rage in us.

Thus, this *asking* and *pointing out*, which cause emotional outbursts are very meaningful. We read something in those words which indeed is not there. How does this happen ?

In a person with persecutory paranoid trends, there are five or six major things which are well-entrenched in his childhood. They are :

(i) Passive homo-sexuality and a desire of seeing the penis of others. Desire to play with that penis.
(ii) Extreme inferiority about one's own penis.
(iii) Extreme punishment and condemnation for such desires. A continuous feeling of fear. One continuously watches that others are watching him to detect those desires in him.
(iv) A deep-rooted feeling of worthlessness, dirt, and self-hatred because of those desires. A desire-to-die in order to get rid of those desires.
(v) A highly metamorphosised personality and a highly developed third-stage "self" with numerous drives and identifications with great men.

Now such a person lives purely on the image of the third-stage "self" by completely repressing his image of the second-stage "self". But unconsciously he is very watchful of his desires of the second-stage "self".

When he watches that somebody is watching him, seeing him into his eyes, pointing out something in him, asking something from him, he invariably interprets that his desires are being recognised and detected. He reacts exaggeratedly to quieten the other person.

Such persons are panicky at little thoughts—even the thought of joining the company of certain elderly and critical persons would make them panicky. They cannot even tolerate the photograph of some well-known person of their field in the newspaper, as it instantly reminds them of their inferiority and passivity. Such persons are often engaged in life in the following things:

Firstly, a continuous competition with all superiors so that they themselves may become superior and do not get reminded of their inferiority and passivity.

Secondly, a continuous desire to pull down all the superior persons. They do it by abusing, criticising, and by numerous other methods. They are image-breakers.

Thirdly, an exaggerated emphasis on "I" and its actions. This means a continuous indulgence in self-praise.

The only cure for such persons is that they emotionally accept their picture and their desires of the second-stage "self", instead of sticking to the 'drives' and the false-image of the third-stage "self".

(ii) Advice

Advice is the second item which invites immediate exaggerated reactions from such personalities. I shall say that advice is indeed more powerful instrument than mere "asking", to arouse exaggerated reactions. The reason is that the person feels convinced that as the other man is advising, he must have definitely detected his desires and other faults of his second-stage "self".

This creates tremendous anxiety. In order to ward off such anxiety, he says, "I do not need your advice. Keep your wisdom with you. You should advise me when I feel that you are wise enough and I come to you for advice. It is foolish to advise without being asked for". The person indeed reacts violently. **Most of the father-figures in the middle class moralistic families are hated-figures because they tend to advise too much.**

The best way to overcome these out-bursts is that we detect ourselves, that is, our desires, our passivity, our worthlessness and our dirt of the second-stage "self". We should also accept our jealousy, hate, voyeurism, and other traits of our animal universality more clearly, and also love these traits emotionally. Then if someone else detects these we should take it lightly suggesting ourselves, "What is the harm if someone else has also detected these traits ? Let him know these traits. Firstly, I do not consider my desires as 'faults' or even wrong. Secondly, I see many faults in many people. What can I do to them ? Similarly, if others notice my faults what can they do to me? Let me feel 'I am that' with all my faults and desires and love myself."

(iii) Criticism

Criticism is the third item which creates exaggerated reactions and quite often it can prove even fatal. It is definitely more effective in producing the exaggerated reactions than mere *asking* or *advice*.

For such a personality, criticism means that the desires have definitely been known and detected, and now his third-stage "self" is going to totter very soon. The immediate drive is to finish all those who criticise. If one cannot do it, one may live in great trouble. Most of the dictatorial tendencies in a person develop because of persecutory paranoid trends in his personality. The person does not want to listen any criticism, as it arouses a desire to murder. This desire results in great anxiety. The way to deal with criticism is the same as the way to deal with "advice", etc.

(iv) Inattention

The fourth item which can arouse exaggerated reactions is inattention. Many persons live on an image of the third-stage "self". This is an image where they feel superior, great and all that. If someone, inferior to them, does not pay respect to them, does not salute them or wish them, or ignores them in any way, they are cut to the quick. It also reminds them unconsciously that their inferiority, dirt, and worthlessness have been detected. They are in violent mood. They want to

teach lesson to such a person. They want to deprive him of benefits. They want to take revenge.

Persons who are victims of excessive exaggerated reactions ultimately tend to become victims of nervous break-down or heart-attacks.

3. Self-Stopping

Closely allied to the process of exaggerated reactions, as mentioned in the preceding pages, there is another process which goes on in our minds continuously, and which is equally helpful in performing our backward journey in the mind from the third-stage "self" to the second-stage "self". This is the process of "self-stopping" or "applying-brakes" to ourselves from within. For example, if we want to disobey our parents and even think of it in our mind, we are immediately stopped by something in our mind not to entertain such an idea. Our own mind applies brakes to such a desire.

This technique of "self-stopping" is very meaningful and also helpful in understanding the "self" and taking psychic freedom. We will try to understand it in its various aspects by answering the following questions :

(*a*) How does self-stopping originate and what is its nature ?

(*b*) Some practical examples from daily life to understand self-stopping and utilise the technique to take psychic freedom.

(*c*) What is the principle of double reality? How to use it?

(*d*) What is the meaning of self-watching, self-criticism and self-persecution? How do they stop psychic freedom?

(a) Origin and Nature of Self-Stopping

The child is free and acts freely because his psychic energy is not bound by chains of thoughts, fears or any other such things. However, his freedom soon invites social reactions. Punishment, condemnation, reprimand, rebuke, etc., are some of the tools to stop his freedom by threatening his security and self-respect. He is watched and judged for his actions and desires.

Soon his consciousness gets involved in that process. He watches that others are watching him. They are noting his desires and actions. They criticise him and call him bad. They punish him and deride him for some of his actions. Thus his consciousness goes first in the criticism and punishment, and then in his desires and actions which invite punishment.

In order to escape punishment, he, although not very calculatively, incorporates the watching figures, punishing figures, and persecuting figures into himself and associates himself with those figures. Thus, he develops the dual personality—personality of the child who has desires, and personality of the adult who condemns such desires.

As soon as the desires raise their heads, he himself watches them and condemns himself from within. He stops himself from doing actions which lead to the fulfilment of those desires.

Slowly and steadily, this self-stopping assumes a unique nature of its own. The main aspects of its nature are :

(*i*) This process of self-stopping does not remain very conscious. It often becomes an unconscious automatic reflex action.

(*ii*) Secondly, this function of self-stopping is not performed quite in tune with the objective reality of the present day. The past infantile reality and present-day adult reality are not clearly distinguished by this process.

(*b*) Practical Examples

A desire passes in our mind that the pretty women, who is sitting next door to us in the office, comes to us and we immediately catch hold of her, embrace her and kiss her. We also feel erection. But immediately that thought is dismissed. We become a good man. As she is a co-worker in our office, we feel this is a bad thought. Who has put a brake on that original thought and desire ? Who has stopped that desire and thought so that it cannot have a free play even in our imaginations ? Who has caused our erection vanish ? Who has castrated us ? The answer is "we ourselves". This is the process of "self-stopping", or "applying brakes" from within, or "self-castration" or even "self-persecution". The moment some animal sensations come to us, "self-persecution" also starts in us. Let us take another example. We sit in our home. We imagine that our father has come. He questions us about something. We get angry. We abuse him. But then this thought and desire both vanish quickly. Why ? We put a brake on them from within. We stop them. Or, we immediately, as a matter of reflex action, repress them.[5] Thus, there is a constant conflict between the 'desire to deviate' and the 'fear to deviate'.

Let us be clear about these two examples. We catch hold of the desires and actions (in the first case of sex-need, love-desire, etc., and in the second case of the desire of taking revenge and humiliating father etc.), which we ourselves suppress quickly. We suppress them immediately because of numerous fears and consequent guilt which are working heavily in our mind. We do not enjoy the psychic freedom to think about these things freely. Not only this, if we continue to observe ourselves more deeply, we will find that there are certain persecutory figures who have become a part of our mind now. They stop us from within from doing those actions. If we observe ourselves still more deeply, we will find that we are offering explanations to those figures for our thoughts, actions and wishes. For fear of those explanations, we do not clearly see our thoughts, actions and wishes. Be sure, they represent our reality better and we have no freedom to see that reality even in our imaginations! How can we become happy when we do not have even this freedom? We should enjoy some freedom to deviate at least in imaginations. We must feel that freedom. Let our imaginations have full and free play and we also feel, "we are that". This will be the journey of the consciousness from the tLird-stage "self" towards the second-stage "self". We will transcend the second-stage "self" only by seeing it and not by

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[5]Many examples given here relate to lust and violence because they are the most important items in the personality of man. Although man, being basically consciousness, is closer to God, yet, because of the hold of the second-stage "self" on him, he is destined to live more like an animal.

repressing it. The fear of the blow will vanish from our mind by receiving the blow once again quite consciously and not otherwise.

(c) Double Reality

Two questions can be asked: Firstly, can we take complete freedom of action in society? Secondly, will the society not take objection to it? The questions are very pertinent.

What we have to do in actual social dealings is to follow a principle of double reality. First, we feel that those thoughts and desires represent our second-stage "self" reality and there is nothing wrong about them. We feel everything fully in imaginations and accept the reality of our second-stage "self". Then we also see that the society has a reality of its own which will not permit all our desires to be translated into actual actions. So, we consciously undertake it that we will not act out our desires in practice in those social groups which abhor them. However, we will continue to accept them emotionally and will not deny them to ourselves in our imaginations. Thus, we strike a balance between our reality and social reality. But it is inadvisable that we forget our reality—the second-stage "self" in order to obey the social reality. In that case, our reality being more powerful, it will burst out some day and it may put us into trouble. The current world-wide permissiveness under the influence of psycho-analytical thought will never improve society or the individual. It is bound to create more trouble for all of us as the individual reality is being acted out without any regard for social reality, and it surely promises trouble for millions in the coming days. The second-stage "self" reality is brought to our consciousness so that we can transcend it, so that it does not haunt us unconsciously. It is brought to our consciousness so that we rise above it, and not that we may act it out daily in our lives while living in the society.

Slowly and steadily we will know more and more about this process of "brakes". We will know that we apply "brakes" to our freedom, we are our own enemies and we are enemies of our own happiness. *This knowledge will lead us to freedom and freedom will lead us to happiness. Mind, there is no other process to get happiness. It is the path of more and more freedom only which leads us to more and more happiness. Absolute and unconditional freedom leads us to absolute and unconditioned happiness.*

(d) Self-Watching, Self-Criticism, and Self-Persecution

In the preceding paragraphs, we have already discussed the meaning of self-watching, self-criticism and self-persecution indirectly. Here, we shall elaborate these terms in a more detailed way. The reason for doing so is that these phenomena conceal in themselves the ills of humanity and civilisation. The phenomena of self-punishment, or inflicting pain on "self" and self-hatred are so wide-spread in the world that a thorough knowledge of these phenomena will indeed help in dispelling ignorance and bringing in true knowledge.

(i) Self-Watching

The development of the third-stage "self" in opposition to the second-stage "self" should not be taken as transcendence of the second-stage "self". The second-stage "self" is always very much there, although it gets removed away from consciousness. Or, in more clear

terms, we can say that the consciousness (*jiva*) has run away from it. It has run away from it, but yet it knows that the second-stage "self" is there. Under the influence of some identifications and super-ego, it constantly watches that it does not associate itself with the desires and images of the second-stage "self" and further that the other persons in the society do not come to know of his second-stage "self".

At one time in our childhood, the other persons used to watch us for our desires, and punish us. Now we have taken over that function ourselves. We watch ourselves continuously. We watch others and want to feel that others are not watching us what we are at the second-stage "self". We watch that they should watch us as we are at the third-stage "self". Most of our social actions, including those which involve a lot of expenditure, are done to fulfil this desire.

This phenomenon leads to strange behaviour patterns and fantasies in human life. Suppose we are doing some action, and a person whom we love or who, we wish, should love us, is sitting there. We are always watching while doing that action, that the person is watching us and liking us. We are very sub-consciously impressing him or her and want to win some praise from that person in order to feel worthy of love. All public figures, all great reformers, all sportsmen, all singers, etc., are very much self-watching while giving any performance and they watch that others are watching them.

This phenomenon goes on even in fantasies. We perform some great action in fantasy, and watch in our own fantasies that some great authority or our beloved has watched our action and is praising us. Suppose we give a great performance as a speaker in our fantasies, and watch that our boss or beloved has come to congratulate us on our performance. We feel a lot of pseudo-happiness in our own fantasies.

Quite often, we accept these fantasies as realities, and feel that whatever has taken place in our own fantasies is a real thing and even others should accept it as real.

We should be very self-observant about this phenomenon and discard it in favour of truth. Not only this, we should take freedom from fear of opinions of others by emotionally accepting our second-stage "self".

(ii) Self-Criticism

An extended form of self-watching is self-criticism. Our two images—one of the second-stage "self" and the other of the third-stage "self"—are generally so much in opposition to each other that while the image of the third-stage "self" keeps on criticising the image of the second-stage "self", the image of the second-stage "self" keeps on defending itself by rationalisations.

In the initial stages, it is the third-stage "self", born out of the influence of the super-ego, which looks to be real. It is the master. The moment, the second-stage "self" raises its head, the third-stage "self criticises it. Out of great anxiety, it wants to curb it by criticism.

However, as we progress on the path of self-knowledge through psycho-analysis and meditation, we soon see that both pictures are within us and we associate ourselves with them alternately. First we associate ourselves with the third-stage "self" and we criticise and

accuse our second-stage "self". Then we associate ourselves with the second-stage "self" and defend ourselves generally presenting our case like an accused. Suppose we break some norms of behaviour—say, we indulge in cheating, telling lies or exhibitionism which we are not supposed to indulge in. Immediately we feel anxiety, and we find that our super-ego inspired third-stage "self" is accusing us, questioning us, criticising us, and creating anxiety in us. All this is coming from within. We are simply putting up a defence in our own mind like a culprit, quite often crumbling before the accusations from within, and falling into a state of severe anxiety.

To take a concrete example, suppose I sit idle in my office room. My boss passes that way and sees me sitting idle. He does not utter even a single word. But my own super-ego inspired third-stage "self" starts questioning me and criticising me. I, like a culprit who is caught red-handed while sitting idle, start answering with excuses "I am not well, I am tired, I have headache, etc." I am putting up this defence in imaginations.

Let us take another example. A person is looking towards a girl with lustful eyes. Her father comes. He does not say anything. But a process of question-answer starts in the mind of the person.

These things can happen to a person if his so-called beloved does not write a letter to him or a friend does not offer a cup of tea to him.

Thus, we will notice to our great surprise that both the accuser and the accused are in us. Both the killer and the killed are in us. And a continuous dialogue goes on between them. A continuous tussle goes on between them.

It is only after long years of psycho-analytical meditation that we will know that we are neither the accuser, nor the accused but simply ourselves, that is, the pure consciousness. Our association with the second-stage "self" and our association with the third-stage "self"—both are false. I do not kill, I cannot be killed. This is what all of us can realise and should realise in this very birth.

(iii) Self-Persecution

Self-persecution is a more highly developed stage of self-criticism. If the third-stage "self" has developed in complete opposition to second-stage "self", this self-criticism takes the form of self-persecution, which can often lead to suicide.

Suppose, I am lying on my bed in a lonely room. I think of some sex-act and erection comes in my sex-organ. Immediately, I become conscious of this idea, erection and penis. The erection falls immediately, although there is no one in my room. This is self-persecution and self-castration. I (third-stage "self") have castrated my own penis. Many moralists and good people are impotent because they are self-castrators.

Similarly, on many imaginative acts, we punish ourselves through police, we put ourselves in jails, we put ourselves on gallows. *Any sensation or desire which belongs to the second-stage "self" is immediately accompanied by persecution. In fact, sensation and persecution go hand in hand.*

Such self-persecuted persons[6] may emerge great, but they always seek freedom from the inner persecutor. They are slaves at heart. We ordinary people may be bluffed by their greatness, but those who have self-knowledge know that those great men are infantile at heart. People with real self-knowledge are not impressed by the "greatness" of any such person.

Thus, a process of continuous self-observation about self-watching, self-criticism, self-persecution, self-stopping and then taking freedom from them, is source of great liberation and happiness.

4. Triple Associations

Now we learn a new technique of self-understanding. This will give us some insight to understand ourselves more and more. This is the process of Triple Associations. We shall discuss it under the following two sub-heads:

(*a*) What is triple association?

(*b*) How can we use it for performing the backward journey in the mind?

(a) What is Triple Association?

While dealing with the theory of mind and nervous disorders in Part One of this book, we have talked about the three-stages of the "self." The three-stages of the "self" have been shown in figure-5 given in Chapter-III. What we wanted to emphasise in that figure is that the individual consciousness (*jiva*) runs in these three-stages throughout life. In a social man it mostly associates itself with the third-stage "self". Quite often it also associates itself with the second-stage "self". It is very rarely that it associates itself with the first-stage "self". This is an irony that it runs away from its pure spiritual universality (which is its original and final reality) and also from its second-stage animal-universality (which is its partial reality), and dwells in the third-stage "self" which is neither its universality nor its reality. This third-stage "self" is the result of fears, doubts, punishments, "self-disliking", and "self-hatred". No wonder, at the third-stage "self" we look individuals—each one of us having a distinct personality pattern. Out of ignorance we may laud this individuality and development of personality, but that is no development of personality at all. That is a journey away from the goal of human life, a journey towards alienation from real "self". This individuality is the cause of all suffering in man. It represents the curse of humanity.

Anyway, while observing our behaviour and thoughts, we can also rely upon this process of triple associations to perform the backward journey in our mind, the most arduous journey in life no doubt, but the results of the journey are sweeter than those which we get in the so-called forward journey of the consciousness in social-material bondages.

How do these triple associations take place? Let us try to understand it by one or two examples.

Suppose a child in our family weeps and makes some demand. The mother of the child gets irritated and slaps the child. If we are

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[6]Great men like Rousseau and Marx had persecutory elements in them. In fact, they were in 'chains' themselves. But through a process of metamorphosis, they projected it on others. Rousseau wanted to liberate the 'child' from chains. Marx wanted to liberate the whole working class from chains !

observing our reactions clearly, we may find that once we associate ourselves with the child and want to tell his mother that she should not punish the child. But as the child weeps more, we feel a little anxiety and associate ourselves with the mother and want to stop the child from weeping. This is double association and, as I have said, the association with the first-stage "self" takes place very rarely. Now, if we analyse our above two associations, we will find that our instinctive and first association was with the child. Once upon a time we were like that child. Our demands were rejected. We were punished. That was our second-stage "self". That reality still exists in us. But immediately we feel anxiety because of our association with the child (It means association with our own second-stage "self") and we associate ourselves with the mother and want to act like her in suppressing the child. Our association with the adult world is indeed due to fears and anxiety. Let us discriminate and come nearer to ourselves, that is, from the third-stage "self" to the second-stage "self". Let us feel that we have demands. We have a fear of punishment. We should get associated with this picture more and more and try to face the mother as a child in our own imaginations. We will find that a similar mother figure is already incorporated in us. We are 'split' in our own self. Sometimes we become the child (a greater reality), and sometimes we act as the mother (the incorporated reality). Psycho-analysis can give us some sense of this discrimination between the second-stage "self" and the third-stage "self". But in meditation, once we have reached the stage of "jet-experience", or once the consciousness has emerged out of the ego, this consciousness would see very vividly how it gets associated alternately with the two selves—the child of the second-stage "self" and the mother of the third-stage "self". And, our consciousness will also know that both these 'selves' are unreal.[1] At that time the consciousness will remain in consciousness only. That means the consciousness will be conscious of consciousness only. That will be its association with the first-stage "self".

(b) Practical Use

These associations keep on taking place in us every moment. In the office, sometimes we associate ourselves with the punished co-worker, and sometimes with the authority. In fiction and novels we often associate ourselves with the deprived, as the authority is not present physically and does not create that retaliation-anxiety which can force us to associate ourselves with the authority.

This process of reflex associations, because of our real needs and anxiety, is responsible for our changing opinions and shifting stands in various fields. Not only this, it is also responsible for the origin of our greatest social philosophies. For example, see Marx and his philosophy. Marx associated himself with all the down-trodden poor people of the world. He championed the cause of the deprived. I do not know what was his background in childhood but it can be easily surmised that he suffered deprivation in his childhood, he faced rejections and denials; he was exploited and he was ignored. His sense of pain was so deep-rooted that he nursed a great desire to destroy and remove all those who were his "deniers" and "persecutors". But he could not do it at that stage as he was weak and inadequate. However, he also could never transcend those feelings of pain and the desire to destroy the

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[1]For details, see next Chapter on practice of meditation as also Chapter-IV on Psycho-Analysis and Meditation, given in Part One of this book.

"pain-givers". To fulfil that emotional reality of childhood, where he was deprived, where he was weak and yet where he nursed the desire to destroy the persecutor and the strong; he created the philosophy of "Marxism". He created materialistic dialectics. He propounded the idea of class-war and revolution. He associated himself with the total poor mass of the world, and he asked them to rise in revolt against the suppressing classes and liquidate them. Thus, he tried to fulfil his emotional vested interest through a great socio-economic philosophy. "You have nothing to lose except your chains", is a sentence in Marxist ideology, which is truly significant. Whose chains? Those were the chains in which his own consciousness was enslaved. He wanted to be free from those chains. He wanted to liberate himself and get *moksha*. He had a great desire to free himself from his persecutory parents and other deniers even by killing them. All poor people in the world do not feel those chains in childhood. So, all of them do not become "Marxists". On the other hand, many children of even well-to-do parents, especially in the middle classes, do feel those chains, and they emerge as Marxists in later life, notwithstanding their economic position in the society. We will see that certain emotional experiences in our childhood determine our social philosophy and our political identification. Those who know it, know what a small emotional experience is working at the back of the mind of the greatest revolutionaries, leaders and thinkers, etc. To others, these people look very great but to those who know, they look very ordinary and victims of small emotional conflicts in childhood. They are really those who are full of pain, deprivation, humiliation and pride.

The reason for explaining all this is that while recognising ourselves we can also rely on our political associations, ideas and love for philosophies. We are our own problem and we are our own solution. We have to discover both in ourselves and these are some "tricks" to do that.

Till now we have been talking mostly about double associations only although we wish to know the meaning of triple-associations.

The association of the "consciousness" with the first-stage "self" takes place very rarely because we constantly live in the emotional world of the second-stage "self" or the world of ego-drives of the third-stage "self" (ego-drives are being used in the Freudian sense). In both these stages, the consciousness remains enslaved by matter, or thoughts, feelings, and emotions concerning matter. The consciousness is never conscious of itself. However, there are occasions in the lives of all of us when we are alone and in a deeply relaxed state of mind, that we rise beyond these stages and feel intense sublimity and feelings of goodness and calmness. We feel what Christ or Buddha said was extremely truthful. There is a sense of "calm-happiness". This "calm-happiness" is a test that we, our consciousness, has associated itself, although very momentarily, with the first-stage "self". This happens because of the existence of certain very minor, almost invisible pathways which pierce the brick-wall of ego and give a very minor contact to the individual consciousness (*jiva*) with the Cosmic Consciousness (*Shiva*).[8]

This point is not being explained further, as it goes beyond our ego-reason, and may not be clearly understood by many at this stage. However, as we advance in meditation and as we feel that there is emptiness and calmness in our backbone and mind, we will see this point very

[8]Refer to figure-11 in Chaprer-IV on Psycho-Analysis and Meditation.

clearly. We will realise what we mean by the association of the consciousness with the first-stage "self" or 'consciousness remaining in consciousness alone'. This is a yogic state of oneness with God. In fact, in meditation alone we will clearly visualise the three associations daily taking place in us and also as to which is our final association. Thus, the visualisation of these associations will take us from the third-stage "self" to the second-stage "self", and then to the first-stage "self".

5. Triple Compulsions

After describing the functioning of "triple associations" we now refer to an almost similar functioning of another process which we will describe as "triple-compulsions". The main difference between "triple-associations" and "triple-compulsions" is that the latter has an element of "morbidity" and compulsion in it. This process takes place without any control whatsoever on our part. We will discuss this subsection under the following questions:

(*a*) What are triple compulsions? How can we utilise this process of triple compulsions for self-discovery?

(*b*) What do we mean by three layers of a compulsion?

(a) What are Triple Compulsions?

We again imagine the three stages of the "self" and imagine further that our consciousness (*jiva*) goes to these three stages compulsively.

The first compulsion of the individual consciousness (*jiva*) is the spiritual compulsion to merge back into the Cosmic Consciousness (*Shiva*) in order to get bliss and permanent happiness. This is the eternal desire. This is the first natural-spiritual compulsion and remains the eternal compulsion. The second compulsion is the animal-stage compulsion to fulfil the needs and desires of the second-stage "self". This is the second natural-emotional compulsion. The third is the super-ego inspired compulsion in behaviour. This is the result of fear, anxiety, indoctrination of social values, and habituation, etc. The consciousness (the *jiva* or I-sense) in a person often experiences these compulsions.

If we become more observant about our various actions and fantasies, we will start recognising these compulsions also. Let us understand it by one or two examples.

We sit in our room. There is a feeling of loneliness and tension. We are not sure what we want because we have got everything in life. We have made great achievements to our credit. We have a nice family, plenty of money, and a good social status. Still we feel like searching something as all these things do not satisfy us. That is indeed a compulsive eternal desire for bliss which comes when the individual consciousness (*jiva*) merges back into the Supreme Consciousness (*Shiva*). This is a difficult phenomenon to be understood, but it is a truth, and indeed the first and final truth of our existence.

In infancy, when we turned our face from the spiritual world to the social world, the contact of the mother provided that feeling of merger for a moment. We mistakenly felt that the happiness came due to our contact with a love-object. Now we compulsively search that contact with a physical body to get happiness. That is now the animal compulsion. We want to rush out of our room to see some beautiful woman or our wife. We have a hunger to possess her, embrace her,

and lie with her. This is the second compulsion working in us. This is the animal-universality compulsion of second-stage "self".

Now, when we are thinking of all this, we are overtaken by anxiety and fear. We perhaps feel that others or our own grown up children will watch us. We rush back to our room and want to feel that we are not that bad who would do that silly act. Fear makes us good. This is the third compulsion in our behaviour. It is inspired by the super-ego incorporated in us.

If we observe our each action, we will find that the last two compulsions are taking place in us every moment. We recognise them again and again. The super-ego inspired compulsion is the cause of unhappiness. It shows us what we are not. Now see it and come to the animal universality-stage compulsion. We wanted to possess the woman, lie with her and feel happy. That compulsion is more near to our reality. We should recognise the various aspects of this compulsion and accept them. We should recognise that we are alone, we are hungry, we are in need of an object of love, and we want to possess that object. Yes, we are that. Let us accept that emotionally. Whatever tries to stop us from accepting all this, is a super-ego trick. Let us also try to understand the fears attached with it. Perhaps, we shall be watched by others—we have a fear of being watched. Perhaps, we have a fear of being punished and condemned for that action. The recognition of fears will give us more confidence to face the society. It was only in childhood that we were condemned and punished severely for some such actions, and we could not face the society. Now, we are grown-ups. The society cannot punish us. We can indeed face it even if we "deviate". How many people are there around us in the society who "deviate" daily. Nobody punishes them. Similarly, nobody will punish us. We will have some freedom to deviate, that is, some freedom to fulfil our desires of the second-stage "self".

By this understanding we will get some freedom from the clutches of the super-ego and also develop more confidence. We shall learn to ignore the criticism and opinions of the people around us. That will be tantamount to achieving greater maturity.

Thus, let us bring our consciousness from the third-stage "self" to the second-stage "self" continuously. This will be a backward journey —journey into the secrets of happiness.

These compulsions take place in us at every moment and in many situations. There is a childhood compulsion not to obey, and to displease others. There is a super-ego compulsion to obey. There is a childhood compulsion not to return home in time at night, but there is a super-ego compulsion to return. There is a childhood compulsion to break laws and take freedom, there is a super-ego compulsion not to break any laws. There is a compulsion to reject all work. There is a compulsion to do all work.

Now about the first compulsion of spiritual "self". We mentally, or in actual action, possess that woman, we lie with her and enjoy love with her. But again, after all this, we are left with the same hunger, same emptiness, and the same tension. The joy was very temporary. We want to get permanent joy. This compulsion to get permanent joy is the spiritual compulsion. There are people who tell us that there is nothing like permanent joy in this phenomenal world. They

call themselves realists. This may be realism purely at the ego-level. But let us not accept what they say as the final word. There is permanent joy and we have a right to that. Let us try to understand it.

In infancy, when we turned our face away from the Cosmic Energy (*Shakti*) and Cosmic Consciousness (*Shiva*), towards the social world, we came in contact with the body of the mother. That contact temporarily provided us the feeling of merger which gives bliss. The visible world represents ignorance. We thought that bliss was coming because of our contact with the mother. Since then we run after "objects". But when we masturbate, we also get the same bliss. There is no object. That only shows that the bliss lies in us and not in the object. We have the ocean of bliss in us and that is our goal. The orgasm gives us this idea again and again. But living in the world of stark ignorance we never catch hold of it. In orgasm we, for a moment, transcend our social material "self" and forget that "I" which we think we are. That brings bliss as that provides a clear path to the individual consciousness (*jiva*) to come into contact with the Cosmic Consciousness (*Shiva*) for a moment. We see that bliss and hanker after it, not knowing what to do. We enter into sex activity again and again, and yet remain thirsty. We have a right to permanent bliss and we can have it. Meditation is the method. We alone have to realise it for ourselves. Let the individual consciousness (*jiva*) first get separated from the ego, let it transcend the ego through a continuous backward journey in the mind, and let it finally merge into the Supreme-Consciousness (*Shiva*). These are the three steps which have been explained in the next Chapter. Let us have no doubt about it. We will be "bliss" ourselves where all search ends.

(b) Three Layers of a Compulsion[9]

Now let us forget for a moment the "triple-compulsion" explained above, and understand an associated and yet a little different phenomenon. This is the phenomenon of "three layers of a compulsion". This will help us considerably in self-analysis.

What are those three layers of a compulsion? Let us try to understand it with an example. Suppose, as adults, we have a compulsion to completely pass out our stools because of social compulsions and indoctrination. This is our third-stage "self" need and an attitude inspired by incorporated super-ego. This is one layer of compulsion. If this need is not fulfilled, we feel certain amount of tension and anxiety.

Why cannot we quite often fulfil this need completely? We may talk of constipation or blame our digestive system. But there may be certain psychological reasons responsible for it. In this case, we will find that as children we did not want to pass on stools. It is still a childhood compulsion with us not to pass on stools. This compulsion is repeated and it is more powerful than the compulsion to pass out stools. This is the second layer of compulsion.

But why did we not want to pass on stools in the childhood or infancy? There must have been certain infantile motives at that stage

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[9]For a greater detail of this phenomenon see Chapter-X on "repetition-compulsion", in Part Three of this book.

to create such a compulsion in us. The infantile motives were indeed those which related to derive pleasure by retaining something inside (breast of mother in mouth, stools, or penis in rectum) and to irritate those who wanted us to leave this desire or pleasure. It may be recalled that when we refused to pass on stools, our mother waited and waited and then got irritated.

Thus, the three layers of a compulsion mean :

(*i*) The third-stage compulsion to do a thing or not to do a thing. This is the first layer.

(*ii*) The second-stage compulsion to do the opposite of the first layer.

(*iii*) The third layer consists of infantile motives which lie under the second layer.

These layers should be understood quite distinctly from the idea of three-stages of "self". It is in the backward journey in the mind that these three layers should be seen as performing a clear role in determining our personality patterns.

In self psycho-analysis, it is indeed very important to note down these layers again and again and unearth the roots of infantile motives and desires. Let us consider certain examples.

Example-1

Let us consider that there is a super-ego inspired compulsion in us not to play with the breasts of a woman or buttocks and penis of a man. If we think of it or tend to do it, there is great anxiety in us. This is the first layer of compulsion.

However, there is a strong childhood compulsion to play with those parts of the body. This is so compelling that we often think of those parts. This is a more powerful compulsion and represents the second layer of compulsion.

Under this second layer lies the third layer of infantile motives. We wish to see penis and breasts. We want to touch them, suck them and play with them. We have oral hunger and anal hunger. The main motive is to fulfil that hunger.

Example-2

First layer : Compulsion not to enter father's room. If we do it, there is anxiety.

Second layer : Compulsion to enter the room.

Third layer : We want contact with father, as also dependence, protection and security. We want to sit in his lap. These are our infantile needs. Let us recognise them and accept them.

Example-3

First layer : Compulsion not to look at two people making love with each other. If we see, there is anxiety.

Second layer : Childhood compulsion to see others loving each other.

Third layer : Infantile motives may be the need of passive love, voyeurism, etc. Let us accept our needs of passive-love and voyeurism.

Example-4

First layer : Compulsion to obey elders. If we do not obey, then there is anxiety.

Second layer : Compulsion not to obey, but to revolt.

Third layer : Infantile motives may be passive homo-sexuality, masochism, and desire to irritate and murder.

Below, I am giving the first-layers of certain compulsions. Let the readers see if they have these in their behaviour. If they have, let them attempt to find out the second-layer and third-layer by their own efforts. This will help them in observing more compulsions in themselves and also to analyse themselves correctly.

(*i*) Compulsion not to masturbate.

(*ii*) Compulsion not to hurt others.

(*iii*) Compulsion not to take independent decision but to depend upon the boss to take a decision.

(*iv*) Compulsion not to indulge in homo-sexuality.

(*v*) Compulsion to pass on stools in instalments.

(*vi*) Compulsion not to enter into love-affair.

(*vii*) Compulsion not to exploit others.

(*viii*) Compulsion not to go into streets.

(*ix*) Compulsion to remain very clean.

(*x*) Compulsion to talk about morality and religion.

We must note further that we have to be serious about these layers only if they are really compulsions. For example, if we seldom bother about homo-sexuality, there is no need to probe our mind in this regard. But, if we have a great compulsion to oppose homo-sexuality, condemn it, and abuse those who are a little free about it, then there is need to probe it.

We must go from the first layer to the second layer and accept it as more natural and right, and then we must see the infantile motives of the third layer, accept them emotionally as our own in order to get rid of them.

6. Introjection and Projection

Now we shall discuss a technique which is closely related to the earlier techniques of self-analysis, especially with the triple associations and triple compulsions, but yet it is distinct from them and may prove extremely useful in self-analysis. We shall discuss this technique under the following sub-heads :

(*a*) Meaning of "introjection" and "projection".

(*b*) The process of "introjection" and "projection" which continuously goes on in the personality and why does it go on in the personality ?

(c) Certain examples of this process which happen in day-to-day life? Major expressions about which we should immediately become conscious in our ownselves and why?

(d) Meaning of double-storeyed introjection.

(a) Meaning of "Introjection" and "Projection"

The simple meaning of the term "introjection", as used in the literature on psychology, is to incorporate something mentally. This "introjection" leads to our association with that thing. For example, a good sentence, an appreciating smile, a loving gesture, the image of a great man, any item can be instantly introjected by anyone of us and we may associate ourselves with that item. The senses are the gateways through which introjections take place. If we keep on analysing our total formations of the mind during meditation, we may ultimately come to a stage where we see that nothing remains inside us, and we also come to know that the total mind and "ego-I" was, by and large, the result of introjections.

"Projection" is a different phenomenon. There are items in us which we do not like at the conscious level. We do not want to associate ourselves with those items. We adopt a technique by which we not only dissociate ourselves from them but associate others with them. For example, we are coward. We do not want to associate ourselves with this condemned word. We immediately seek an escape route. We call others as cowards. This is 'projection'. Most of the judgments and opinions about others are the result of projections. Much of the criticism in the political, moral and economic fields is again the result of projections.

(b) The Process of Introjection and Projection

There is a continuous and quick process of introjection and projection which goes on in most of us. Let us understand it.

By now, we are well aware of the three stages of the "self". We know that at the second-stage "self", the child faces many humiliations and rejections and their consequent pain also. His image in his own eyes often becomes hated-one as a result of those things. He dislikes that "self-image" which is a reality. He forgets that image by burying it deep in the Unconscious but that image remains a psychic reality. He performs a metamorphosis and becomes something new by associating himself with 'good' and 'great' men and things. He continuously introjects in himself those good and great things in order to remain unware of the hated "self-image". Not only this, to further forget his hated-image, he projects that image on others. This process of introjection and projection is so quick and continuous that we seldom get a glimpse of it, leave alone getting a grip on it. Even psycho analysts who deal with it in others often become unaware of it in themselves in relation to other people as well as to their own patients.

(c) Certain Practical Examples

Now, let us see certain practical examples to understand this process more thoroughly. Suppose we were dirty at the second-stage "self". We now introject a clean and handsome picture in ourselves and feel that we are very clean. But we are never able to get rid of our original feelings of dirt. So we project our dirt of the second-stage

"self" on others and say, "Others are dirty". We do not like them. But be sure, if we do not like them by projecting our own initial dirt on them, then the hateful feelings of being dirty are still in us and we have to get rid of them to feel more balanced and adjusted in the society.

A child becomes like father and loves other children. A patient becomes like an analyst and treats other patients. A passive homo-sexual becomes an active homo-sexual and loves others. In brief, the process of introjection and projection goes on continuously and rather unconsciously.

Take another example. Our colleague goes to see the boss in the office. Immediately we spread a rumour, "He is a boot-licker", or that, "The boss has reprimanded him". We are just projecting these two things on him without either having seen these things or having heard of them.

Our compulsive opinions about others, our compulsive judgments about others, our continuous comments about others, are very valuable for self-knowledge. We can make a list of them and search our reality in them. We can indeed reach our second-stage "self" through them.

Be clear about these expressions about others, "He is jealous"; "he is a fool"; "he is homo-sexual"; "he is of low calibre"; "he is dirty"; "he is weak"; "he is greedy"; "he is selfish"; "he is dishonest and cheat"; "he is unreliable"; "he is a crook"; "he is sexy"; and, "he is inferior", etc. These expressions, if they are compulsive, are sure signs that the process of delusion formation is going on in us. Some day, it can lead us to a stage of paranoia and can land us in the psychiatry department of some hospital. And, let us be sure that the psychiatrists will never be able to put us back in a state of happiness as they do not know what is our real problem. Let us associate our consciousness with these expressions. Once they were used against us in some form at our second-stage "self" and they reflected our picture of that stage. We should revert back to our second-stage "self" in imaginations and recognise all these things in ourselves 'there and then'. We were weak, we were dirty, so on and so forth. Some persons at that stage were condemning us for being "that". Let us feel those condemnations again and re-live their pain to get rid of the pain permanently. Let us face those condemning figures in imaginations and confront them. Suppose, in our imaginations we find that our father is telling us, 'You are fool'. We feel nervous. Let us re-live it in our own mind and tell our father, "Suppose I am a fool, how does it affect you? I am to lead my life". We must consciously retort 'there and then' and 'here and now' to get rid of the desire to retort.

We will have to face many judgments about ourselves at that stage in our imaginations. We will see them as representing us at that stage. We will have to suggest to ourselves that each male child is weak, dirty, dependent, hungry for love from father (homo-sexual) and mother (hetero-sexual), so on and so forth. They are natural things at the second-stage "self". Natural things are right. We also had them What was wrong in them? Why should we condemn others for those things now? Let us accept them in ourselves and stop condemning others for having them.

Be sure, as long as we project, as long as we pass judgments about others, and as long as we criticise others, the gates of happiness will remain closed on us. We should have no doubt about it. When Lord Jesus Christ said, "Judge ye not", He was perhaps asking us to transcend all our second-stage "self" and finish this process of introjections which leads to compulsive judgments.

(d) Meaning of Double-Storeyed Introjection

Under this technique of introjections and projections, I will also like to mention a very interesting stage of introjection and projection which is basically not different from the rest of the process. Only in actual details, it is pursued differently and more intensely and severely by the mind of some individuals. I call it a double-storeyed introjection.

Let us understand it by a simple example. Suppose, an acquaintance of ours is going on his two-wheeled scooter and we are walking by the road-side. He does not stop, does not care for us, and does not offer us a lift. Out of a quick process of rejection and its pain, we immediately forget the reality of everything. We do not allow ourselves to experience the feelings that we have been rejected. We simply go into fantasies. We introject that we are going on a two-wheeled scooter and project that the person is going on foot. We reject him. We do not offer him a lift. But this is only a single-storeyed introjection.

In a double-storeyed introjection, we do not contend with a two-wheeled scooter. We imagine to have taken a beautiful four-wheeled motor car and pass by that person without caring for him. This is the double-storeyed introjection. In this introjection, we indeed introject a much superior thing than the one which gives us rejection. If we are frequently rejected by our own father, we may indeed become father first, but if that does not lessen our pain, we may indeed introject a super-father figure in us, that is, God Himself. Thus, we may develop what is known as God-complex and may go into a state of classical paranoia. I feel that this double-storeyed introjection lies at the root of paranoia. Not only do we place ourselves completely against a rejecting and pain-giving figure, we also enact such an all-powerful figure in us that we never feel the need of the rejecting figure. A paranoid must be given knowledge of this double-storeyed introjection if he has to be brought on the right path.[10]

Let us consider another example. Suppose our boss has humiliated us. We are bitter but cannot do anything in reality. In imaginations, we become the boss and the boss becomes our subordinate. We humiliate him. But this is again a single-storeyed introjection. In a double-storeyed introjection, we indeed become the super-boss and then take revenge.

This double-storeyed introjection is the result of a great degree of insecurity, pain, and narcissistic injury. It also tells us about our great need for love and attention. It is a clear sign of paranoid trends. All delusions of greatness, grandeur and other superlative formations are the result of this double-storeyed introjection.

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[10] I feel that initially I did more meditation just to perform a double-storeyed introjection. I felt rejection from my analyst again and again. Through meditation I often felt and also made him feel that I did not feel any need of him.

We should be very conscious of this process in us. This process can become dangerous if we tend to forget our basic needs and realities. We have to accept the realities of our second-stage "self", howsoever painful they may be. We have to re-live them. There is no alternative if we intend to search happiness and get rid of our troubles.[11]

7. Patterns of Behaviour

There is a very sensible technique of analysis which, if utilised properly, can be of great help to the readers not only for self-analysis but also for actual behaviour modification. In fact, an individual at the third-stage "self" is a helpless creature. He is helpless because he is dominated by certain behaviour-patterns on which he has no control. Those patterns make him good or bad, likable and dislikable, lovable and hateful. Not only this, those patterns also determine his happiness and progress while living in the social and material world.

For the sake of clarity, we shall discuss these behaviour-patterns, their proper understanding and consequent modification by raising the following questions :

(*a*) What is a behaviour-pattern ?

(*b*) What are the major characteristics of a behaviour-pattern ? How to locate a pattern in ourselves ?

(*c*) What is the role of fears, compulsions and associations in the pattern-formation ?

(*d*) How to modify the patterns ? A few practical examples of location and modification of patterns from daily-life.

(*e*) What do we mean by 'creation of new mental habits' ?

(a) What is a Behaviour Pattern ?

An individual is nothing but a collection of certain behaviour patterns. In whatever field one is acting—social, political, economic or any other—one is easily distinguishable from others because of one's distinct patterns of behaviour formed over a period of time. We have set ideas about others, and we pass judgments about others including our friends, relatives and colleagues precisely because of their behaviour patterns on the one hand and our notions of right and wrong about those behaviour-patterns on the other hand. To be sure, our notions are also the result of our own behaviour-patterns.

What then is a behaviour-pattern ? A behaviour pattern is nothing but an unconsciously determined scheme of behaviour or strategy of behaviour, which was once learnt as a matter of necessity in order to seek security. Now it has an unbreakable grip on us. For example, a person searches a love-object again and again, but as soon as he has a chance to get it, he withdraws from it. Today it is an unconsciously determined strategy of behaviour for him, but it was once learnt by him as a matter of necessity in order to seek security.

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[11]After my experiences of *Kundalini* and Third Eye, I tend to feel that paranoid formations indeed represent a basic search for God. Please refer to Volume-II, titled *Third Eye and Kundalini* (An Experiential Account of Journey From Dust to Divinity) (Kurukshetra : Third Eye Foundation of India, 1985)

Let us take another example. A person keeps on opposing and harming his own friend or a well-wisher. But when he is rejected and hated in return by that person, he poses to be a martyr and complains against it. He wants to prove himself innocent who has been done a wrong by the friend. But, if we watch him closely while dealing even with his other well wishers, we will find him doing the same thing with them also. Indeed this is his unconsciously determined strategy of behaviour.

(b) Major Characteristics of a Behaviour-Pattern and the Ways to Locate Them.

There are two main characteristics of a behaviour-pattern :

(*i*) It is compulsive in nature. One repeats it again and again in identical situations.

(*ii*) It often attracts the notice of others but escapes one's own awareness.

The above mentioned characteristics provide us ways to locate certain behaviour-patterns in us. Do we repeat the same behaviour or even same remarks again and again in similar situations ? We have to develop this observation in us. The moment we become conscious of our benaviour-patterns, we shall immediately become conscious of the numerous identical situations in which we repeat the same pattern of behaviour. This will in itself be a great illumination capable of producing a sense of relief in us.

Often we get irtitated at the remarks of others about us. We want to react exaggeratedly on those remarks. But if we consider those remarks about our behaviour, they may indeed make us conscious of some of our behaviour-patterns. For example, at one time in my life, I often heard the remarks that I tended to divide people and make them fight. I often reacted sharply to this 'insinuation' as it challenged my sincerity—a super-ego inspired value at the third-stage "self". But I found afterwards during certain exercises of self-analysis that the 'insinuation' was very true. It was an unconsciously determined strategy of behaviour in my life and there were potent reasons for it when I learnt this strategy in my childhood. The main reason at that time was that I felt great insecurity at the hands of my own father and I often looked to my mother to make me feel secure. Naturally, I had a desire that my father and mother should never see eye to eye with each other on many things of life. A conflict and a clash between them, gave me a feeling of security.

(c) Role of Fears, Desires and Associations in the Formation of Behaviour-Patterns.

The above stated personal example should be sufficient to clarify one thing. Those who feel that patterns of behaviour develop out of the ideas of good and bad dwell in ignorance. The patterns develop out of our fears, needs and desires at the second-stage "self". Their constituents are mostly emotional in nature. How do these desires, needs, etc., exactly create a pattern ?

Two most fundamental needs of the infant's organism are hunger and security. Security is more fundamental than even hunger as the denial of fulfilment of hunger also leads to insecurity. There are also certain desires which are born in reaction to the frustration of

these needs. The desires mostly revolve around fears and violence. All these factors put together determine our strategies of behaviour. Those strategies look so rewarding and so meaningful in the early stages of our life that they get fixed in us. We repeat them again and again.

Before we look into one or two concrete examples of such patterns, and the ways to break them, it must be stated that compulsions and associations have a lot to do with behaviour-patterns. In fact, they lie at their roots. And, it should be understood that insecurity, desire for security, fears and doubts mostly lie at the roots of compulsions and associations. Since these fears and doubts, and the consequent compulsions and associations are almost a permanent feature in the nervous systems of individuals, the behaviour-patterns tend to be permanent. There were certain situations in infancy and childhood. Those situations created certain insecurities, fears and doubts. These doubts and fears created certain compulsions and associations and because of all this the individual behaved in a particular pattern. Similar situations can repeat today and all the fears, doubts and compulsions would also get activated in the system thus forcing the individual to repeat the pattern of behaviour. No wonder, most of the behaviour-patterns persist even in our adult life. In fact, they continue till death.[12]

(d) Practical Examples of Patterns and Their Modification

Now we shall take up certain practical examples of certain well-entrenched behaviour-patterns from day to day life and try to see various steps to modify them in a more desirable direction.

Example-1

Suppose I am sitting with someone, say, my boss. I am getting exclusive attention from that person. Soon after, someone—say, he is our own colleague in the office—comes and joins us. He also tries to attract the attention of the boss. I tend to withdraw from the situation. If I observe my behaviour and become conscious about it, I will find that I repeat this pattern in many a triangular situations. Let me be more and more conscious of this action. I will find that I have little control on it. This itself gives me some knowledge about myself. I may perhaps overcome it after a long time. But I can recognise certain things in it quite quickly. I may recognise that I have a desire of exclusive possession and do not want to share the object. I may recognise that I have a deep-rooted inferiority feeling and I have an unconscious conviction, because of childhood experiences, that in each triangular situation I shall be the man who will be ignored. I may recognise that I have a great desire to destroy the third person who comes to compete with me as a "receiver". I may also recognise that in such a situation I even want to kill the "giver" (my own boss, beloved, or someone else) for the simple reason as to why he or she is giving attention to the third person. I may indeed consciously see all these things again and again before I am really able to break this pattern of behaviour. Only this conscious breaking of the pattern will effect some change in my present behaviour and I may, in future, behave differently in identical situations. I should speak out my new understanding to myself and behave differently again and again to create a new pattern. Thus, we find that we have to follow the following steps in breaking the patterns in our day to day life :

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[12] This is a very important topic. For further details on it, please refer to Chapter-IX on repetition-compulsion in Part Three of this book.

(*i*) Locating a pattern.

(*ii*) Seeing the infantile desires, fears and motives attached with it.

(*iii*) Seeing the unconscious convictions attached with it.

(*iv*) Consciously breaking the pattern and behaving in a different way.

(*v*) Forcibly speaking about the desires of the second-stage "self", and their emotional acceptance.

Let us consider certain other examples to become more clear about this whole process of modifying the patterns of behaviour.

Example-2

This is a pattern which works in many lives. I want to do a particular work. I suggest it to my boss. In his first reaction, he is not very enthusiastic about the idea and dismisses my idea as worthless and refuses to give me permission to undertake that work. I come back with a bitter mind. But within a moment, the boss calls me again and approves of my suggestion and asks me to start work on it. But, now something has changed in me and I refuse to undertake that work. This change in me has indeed taken place on the emotional level.

Let me see its extension. I ask my mother to give me something to eat which is lying in the home. Due to some reason she ignores me at the first moment. I become frustrated. Then she agrees to give me that thing after seeing me frustrated. But, now I refuse to accept that thing. Or, I ask my wife to get ready for a movie. She refuses for some reason. I feel bitter. Seeing my bitterness she agrees to the proposal. But now I refuse.

When I recognise the pattern, I recognise it working in so many identical situations. That illumines my mind and increases the area of my consciousness about my psychic formations. This is merely the first step. Why do I do so? What are the infantile motives, fears and desires behind this pattern? I may have to recognise how dirty I was as a child. How cruelly was I dealt with by my parents? How were my demands rejected, condemned and ignored again and again? How was I ridiculed and humiliated? These situations will let me know that I do need a thing but an immediate refusal creates tremendous pain in me. I wish not to be rejected. I fear rejection, so I do not make a demand even. I drop my demand instead of facing rejection. The infantile motive is that "by dropping the demand I will not face the pain of rejection".

The unconscious conviction is that once the demand is rejected, it definitely means that the demand is wrong and I am dirty and worthless. My whole second-stage "self" is detected.

In breaking the pattern, let me be conscious of the whole situation and speak out such sentences, "Yes, that is my need and demand. That is all right. Even if that is rejected once I can again assert for it. I should be more conscious of my demand rather than getting myself involved in the pain of rejection or the personality of the rejector".

After understanding all this, let me forcibly say to my rejector, "Oh, my dear, why should you reject my demand again and again. My

demand is quite natural and genuine. Think over it again". If he does not agree even after this, I should not try to suppress my demand and forget it. I should try to fulfil it through other sources.

This will require great strength on my part to speak out such sentences to my rejector. But a forcible and determined bid will help me in breaking the pattern and getting the necessary freedom from its shackles.

Example-3

I keep on provoking and irritating a person till he recoils and snubs me back. I can remember numerous examples of it in the office, or in the circle of my friends.

Desire and Motivation : I may need attention. I may have a masochistic desire of punishment.

Unconscious Conviction : My desires will not be fulfilled unless I become a nuisance for others by irritating them and provoking them. I learnt this behaviour through my experiences in the childhood.

Conscious-Breaking : I repeat my understanding in my mind and speak it to myself. I recognise the infantile nature of my motives and desires. Then I forcibly speak and act in a different way. I say, "You have always been kind to me. You have been good to me. I like you. I wish you well. I have great regard for you". This will be very difficult. But I have to speak these sentences to those very persons whom I irritate. Once I speak and act in this way, I shall feel great relief.

We may get a hundred favours from a particular person. But a single rejection from the same person makes us bitter. We should learn to ignore hundred rejections and learn to be thankful for the one favour shown to us. This change in our behaviour-pattern will solve many of our problems.

Example-4

This is related to example-2, but is yet different from it. I ask my typist to type certain pages. He does not do it. Or, I ask my washerman to 'iron' certain clothes. He refuses by saying that he has no time. I tend to get enraged and murderous. I wish to teach him a lesson. There is anxiety and depressive feeling. The shape of the pattern is like this :

(*i*) There is desire.
(*ii*) The desire is rejected.
(*iii*) There is pain of rejection.
(*iv*) There is hate, violence and murderous idea.
(*v*) There is unconscious retaliation from within.
(*vi*) There is anxiety and depression.

Desire and Motivation : There is a desire that I should not be rejected. I should not be shown that I am "receiver" and dependent. The motive of pattern is to maintain the fake face. We do not wish to give others the freedom to reject us.

Unconscious Conviction : There is an unconscious conviction that I am worthless and dirty. Anybody can reject me. I learnt this in my childhood and got convinced about it.

Conscious-Breaking : I repeat my new understanding of the pattern in my mind again and again. I realise the infantile nature of my desires and motives. I forcibly speak out things in a different way and strike at my pattern. I also say, "Yes, you can reject me. You are free to do it". I consciously give others the freedom to reject me.

Example-5

Whenever anyone of my colleagues is in conflict with authority, I tend to support him. Often I come to grief for this reason.

Desire and Motivation : The desire is to compete with the authority and feel as important as the authority is. The motive behind the pattern is to conceal one's inferiority.

Unconscious Conviction : I will not get love and attention as I am. I must become like father (or mother, or any other authority in the family) to get these. This conviction is born out of my experiences in childhood.

Conscious-Breaking : I repeat my new understanding of the pattern in my mind again and again so that the pattern remains at the conscious surface. I realise that the pattern is the result of my understanding of a particular situation at the childhood level. That understanding was faulty. The situation has also changed. I utter, "Yes, here and now, I can get love and attention as I am ! I need not become anything else in fantasies to get these".

Example-6

This is another vicious pattern in which we sabotage our own interests again and again and then keep on blaming others. The pattern is like this: I need certain things, say, a love-object, a senior post, a tour to a beautiful place, etc. The things can be material or non-material. As soon as the opportunity to get them comes, I do not work for their possession. Out of guilt and inadequacy, I leave them with one excuse or the other. I do not assert for my right. However, when the thing has gone, then I bitterly blame others for my deprivation. The shape of the pattern is like this :

(*i*) There is a great desire of something.
(*ii*) Opportunity to have that thing comes. Even the offer is made.
(*iii*) Anxiety and nervousness start.
(*iv*) I do not accept the offer on one pretext or the other.
(*v*) At heart I am incapable and inadequate to have that thing.
(*vi*) The offer is made to someone else.
(*vii*) I bitterly criticise others for my deprivation.

Desire and Motivation : There is a desire to possess something, but because of the deep-rooted feelings of inadequacy and "incapability" (it may be the childhood understanding about lack of penis and hence

incapability to do sexual intercourse), one fears to accept the offer, lest one is exposed. There is also a desire to maintain the third-stage "self", or the "face".

The motive in criticising and blaming others is again the same, that is, keeping a false face. One wishes to say, "I am capable of doing a thing. But what can I do when other crooked fellows do not give it to me ?".

Unconscious Conviction : There is an unconscious conviction in me that I am inferior, small, inadequate and incapable of doing things. Further, I have a small penis or lack of penis, and I am incapable of possessing an object for sexual purpose. There is a great fear of assertion and insertion.

Conscious-Breaking : I repeat my new understanding of the pattern again and again. I realise the infantile nature of the pattern, as also my infantile realities. I accept my infantile realities and smile at them. Thus, I strike at the pattern by saying, "Now, either I accept the offer or reject it on the basis of a conscious decision. I will not blame anyone else for my own inadequacies". Then I try to break it in actual situations.

Example-7

This is another poisonous pattern which makes a hell of life. It happens in many lives. The pattern is like this : I have a need of something. Someone else can fulfil it. In imaginations, I feel that I will not get it. In imaginations I develop a grievance against the "giver" without ever asking for that thing. There is a great pain and violence against one who deprives me. In imaginations, I wish to become greater than the "giver" and reject him. The essential elements of this pattern are :

(*i*) I have a desire. I am "receiver".

(*ii*) Someone else is "giver". He can fulfil my desire.

(*iii*) I do not ask in practice anything from him. But, I start feeling that he has rejected my demand.

(*iv*) I start hating him.

(*v*) I become great in fantasies and wish to reject him.

Desire and Motivation : My desire is to get the thing. But my secondary desire is to maintain the "face". I fear that the "giver" may reject me and expose my own inferiority, worthlessness, and self-hate before my eyes. The motive in criticising him and becoming great in fantasies is to maintain my false face in my eyes.

Unconscious Conviction : Because of the childhood experiences, I have this firm unconscious conviction that I am inferior, worthless, and dirty. My desires are wrong. Others, the "givers", are bound to reject me.

Conscious-Breaking : I repeat my total understanding of the pattern again and again. I realise the infantile nature of the pattern. How much everything has changed today ! But I am behaving in the same fashion. At least, I should ask the "giver" to give me something. I break the pattern by acting differently this time.

Example-8

This is another pattern closely connected with pattern number seven. I make a demand. If it is not instantly fulfilled by the other person. I lose all control on myself and beat the other person. The shape of the pattern is like this :

(*i*) I have a desire.

(*ii*) I express it and wish the "giver" should fulfil it instantly.

(*iii*) A little delay or denial enrages me. I become impatient and lose my self-control.

(*iv*) I murderously attack the "giver".

Desire and Motivation : The denial and delay reminds me of my total self-hated image of the second-stage "self". The motive in attacking is to maintain my image of the third-stage "self".

Unconscious Conviction : The conviction is that unless I show violent tantrums, my desires will not be fulfilled. I learnt it in my childhood out of my experiences.

Conscious-Breaking : I repeat the pattern in my mind again and again. I realise the infantile nature of the pattern. I see that to fulfil the demand, I do two things. Either I do not make the demand at all or if I make the demand, I wish it should be fulfilled immediately. If it is not fulfilled immediately, I become violent. Today the objective reality has changed. I can think of a third way also. I can make a demand and be patient. If it is fulfilled after some time, I can feel happy. If it is not fulfilled, I can accept it emotionally that like other persons I can also be rejected. After understanding all this consciously I try to break the pattern in actual actions.

There can be hundreds of such behaviour-patterns in our personality. In psycho-analysis, we recognise very few of them and their roots may be laid bare before us rather incompletely. But in psycho-analytical meditation, all patterns will come to our consciousness clearly.

(e) Creation of New Mental Habits

Before we finish this sub-section on patterns of behaviour, it will be profitable to deal with another small and related topic. This is the topic of mental habits. It is quite likely that while we may be able to locate some patterns of behaviour, we may not be able to locate behind them the infantile motives and desires very clearly. In such cases, it is desirable that we create an opposite and more desirable mental habit. This is nothing but the art of changing the negative thoughts into positive thoughts, and negative mental habits into positive mental habits.

I give below a small example. A woman used to grumble about someone on whom she had spent a lot of money. She also did a lot of service to him during the days of latter's trouble. She got no return. She would remember that person and instantly grow bitter. She used to curse him, abuse him, and wish him suffering and death. This became a mental habit with her. Because of this, she tortured herself a great deal.

I told her to speak the following sentences again and again, "I did good to him. This was my duty. I wished to see him happy. Let him be happy. What do I want in return now ? I have got everything. Let him be happy. May God bless him". When I suggested this to her, she retorted, "How can I say this ?". But, on further persuasion she agreed to the idea. However, she found it very difficult to utter these sentences.

She had to use "force" to utter these sentences. But after uttering these sentences over a period, she felt relieved.

This is the process of positive conditioning or changing "mental-habits". Changing mental-habits in a positive direction is a fruitful exercise for gaining peace and happiness. Most of the times, when we are in tension and disturbance, we must ask ourselves, "What am I thinking now ?". We will find that we are hating someone or wishing the downfall or destruction of someone. We must become very conscious of it and immediately reverse our thinking. We must wish peace, prosperity and good health to that person. That will give us peace and happiness. The most important single thing to be remembered is : *When we hate somebody and wish him harm, we may not inflict any harm on him at all But we definitely harm ourselves by spoiling our emotional happiness in this process. Similarly, when we pray for the health and happiness of others, we may indeed not be doing any good to them. But we definitely do good to ourselves through this process by increasing our emotional stability and happiness.* Those who often remain in tension and disturbance should try to implement this simple prescription for some days and see its amazing results.

8. Dreams

Dreams are other sources which provide clues to our second-stage "self". Freud was so much enamoured of dreams in understanding the second-stage "self" (Unconscious in his terminology) that he said that dreams provide a royal road to the Unconscious. As the dream theory and also analysis and interpretation of dreams has already been given in Chapter-V, there is no need to deal with the topic again. Here, I will state only a few things.

Firstly, I have mentioned quite a few techniques in order to travel back into the Unconscious. These techniques can be utilised to interpret and understand dreams also. In each dream, there are triple compulsions, triple associations, the drives of becoming, the pleasure seeking desire, and the inner constraint on that desire. Along with it, there are in each dream certain desires to seek security and avoid insecurity at all costs. That insecurity may not always be caused by the super ego figures, that may also be the result of other experiences with the material world. The dreams also throw up indications of our fears and guilt as also some hints about our future. If one is clear about these elements, one can immediately see the meaning of the dream and separate its three compulsions and associations. One can see the super-ego inspired compulsion in the dream and can immediately lay one's hands on the elements of fear and anxiety. One can immediately see the id-desires. Then one can also see one's goals of complete freedom and complete happiness by eliminating complete pain. This is the final unconscious goal of pleasure—not sexual but spiritual. However, sex provides the major clue to it for a very very long time.

Secondly, each dream should be attacked through a process of "free-writing" as explained in the last section of this Chapter. It should be done by making use of the first formula as explained in Chapters X and XI of this book. Some practice in this way would help us a lot in knowing our second-stage "self" as also the goals of the second-stage "self".

9. Quick Reflex

Now we shall see another very simple and rather crude device in the chain of techniques of self-analysis. This is the device of "quick-reflex".

We are quite busy. We do not carry our note-book to take note of our behaviour everywhere. Nevertheless, hundreds of things happen to us or pass in our mind while walking in the bazar, sitting in the office or travelling in a bus or a train. What should we do at such moments?

For such moments we have to use the simple device of "quick-reflex". Let us try to understand the meaning of quick-reflex and the philosophy behind it. Our thoughts, behaviour-patterns, etc., are immediately inspired by two forces lying at the second-stage "self". Those two forces are id forces—the force of natural-instinctual "self", and the forces of incorporated super-ego—the moral authority incorporated from out-side in childhood. Our ego-actions are often inspired by these two realities. Whereever or in whatever situation we may be, we can see any action, any thought, any compulsion coming to us. We can immediately associate ourselves with the id-inspired (or animal-universality) part. For example, we are standing on a bus-stop. A beautiful woman passes that side. We immediately look at her with lustful eyes. This is our id-inspired action. But immediately we feel some fear and persecution. We withdraw our gaze. This is our super-ego inspired action. Let us immediately discriminate between the two. We should associate ourselves with the id-inspired desire and action. That is our second-stage "self" and is definitely more real than the super-ego inspired action which belongs to the third-stage "self".

The above thing can also be stated in this way. We should, by continuous practice, develop a quick-reflex that at all times we can immediately take to the natural-self attitudes (second-stage "self" attitudes) rather than super-ego inspired attitudes. Super-ego attitudes are identification-generated attitudes as they are incorporated by identifying ourselves with others. Natural-self attitudes are not identification-generated attitudes; they are instinct-generated attitudes. Let us see some more examples before we take on to the discussion of the next technique.

One of my colleagues in the office does not work at all. I do a lot of work and, side by side, also condemn him for not doing work. Let me immediately stop and think. I am indeed taking a super-ego inspired attitude towards him. Let me immediately associate myself with another attitude that life is pleasure and work is after all not very necessary. I should stop condemning the other fellow for his worklessness. I may hurt him by my criticism but I also torture myself unnecessarily.

Criticism of sexy friends, corrupt officials, immoral political leadership on the one hand, and such actions as association with the college educated people and dissociation with the uneducated village folk, etc., all tell us that we are taking super-ego inspired attitudes. We must know

for certain that most of the moral judgments in us and all super-ego inspired attitudes in us are the result of certain fears in us. These fears relate to our own desires of animal-universality stage. They block our freedom. They block our happiness.

"Quick-reflex" means that whenever any super-ego inspired attitude comes and thinking starts running on that line, we should immediately, as a matter of reflex, switch to natural attitude and start feeling and thinking on those lines.

10 Continuous Self-Recognition and Consciousness of Objective Realities

While discussing the beginning of self psycho-analysis, we stated that the person should start recognising the various objective realities of the world on the intellectual level. For example, many persons in the society are indeed superior to us. We cannot change others according to our desires. Mother is not goddess. She is also an ordinary woman having all sexual desires. Passive homo-sexuality is not bad. Each child is capable of developing a fixation for passive love from the father in the childhood. One should continue to accept such realities about objective human life in one's daily life.

However, more than this, one should also continue to recognise one's own inner realities more and more, if one really wants to get any measure of happiness The 'split' in various personalities is so much that one may remain completely cut off from one's own feelings, thoughts and desires, etc. As such, there is a great necessity that one should strive to recognise one's own "self" while doing various activities in the socio-economic world or otherwise. For this purpose, one should often ask oneself the following two questions: Who am I? Where am I? During the process of my psycho-analytical meditation, I have often asked these questions from myself and found them very useful. They immediately brought stillness and peace in me first by stopping my mind from recklessly running in many things, and secondly by giving me a glimpse of my true feelings and thoughts.

There are also numerous small incidents which happen continuously and often quickly which can tell us what we are and help us in self-recognition. Suppose it is morning time. The newspaper hawker has not come. He is late. I wait impatiently in a mood of resentment. If I immediately become wide awake about this small event, I shall recognise myself in the following fashion :

(*i*) I am feeling hungry for the newspaper.

(*ii*) I am impatient.

(*iii*) I am a little frustrated.

(*iv*) I am a little bitter and violent.

(*v*) I have a desire to remove the hawker and replace him with someone else who fulfils my hunger in time.

This quick self-recognition will put us immediately in touch with our own selves and it will provide us with much better control on our emotions. We must know for certain that we cannot make the actions of the outside world perfectly in accordance with our desires and needs. If we continue to strive for that, we shall be the most unhappy persons

on earth. We should, instead, take stock of the situation within us and change our attitudes.

This self-recognition "here and now" should be a continuous process if one has to come out of the psychic trouble. Sitting in lavatory, we are not passing on stools. Let us some day recognise it quickly that instead of passing on stools, we are playing with certain thoughts. Similarly, we, again and again, get attracted by the breasts of a girl. Let us say, "I am this". We do not want to work. Let us immediately say, "This is me. I have no desire to work". This quick self-recognition "here and now", will help us in getting peace and stability.

Other Examples

These incidents, as explained above, keep on taking place at all moments. We learn that one of our old friends is writing a great book—a disturbing sensation runs through us. We learn that our own colleague has fared very well in a group discussion—a disturbing sensation again runs through us. Or, we learn that our colleague has got a promotion or a better grade, the same thing happens to us.

If we immediately become wide awake about these sensations and the connected events, we will recognise that we are inferior. We are feeling worthless and dirty. Others are superior. It is best that we recognise our inferiority and feelings of worthlessness and accept them. We should also recognise the superiority of others and should learn to use such sentences liberally for them :

(*i*) He is very hard working.

(*ii*) He is a good speaker.

(*iii*) He is a good writer.

(*iv*) He is handsome.

(*v*) He is honest.

(*vi*) He deserves promotion etc.

We seldom overcome our painful sensations of inferiority by condemning and denigrating others. We can do it by appreciating others. Liberal use of appreciative sentences for others will make a lot of difference in the health of our own personality.

Most of us, ordinary human beings, have the following realities and we often express them in our day-to-day behaviour but seldom recognise them in ourselves. These are :

(*i*) Inferiority

(*ii*) Violence

(*iii*) A desire of belongingness

(*iv*) Love need

(*v*) Inadequacy and helplessness in many situations

(*vi*) Passivity and powerlessness

(*vii*) Dirt

(*viii*) Selfishness

(*ix*) Jealousy

(x) Dependence on others
(xi) Hurt feelings
(xii) Isolation and alienation
(xiii) Pain and pride
(xiv) Sex-desire and voyeurism

These are very obvious realities of most of us. We display them abundantly in our own day-to-day actions but seldom we become aware of them. A continuous recognition of such realities in the "self" is extremely desirable for good results.

Our consciousness remains associated with the super-ego inspired identifications and out of those identifications we continuously feel what we are not, rather than what we are. We must recognise again and again, "It is happening to me, I am feeling it, I have this impulse, I wish it. This is my thought. This is my feeling. This is me, I am this, etc.". This is the way which leads to sanity.

Section-D

BEHAVIOUR IN A GROUP, IN A TRIANGLE, AND WITH AN INDIVIDUAL—IMPLICATIONS FOR SELF-UNDERSTANDING

In the natural process of development, the infant first deals with an individual. His relationships with the individual soon develop on the dual processes of acceptance-rejection, contact-separation, fulfilment-denial and love-hate.

However, soon the infant finds the interference of a third person in his relationships with an individual. This triangular formation creates new emotional pressures in him and he starts developing his relationships in new ways. It is in a triangle that jealousy, competition, desire to remove, desire to murder, desire of exclusive possession etc., grow in the infant.

This triangle is extended into a group. Triangle is also a group. But here, by a group we mean more than three persons. As the infant grows into a child and then into an adult, he deals with groups more and more.

Understanding one's behaviour in a group, in a triangle, and with an individual holds the key to real understanding of our behaviour. This understanding can lead us to modify our behaviour in a more desirable direction on the one hand and resolution of many mental problems on the other hand.

Here we shall start with the observation and understanding of our behaviour first in a group, then in a triangle, and then with an individual, for, it forms a part of the natural backward journey in the mind.

1. Behaviour in a Group

Much of our present behaviour is a conditioned behaviour. It has its roots in the past, mostly in the childhood. It was in the childhood that we learnt our present behaviour or we were made to learn it. It should be quite clear that neither we were very conscious while learning this behaviour nor our teachers (parents, siblings, community and other agencies of formal and informal education) were very conscious that they

were teaching this behaviour to us. The people around us acted in a particular way because of their compulsions. Those ways of behaviour automatically created certain threats, fears, insecurities, loving situations, etc., for us. We behaved mostly under the compulsions of our instinctual forces and animal formations. The inter-play of their behaviour and our infantile behaviour forced us to develop certain behaviour-patterns. Today, we are in the clutches of those patterns; they are our masters. Under the influence of the third-stage "self", we try to outwit them again and again by various drives and methods. However, they peep out in our actions automatically and become very visible to others.

Though we did not recognise very clearly at that stage, yet it was a fact that in the formation of those patterns in the childhood, there were certain needs, fears, desires and motives. Most of these items hinged around the need of feeling secure.

Today, when we try to understand ourselves, we must see what we do today, then what we did in the past, and then why we did that in the past. This 'why' means locating our infantile motives, desires, needs, fears, etc., which lie at the root of the patterns in the same way in which cement, concrete and steel lie at the roots of all great material structures.

There are various ways in which one can observe one's behaviour in a group and try to understand it. We shall consider some of these ways while answering the following questions as they appear very meaningful at the experiential level.

(*a*) Whether we like to join any group and every group, or we like to join only particular groups and avoid other groups ?

(*b*) What are the major characteristics of our behaviour in a group which we like to join and of another group which we hesitate to join ?

(*c*) What are our two major ego-demands in a group which we hesitate to join ? What are the roots of those demands in our personality ?

(*d*) Certain practical examples of understanding ourselves in our group life.

(*e*) What is the role of family as a group ? How does it condition our total behaviour ?

(*f*) What is an ideal group life ? What are the main characteristics of an ideal group life ?

We shall now discuss these questions considering ourselves to be the focus of everything. It is a tendency with us that as soon as we know of something which is considered bad we forget ourselves and try to see that thing in someone else ! We will try to avoid this tendency while going through this exercise.

(a) *Joining a Group*

If we continuously observe ourselves, we shall find that there are groups which we like to join immediately and there are also groups which we hesitate to join. The sociologists may distinguish between 'in-group' and 'out-group', or, 'we-group' and 'they-group', etc., in order to explain this difference. However, their explanation relates to certain superficial things about groups and indeed that is not all. There are

serious psychological factors working in an individual which determine these differences.

On superficial observation, we find that we act more naturally and without much 'self-consciousness' in a group which we like to join spontaneously. On the other hand, there is a serious limitation of those attributes in a group which we hesitate to join. The freedom of natural-behaviour without much "self-consciousness" produces satisfaction and happiness. The lack of this freedom (which results in our hesitation to join a particular group) tends to diminish this satisfaction. There are serious limitations and checks on our verbal and other expressions in the latter kind of groups.

(b) Main Characteristics of Two Groups

Whatever has been explained above is the result of mere superficial observation. However, there are serious questions in this regard which we must ponder over. What are the major unconscious factors and formations which work in our behaviour in relation to each group? What are our second-stage "self" fears, apprehensions, calculations and demands in relation to each group?

The situation in a group which we want to enter immediately is an exact parallel of the situation of certain groups in our past in which we wanted to enter immediately. The main characteristics of those groups were: They did not create any fear in us. They did not have any member who was so superior to us as to check us from taking freedom and point out our faults and, thus, make us "self-conscious". They did have members whom we could dominate, among whom we could prove our superiority and where we could draw attention and appreciation of others towards ourselves. And, in those groups, if someone did utter some disparaging remarks about us, we could retort and hit back and silence the person.

The groups which we hesitate to join today are also the exact parallels of certain groups in our childhood. The main characteristics of those groups were that we were not respected in those groups, we were inferior, we were ignored, rebuked and humiliated. Some other members were superior to us. Not only were they superior, they were indeed disrespectful towards us. They could take objection to our expressions and condemn us. They often watched us and judged us for what we did and what we spoke. We were not able to retort or retaliate for fear of feeling insecure through a fear of retaliation. Not only this, it was obvious from the actions of others also in those groups that they indeed considered us very worthless and only attended to someone who was superior.

It is the second kind of groups which hold great and very meaningful material for our self-understanding and self-analysis.

(c) Our Ego-Demands and Calculations

Let us today join a group which we hesitate to join. What do we feel? At the moment of joining that group, we are a little tense, hesitant, less sure about ourselves, and a little persecuted also. As soon as we sit and relax in that group, we come to ourselves a little more and join in the deliberations and activities of that group.

Soon we become watchful of those who are getting more attention, and who corner more respect. We may adopt a strategy at such a juncture.

We may collect one or two people around us and derive the pseudo-satisfaction that we have also become a centre of attraction. This is the process of "creating a state within a state". All those great rebels who try to create a "state within a state" follow this strategy.

However, this is escapism from the "self" and its real demands. Let us for the time being not create a "state within a state" and turn to our own predicament, demands and emotional conflicts within us, as only this will lead us to a real solution of our problems and not the strategy which we have tried to follow. The following is our true emotional picture in such a situation :

(*i*) We feel tremendously inferior to the person who is being the centre of attraction in that group.

(*ii*) We feel worthless and dirty inside us.

(*iii*) We feel ignored even by the other fellows as they consider us inferior. This creates pain in us.

(*iv*) We need tremendous attention. In fact, we want "exclusive-possession" of people's attention. We have a desire not to share it

(*v*) We wish to remove the superior person from the scene. We have a desire to replace him.

(*vi*) We are in a state of severe competition with him at the emotional-level to fulfil our desires.

It is much better if we try to recognise these things in us, instead of dismissing them and continuing to behave as we behave.

We have already seen how we try to create a "state within a state" as a matter of unconscious strategy in order to avoid our own realities within us. If we do not do so, then we have only two demands. Firstly, we wish to compete and prove our superiority to get the total attention, and, secondly, we wish that the superior-most person in that group should give us special attention. Once we get his contact and appreciation, we feel satisfied in the group.

(d) Practical Examples

We shall discuss the following four main examples in at least one of which most of us can find our reflection :

(*i*) Firstly, we lead a group life at the international level as a leader of the nation ;

(*ii*) Secondly, we lead a group life as a great man within the nation;

(*iii*) Thirdly, we lead a group life in our profession or community; and,

(*iv*) Fourthly, we lead a group life among our relations and small group of friends.

(i) Group Life at the International Level

Creation of nations within a nation or within the world owes itself much to the personality of a person who is "hesitant to enter a group". It is mostly the unconscious strategy of the personality to create a "state within a state", which lies at the root of all divisions in the world.

Even among world leaders, it is the same psychology of the individual which works. If a national leader is not happy in a group of world leaders, the same factors work in his personality which work in an ordinary person who hesitates to join a group. This leader, if he is 'one of them' and not the centre of attraction, is reminded of the feelings of inferiority and worthlessness. He would have the same desire to remove and displace someone from the central position. He would have the same feelings to become superior through competition.

The same psychological forces working in certain world leaders force them to conceive new ideas, new set-ups, new regional groups, new conferences and new regional collaboration schemes. We may hear of numerous economic and political reasons for such things but the primary tendency is the same, that is, to create a "group within a group" or a "state within a state" in order to fulfil certain psychological needs of the third-stage "self". The creation of Non-aligned Group, the creation of Arab-Unity Centre, etc., all owe their origin to the same psychological compulsions of certain personalities, although they may be explained a great deal in terms of certain political, economic, social, regional and racial compulsions. When through psycho-analysis and meditation, one achieves a certain degree of perfection in understanding human life, one sees instantly and clearly how these "great men" in political arena are really working at the psychological level, and how they are controlled by certain emotional experiences of childhood? They are not 'rulers' or leaders in the real sense. Instead, it should be clear that they are being ruled by their emotions and unwittingly they make large mass of people on this earth to be governed by the same forces.

(ii) Group Life at National Level

From the international group life we now descend to the national group life and that too, mostly of political nature.

The creation of most of the political groups in a democratic country owes itself to the same psychological forces of an individual, who hesitates to join a group. He cannot tolerate a political group situation where he is not the centre of attraction, where he is reminded of his original inferiority and a state of worthlessness. He can be happy if he is closest to the top-personality in the group. But if he is not, he often becomes victim of the same unconscious forces to compete, to remove and to displace, which ultimately lead to the tendency of creating a "group within a group". This leads to division in nations, division in political parties and also to such demands as autonomy and freedom.

The origin of different ideologies, different ideas and philosophies owes much to a few psychological compulsions. They emerge for the same psychological reasons of the individual for which other activities emerge.

(iii) Group Life in Community and Professional Field

If we continue "self-observation" of our community life and professional life with which we are more intimately in touch, we come across very interesting examples of the same pattern where one hesitates to enter a group for the same psychological reasons and forces working in the Unconscious. In the community life, we daily come across an

individual who refuses to join the social function of another individual and shows his resentment at some past treatment meted out to him. He is persuaded by friends and relatives and promised a good treatment. Thus, he assures good attention for himself in the function well in advance.

We also often hear an individual using these sentences, "I am not ready to sit with these dirty people" or "What do those people think of themselves ?"

In professional life, such individuals who hesitate to join a group and have a tendency to create a "state within a state" are found in a greater number. We may join any group. Soon we find certain individuals trying frantically to rally two or three people around them in order to overcome their isolation as well as to create a "state within a state" and themselves become the centre of attraction in a severe competition with those who are indeed the centre of attraction on the occasion.

In group discussions, one can see such individuals taking up cudgels with the chairman, or even trying to dominate him. In case they do not succeed in it, they try to pose that they are not listening to others as they are not interested in their worthless ideas ! They indeed show that they are capable of ignoring others.

It may again be pointed out that the deeper unconscious realities, such as, inferiority, feelings of worthlessness, desire to replace and compete, etc., keep on working feverishly in such individuals. It is, psycho-analytically speaking, much better to recognise these realities in one's own self rather than acting in the manner stated above.

(iv) Group Life among Friends and Near Relatives

The group life of a child or anyone else in a family or class-room etc., provides very good indicators of one's psychological problems. For adults, they are good not only for understanding themselves but also for understanding their students and wards for taking corrective measures in advance to save themselves and their children from future troubles and disasters in terms of mental happiness.

We can always find an individual who says, "I like loneliness. I do not like chatting in a group". He indeed broods in loneliness. A liking for being alone or disinterestedness in 'group gossiping and chatting' comes after long years of psycho-analysis and meditation. One indeed does not like many people who come and talk purposelessly. The reason for this, especially in the case of a psycho-analysed person, is that the person has developed a deep insight into the true processes of mental life and now he finds absolutely no interest in the "chatting" or "humour" or other talk of egoistic worldly persons. He sees to it clearly that most of the talk is the result of some low emotions, hypocritical sentences, meaningless gestures or insincerity and over-cleverness. He keeps on sensing them every moment and indeed avoids the company of people. In the case of one who has done meditation for long years, the process of perception becomes still more sharp. He indeed shuns company of egoistic people. Quite often he may not like to listen to such persons for long hours as they tend to disturb his peace or, more properly, they tend to pull him out of the zone of peace in which he often enters during the process of meditation.

But this is not so in case of other persons. If they avoid group life, they have definite formations of emotional conflicts in them and these formations indeed centre around the same unconscious motives and desires as have been mentioned in the preceding pages. They indeed have their needs and deprivations, they have their pain and humiliation, they have violence and pride, and they want to remove and replace certain persons. They have tremendous guilt also to remove those persons. Naturally, they want to avoid those situations where they can not be caught in a group which activates their unconscious pain, pride and other desires.

Let us consider a very small but concrete example to understand this. Suppose, we five friends, say, A, B, C, D and E are sitting in a room and gossiping. Suppose, B is most dominating in the group. He often corners the attention of C, D, and E, while A cannot tolerate this and wants to compete with B because of his unconscious motives and desires. How does he behave in that group ?

There is an intense desire in A to compete with B so that C, D and E give attention to A. It is A's unconscious desire to remove B and take his place and become the centre of attraction. This often results from desires and needs of A centred around B, but which B has often frustrated and denied through a process of unwitting deprivation. Now A is the sworn enemy of B. Emotionally speaking, now A is more involved in the downfall of B than in his own desires and needs. When C, D and E give more attention to B, this sharpens the jealousy of A, and A gets more involved in demolishing B. As direct demolition is just not possible in the civilised society, A does it mostly through a reckless competition with B or by talking ill of B.

Suppose even after competition, A does not get the attention of C, D and E. What is the emotional state of A vis-a-vis these three friends ? He wants to destroy these three friends also. He wants to condemn them. Thus, he develops a desire of total murder. It may be incidentally pointed out that in the case of many worldly people this desire of 'total murder' lies at the root of their alienation.[13] Because of this desire, A develops a fear of groups and feels safe in withdrawing from groups and remaining alone.

We have to recognise all these things in us, accept them emotionally and then remove them in psycho-analytical meditation to get rid of them. Otherwise, there is absolutely no possibility of achieving peace and happiness.

(e) Family : The Determinant of all Patterns

All that has been discussed in relation to groups in the preceding pages takes roots at the family level and in the childhood of each individual. Once the primary formations take place then it is merely a process of cementing them in various outside groups. In fact, all other groups represent extended concentric circles which generally create cover after cover on the same patterns. The street we are living

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[13]This refers to the "secondary-alienation". This alienation is nothing but the disconnection of the "self" from the animal-universality stage or the second-stage "self". Primary alienation refers to the separation of the individual soul from the Supreme Soul or from spiritual universality.

in is an extended form of family and our behaviour in relation to most of the persons in the street is the same as it was in our childhood with the members of our family. In the street itself, there are "fathers" who are "persecutory" and "watching". There are "old women" who are "mothers". There are "siblings"—boys and girls with whom we are jealous, inferior, competitive, etc. Today our total behaviour in our street is the same as it was in our family. Suppose we wish to love some girl in the street. All our perceptions of elderly persons, our fears of them, hesitations, calculations, etc., are the same as they were in our childhood when we wanted to have some sexual fun with our own siblings.

If we see our office or our place of work, we will again see the same behaviour repeated in us. Our behaviour towards the boss is the same as it was towards our father. If we met and talked to our father easily, we do the same with our boss. If we hesitated to demand something from our father, we hesitate to demand something from the boss also. Similarly, our behaviour towards our colleagues is repeated. If we condemned our brother for getting something from the father, we condemn our colleague also for getting something from the boss. If we could not share the love-object with others in the family, we cannot share it now in a group. And if we got tense because of our desire of exclusive possession, we would become tense even now and will not adjust in the group. If we had strong "incest" feelings in the family and felt fear because of it, we would unconsciously feel the same desires even today in any group and feel uneasy in the group. If our idea of removal and murder increased against authority in our family and made us feel insecure, it would work even today in a group dominated by an authority and make us feel insecure. If there was intense pain of rejection from the "giver" in the family, it would work even today and we will have all grumbles against the "giver". If there was a strong conflict with the authority in the family and we had a desire to break away with the authority on the one hand and also had a fear to break away with the authority on the other, we would unwittingly experience the same feelings and fears today in a group If there was an intense desire to compete and become superior to the authority in the family, this desire to compete and become superior would work intensely even today in any group. If one was punished and made insecure for speaking the truth as well as for telling lies in the family, one would remain confused even today in any group and would not be able to decide whether to speak the truth or not. If there was a desire to side with the weak but also the fear of the strong in the family, it would remain today also in any group. If one developed a conviction in the family in early childhood that unless one removes the authority from the family one cannot enjoy life, it would work even today although one may be known as a revolutionary ! If one lost one's faith and trust in the fairness of authority in the family, it would continue to be so even today in the group. If one could differ with authority in family and could argue calmly and communicate lovingly, one would do it even today. If one did not accept the authority emotionally in childhood and developed a feeling that the authority had no right to punish him, it would continue in the mind eternally. If one could approach the authority and love it in childhood, one would do it even today in any group. If one felt dependent-security on the authority in family, one would feel it even today. If one felt that one was surrounded by a hostile

atmosphere in the family, one would feel that one is surrounded by hostile atmosphere even today in any group.[14]

Our total behaviour in the outside world is merely a "transference" of our behaviour in the family. And in the family, the nature of authority—its role in the family, and its attitudes towards the growing child—is the most important.

There is an often quoted sentence that, "The whole world is my family." We may read different connotations in it as it is uttered by many saints also. This sentence is basically true but not in the way we are prone to understand it. Its real connotation is not that we love the whole world and its people all over the world, although when the saints say it, they may mean this thing.[15] The real connotation of the sentence, psychologically speaking, is that if we feared someone in the family, we fear a similar figure in the world. If we desired to kill someone in our family, we desire to kill an identical figure in the world. If we wanted to revolt against someone in the family, we would revolt against a similar personality in the world. If we wanted to sleep in close bodily touch with someone in the family, we would like to sleep with a similar figure in the world. If we wanted to see someone naked in the family, we would like to see a similar figure naked in the world also. If we avoided to meet or face someone in the family, we would like to avoid a similar figure in the world also. If we wanted to dominate some people in our family, we would like to dominate similar figures in the world also.

It is in this sense that we should try to understand the meaning of the sentence, "The whole world is my family". It is the only correct meaning of the sentence and is applicable to everyone. The meaning of the sentence as often expressed by the saints is also the same. They say it at a time when they have indeed dissolved all the relationships of hate with the original figures of their family in their nervous system and start loving everyone. Now, they can love the whole world. But we should always understand by the sentence only that has been explained above as we are not at the stage of the saints in our evolution. We should be very conscious of it whether we act in the international field, national field, or at any other level. It is only this meaning which is true for us and it is only this meaning which can help us in self-analysis.

(f) Modification in Behaviour for an Ideal Group Life

Self-analysis should help us in modifying our behaviour and reducing our tensions and unhappiness. In modern psycho-therapy, attempts are made to make the patient conscious of his behaviour 'here and now' and to effect some changes in his behaviour through suggestions. It is considered as modification of behaviour.

My opinion on this point is that it may be quite desirable in a world where millions of people are suffering. But there is not much modification of behaviour in the real sense of the term through the above kind of psycho-therapy. Indeed, a real modification of behaviour can take place when the following two conditions are fulfilled.

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[14]Such persons are often prone to think of creating a new world. Some of them may escape the world and may even go to jungles.

[15]When one is completely established in the first-stage "self", one sees one's own "self" everywhere. The whole world looks as one.

(*i*) The original situation of the family emerges in the consciousness and one sees clearly that certain situations of today's life are mere extensions of those family situations, and then one effects a change in the family situation itself which now exists in one's mind. This means that writing about past family situations as parallel to the present group situations, and, understanding various desires, fears, patterns, etc., in that situation is very essential. Suppression of emotion took place in the family. Clarity about group life got perverted and confused in the family itself due to fears and insecurity, etc. It has to be regained there first. Only then it can be achieved here. The process for this has been developed in the first formula given in Chapter-X of this book.

(*ii*) All negative relationships, especially with the authority, are dissolved at the family level. This is one of the most difficult ideals, to be achieved emotionally. One has to re-live all the pain which the authority gave. One has to drop consciously all the positions against authority which one took out of pain. One has to accept one's most humiliating position in relation to the authority again. At that stage one has to convert one's perception about the "persecuting authority" into "loving-authority". Authority must appear as "lover" instead of being a "persecutor".[16]

These two things alone can modify group life and make it ideal. Any group therapy can be effective only if the therapist has realised most of the things mentioned above in his own life.

2. Behaviour and its Understanding in a Triangle

Triangle is a group. But it is formed much earlier in life and much of the behaviour is conditioned in earlier triangular situations. It is a triangular situation which gives us a sharper and clearer knowledge of our behaviour and leads to better self-analysis. It is a matter of common observation that one may face one's deprivation, denial or humiliation more easily in a group than in a triangle. For the individual, there are large scale opportunities emerging out of numerous variables in a group situation, to rationalise his deprivation and humiliation. One can often take to rationalisations and can feel that "I was not the only person who was ignored. There were others also". However, this is not so in a triangle. The triangle brings out our inferiority, denial, and humiliation so sharply and unambiguously before us that we get no chance to rationalise it or to ignore it through any technique. Thus, triangle is definitely a much better place to observe and analyse ourselves. I definitely place more emphasis on the triangular aspects of life in self-analysis than on any other aspect. For the sake of clarity, we shall discuss this whole issue by raising the following questions:

(*a*) What is a triangle ?
(*b*) What is the genesis of a triangular situation ?
(*c*) What are the major fears and conflicts in a triangle ?

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[16]There is more discussion on this point in the succeeding pages while understanding the relationship of one individual with another individual.

(*d*) What is "free" and "restricted" entry in a triangle ?

(*e*) Major examples from daily life which can help us to understand our behaviour in a triangle.

(*f*) What is guiltless competition in a triangle ? What is its value ?

(a) What is a Triangle ?

Triangle, in an ordinary sense, is nothing but a group of three persons. In purely physical sense, the persons belonging to the triangle can have different physical characteristics. In psychological sense, this triangle has many features. These three persons who form the triangle have various psychological needs, complexes, desires, fears, etc. Any one of them can become a "giver" or can become a "receiver" at any moment. This becoming of a "giver" and a "receiver" is totally in relation to psychological needs and is independent of physical realities of the persons. For example, a wealthy person who is entertaining two of his friends at a great feast may be a "giver" in purely physical sense. But so far as psychological needs are concerned, he may be totally a "receiver" and may be dependent on the good words, appreciation, etc., of his friends. There is indeed no stable correlation between "physical-giving" and "psychological-giving". Occasionally, physical-giving and psychological-giving may turn out to be the same. He who receives certain physical things may also receive certain psychological satisfactions. But it is not always so. Most of the physical giving, if analysed properly, may turn out to be psychological-receiving and nothing more. For self-analysis, we should recognise the following features of a triangle :

(*i*) In a triangle, all the three persons are "receivers". They want to receive certain psychological satisfactions and fulfilment of needs.

(*ii*) Any one of the three persons can become a "giver". This is independent of the social and material status of the person.

(*iii*) The "giver", consciously or unconsciously, can give less to one person and more to another person. He can, in fact, occasionally, wittingly or unwittingly, deny completely to one while he may give all to another.

(*iv*) This leads to frustrations, pain, anger, jealousy and idea of destruction which cause various forms of unhappiness and mental conflicts.

(b) The Genesis of a Triangle

Before we proceed further, we will like to have a glimpse of the origin of the triangle. The infant at the time of birth has only one object. The object is mother. He gets security, love and fulfilment of hunger from the mother. He develops a direct relationship with her. He is a "receiver". He receives most of the satisfactions from her. But, soon he finds that another person intervenes. He may be his brother, father, sister, or anyone else. This intervention of a third person may often mean less attention, occasional ignoring, deprivation of contact, hunger and similar other things for him. All this denial creates pain in him by frustrating his demands. This pain leads to anger and jealousy. This anger can be directed towards both the mother and the third person. The jealousy is directed mostly towards

the third person who is also a "receiver" from the mother. Quite often the child wants to remove the third person. This is nothing but a desire to kill him. He wants exclusive possession of the mother. He cannot share her because he knows by experience that 'sharing' has brought him pain by denying him a part of the mother's attention. Thus, triangle in the infancy is an originator of numerous desires, infantile ideas and patterns of behaviour.

(c) Major Fears and Conflicts in a Triangle

Triangle gives birth to numerous desires in the infant. These desires cause all conflicts and fears. For example, if the infant develops the desire of exclusive possession and desire of removing the third person from near the object of his satisfaction, he comes into conflict with the third person as also quite often with the object of satisfaction itself. He often faces "retaliation" and consequent insecurity resulting from that retaliation. Thus, he develops not only fear of retaliation but also fear of his own desires, that is, fear of exclusive possession, fear of removing the third person, and hatred for the third person.

He also gets angry with the object of satisfaction (mother) as to why she gives more attention, (or any attention at all) to the third person. Mother also creates insecurity in him in many ways. He develops a fear of separation, fear of losing dependence, and fear of losing even the object. He also develops, in the process, a fear to see his own anger and express that anger.

The major tragedy of the growth of human personality in the social-material world is that most of the desires of the infant turn out to be fears for him at a later stage in life. The infant does not leave his desires; and also he does not dare to see them as his own. This turns out to be the major cause of all psychic tragedies in later life. When he develops into an adult, he is a victim of those fears which result from his own desires. He becomes an eternal slave of those desires and fears. There are numerous desires, conflicts and consequent fears which originate in a triangle. The following are the major ones :

(i) Desires : Desire for exclusive possession, desire for removing the third person from the triangle, desire to hate, hurt and kill, desire to get special and favoured attention, desire to feel superior, etc.

(ii) Conflicts : The above mentioned desires often lead to conflicts as the third person has also those desires in him. In fact, the desires of the two "receivers" vis-a-vis the "giver" create all the conflicts in the world. The conflicts take place not only between the two "receivers" but also between the "receiver" and the "giver". The major conflicts are like this : Competition, non-cooperation, hostility, destruction, retaliation, withdrawal, escapism, bullying, etc. The conflicts are often internalised when the desires, because of fears, develop a feeling of guilt around them.

(iii) Fears : As has been stated above, because of the conflicts and fears of retaliation and consequent insecurity, the infant wants to forget all his desires, situations and real position simultaneously in order to feel secure and safe. Naturally, all his desires, situations and realities of that stage turn out to be

fears. He invariably has the following fears : Fear of separation; fear of losing dependence; fear of recognising hostility in himself; fear of recognising his inadequacy and helplessness; fear of recognising passivity and inferiority; fear of recognising the desire to kill and remove; fear of recognising the desire to replace; and fear of recognising the position of being a receiver, etc.[17]

(d) "Free" and "Restricted" Entry in a Triangle

Most of the desires, conflicts and fears as stated above are forgotten at the third-stage "self" at which an adult lives. But the desires, conflicts and fears remain intact, although removed far away from the consciousness. They are the real chains in which we are bound. They are the real controllers of our behaviour. They indeed determine our each action.

It is because of these three things, that is, desires, fears and conflicts that we may find ourselves quite free to enter one triangle but not another triangle. *Free entry in a triangle means an entry into a triangle where our own personality does not restrict our entrance. Restricted entry means that our own personality restricts us from entering into a triangle.*

Where our own personality creates a restriction out of some hidden fear or guilt to enter a triangle, we should immediately become very observant of that triangle. That triangle is indeed very important and provides great clues to us for self-analysis in order to reach our second-stage "self".

(e) Practical Examples

Now it is desirable to see certain triangular situations which happen in our daily life and try to understand ourselves—our fears, desires, and conflicts, etc., in those situations in order to accept ourselves as we are at the second-stage "self" and also to change our behaviour in a desirable direction.

Example-1

Suppose we two friends are going somewhere on foot. An acquaintance of our friend is going in a motor car. He stops his car and calls our friend. Our friend goes in his car without bothering much about us. There is immediately an intense emotional disturbance in us. A violent feeling comes against both of them. (An identical example can be that our boss gives a promotion to one of our colleagues and not to us. The same emotional experience will be created.)

This is the triangular situation which has created disturbance in us. If we start "self analysis", we shall see that the 'car-owner' is the "giver". We two are the "receivers". As a common sense auto-suggestion, we should suggest to ourselves, "Yes, he is the giver. I am the receiver. He can decide whom to give the lift and whom not to give it. He is in a position to reject me. I am helpless to change his decision". Even this suggestion can bring some relief. But, we should go further for self-analysis and see the whole situation step by step as given below :

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[17]For greater details on it, please refer to Chapter-VI on Fears in Part One of this book.

Step-1 : I am in violence 'here and now'. I am feeling jealous. This is all happening to me. Violence and jealousy are natural reactions. Let me accept them as they are happening to me. There is nothing bad in them.

Step-2 : Now let me understand my position in this triangle. I am a "receiver". I wanted to receive something from the car-owner. This desire is the equivalent of my earlier desire of receiving love and contact from someone. My desire to receive that love is natural and right. There is nothing wrong in that desire. Let me accept that desire without guilt.

Step-3 : He, by not giving me lift in his car, denied that contact to me. Instead, he gave it to my friend. By this, he has shown me that I am inferior to him (my own sibling). He has also reminded me by his action that I am worthless and dirty. I should recognise my feelings of worthlessness and dirt and should also accept my inferiority. What is wrong in them ? These come to all of us in the childhood and those feelings still exist in me. Let me accept them. There is nothing wrong in them. I am also feeling the pain of denial. Let me accept this pain also instead of coming into violence and destructive mood.

Step-4 : Now instead of involving myself in those two people, let me again come to my desires, situations and realities of the second-stage "self". I want contact. I want acceptance and love. I may be a little inferior and dirty. Yet these are my natural desires. With all these realities and desires, I recognise myself, and I indeed like myself and love myself. I like and love my image of second-stage "self" with all its realities, inferiorities and desires. The moment I love this image of my second-stage "self", I find a great relief and I do not bother much about the rejection. I become calm and quiet.

Further Comments

The triangular situation is so common, so persistent, and so recurring in life that we cannot escape it. It is also so useful that if we learn to keep a watch on it, we can profitably solve numerous problems of our mental life.

The triangular situation often takes place with the animate objects. But it may take place even with the inanimate objects provided the inanimate object assumes the role of the "giver", and we wish to possess it. Suppose there is a room-cooler in a room. Two persons sit there in that room. The cooler is turned towards one of the persons and in that form it has definitely assumed the role of a "giver". If one person, who is deprived of cool air, sees his emotions, he may well like to remove the other person who is receiving the cool air. If he is not able to do it, he will like to destroy the cooler. It will be amusing to observe that the day the cooler is not working, the person will be found more relieved and relaxed. Similarly, one may even like to remove the photograph of a "friend" from the page of a newspaper if it is published there.

These situations may be dismissed by some of those who are living at the third-stage "self" and have a lot of guilt to accept their second-stage "self". But these are true and present a more real picture of the

human mind. We have often observed two officers fighting over a peon. Similarly, we have seen two persons fighting over a berth in a railway compartment as that berth has become a "giver".

We may pass judgments on such behaviour patterns but most of them are natural at the second-stage "self". We may like to disown them at the third-stage "self" but they are very much there and control our behaviour a lot. *The most notable feature of these formations is that first we want to remove and kill the "third-person" who is receiving something from the "giver" so that we alone "receive" from the "giver". If we do not succeed in it, then we want to kill and remove the "giver" itself so that the other person does not receive what he is receiving. Thus, while we have a tendency to deprive the other person of what he is receiving, we also have a tendency to destroy the source of our own satisfaction, that is, the "giver".*

Example-2

Suppose we have a beloved. We have a great desire to meet her. We go towards her residence. As soon as we enter her residence, we find that she is already talking very freely to someone else at her residence. She gives a smile to us and introduces her friend to us. We shake hands with that person and try to smile but inside us there is something which has already made us tense. Our social sense (mostly the third-stage "self") tells us that we should be friendly with that person. But our emotional sense (the second-stage "self") does not co-operate much with us. Let us try to analyse our behaviour and try to understand our second-stage "self" in this triangle.

Step-1 : I am a bit nervous 'here and now' in this triangle. My relationship with the third person is not good. I am also not happy even with my beloved. I definitely do not like her being very friendly with any other person. I like to withdraw from this situation.

Step-2 : Now let me try to understand my position in this triangle. I am a "receiver". The beloved is the "giver". I want to receive love from her. I need her contact. These are my natural demands of the second-stage "self". There is nothing wrong in them and they are right.

Step-3 : The first thing I should understand is that she is the "giver" and I am the "receiver". Being in this position, she can take a decision. As I am feeling bitter at her, I should also see that I am dependent on her for love.

Now let me see certain other things in me. I have a great desire that she should be alone. I do not want to share her. I want her exclusive attention and possession. Indeed, I should recognise that I have a dread of sharing her. I also notice in me the desire to remove the third person. Indeed I want to hit him and hurt him. Let me accept this desire also. Now, I find that I want to hit my beloved also for giving attention and love to a third person. I indeed feel betrayed at this action on her part. My desire and consequent violent feelings are creating insecurity in me. My hostility towards both of them is becoming the cause of my insecurity and I wish to escape the situation to feel more secure.

Step-4 : This is my behaviour. Let me again recognise and accept emotionally that I am passive. I am "receiver". I am dependent for love. I am hungry for the contact of the love-object. I want to remove and kill the third person. Let me recognise this death-wish of mine against another person. These are my realities of the second-stage "self". They are still in me. I should be more in touch with these realities of mine. Once I am in touch with these realities and desires of mine in the situation itself, I will be able to manage them better and adjust well in any triangle.

Further Comments

It may be pointed out that the triangular love situation is often the most disturbing situation. We cannot tolerate the other two persons loving each other, especially when one of them is a person on whom we depend for the fulfilment of our love hunger. We will do all in our power to see them separated. There is indeed a desire to murder one of them. However, as there is a great fear of retaliation and insecurity, we often feel safe in isolating our own-self, even by abandoning the object of love. We withdraw, not unoften, from such a triangular situation permanently by even committing suicide and abandoning the object for ever.

This conflicting situation is often the cause of total isolation and alienation of an individual. To seek security, he repudiates his own desires, he represses his own needs, he even abandons the object and withdraws from the situation on the one hand and gets cut off from his own emotions and desires on the other hand. He gets completely alienated not only from others but also from himself.

The basic triangle is formed between the child, the mother and the father. The father is powerful. He is superior also. The mother attends to him instantly often leaving the child weeping. The child, because of his experiences, always suspects that the beloved (mother) is not loyal to him, and she will betray him and go to another person (father). Here lie all roots of suspicion and fear of betrayal. It is at this stage that one develops a great apprehension of a triangle. One develops a conviction that in a triangle the third person will always be powerful and he, the child, alone will be ignored. One develops a conviction that one is inferior and the love-object will betray him and give more attention to the third person. Naturally, one develops a fear of entering a triangle. This fear of formation of triangle is so powerful in certain personalities that they will like to avoid marriage at all costs. Thus the triangular situation is an important situation. This can be understood roughly in the following way also :

(*i*) ↓ Need of love, security and fulfilment of hunger.

(*ii*) ↓ Origin of the desire of exclusive possession and continuous possession of the mother.

(*iii*) ↓ Father enters the scene to create a triangle.

(*iv*) ↓ Origin of the feeling of suspicion and betrayal etc.

(*v*) ↓ Desire to kill and remove the father.

(*vi*) ↓ Fear of retaliation from father and annihilation anxiety.

(*vii*) ↓ Submission to father for getting passive love and to feel security.

(*viii*) ↓ Father gives more attention to mother. Desire to remove and kill mother. Feeling of immense insecurity.

(*ix*) ↓ Alternate desire of double murder, that is, of both father and mother. Feeling of immense insecurity.

(*x*) ↓ Abandoning the object and withdrawal from triangle.

(*xi*) Present position of an alienated adult who fears to enter a triangle today.

While finishing comments on example-2, it may be pointed out that a person should never judge himself by his age or any kind of status in the socio-economic world. He may indeed be acting at the level of an infant "receiver" in a triangle of even very small persons. The two great leaders who are addressing a big rally may indeed be the two infant "receivers" and the gathering may be only acting as the "giver" like a mother. They may have intense jealousy for each other, great competition to get more attention and praise, and also intense feeling of defeating the other, or proving superior to the other.

A small child can often become the "giver" if he praises one parent more than the other, and the parents may indeed be unwittingly acting as the two infant "receivers", with all the emotional disturbance in them. Even a small student of a primary class can become a "giver" if he praises or serves one teacher more than the other and the teachers may just be acting as the infant "receivers" with all the emotional disturbances in them.[18]

Example-3

Now we take another example from daily life. This represents one main aspect of triangular conflict but is closely related to the earlier example. It relates to a situation of constant comparison out of a feeling of great inferiority, but born out of a great desire to conceal inferiority and a great drive to become superior, in order to be accepted in a triangle.

Suppose three persons are taking bath in a pond. Two of them are men and one woman. One man has a small-sized sex-organ and the other man has comparatively a bigger sized sex-organ. The organs are not clearly visible but one can have some idea of them through the wet underwears of the two men. The person with a small sized organ is very conscious of his organ. Not only this, he is also conscious of the organ of the other man. Ostensibly, he may be taking a bath, but at heart, he is continuously watching the two sex-organs and comparing their size. He often makes efforts to enlarge the size of his organ by dwelling on lewd thoughts but succeeds for a moment only, and then he feels that the organ has come to the same small size again. He has an apprehension that the woman is also watching the small size of his organ. He is nervous. He wants to get out of that pond. He has no interest in taking bath. He is simply involved in continuous

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[18] I have noticed it and also read it that in many *Yogic Ashrams* in India, the triangular conflicts are very severe. The Guru often tells his disciples to shun such conflicts. I feel this advice is not sufficient. They should be encouraged to understand the whole process psycho-analytically.

comparison and also finds that the comparison creates some heart-sinking in him. He can analyse himself like this :

Step-1 : Here and now I am feeling nervous. I want to escape this situation. I am feeling heart-sinking. I want to withdraw from this situation. There is great tension in me.

Step-2 : Now let me try to understand my position in this triangle. I have a small-sized sex-organ. I have an inferior organ. The woman is the object of desire. She would prefer a bigger sized sex-organ. She would recognise me and my inferiority. She would reject me. So I want to withdraw. I am feeling worthless because of inferiority. I hate myself and dislike myself. I want to kill myself and destroy my own small-sized organ which makes me feel terribly inferior.

Step-3 : Let me recognise immediately that I am feeling worthless. I hate myself and dislike myself, because of the phallic inferiority. I want to escape and destroy myself. I want to cut my own sex-organ in order not to see it in future. I am my own castrator. I indeed suffer with terrific feeling of 'lack of penis'.

Now let me accept that in childhood and in infancy, everybody has a small sex-organ. At one stage, it looks as if it does not exist at all as it is so small. This is a natural position and I should accept it as right. I should also intellectually appreciate that I still harbour the same feelings about the size of my sex-organ as I did in my infancy or childhood.

Step-4 : After recognising all this, let me feel all these things in me again. Let me imagine my phallic inferiority and feel that I like myself and love myself with all that phallic inferiority. Others are others. I am I. I like and love myself as I am in this very inferior position. I do not like to run away from this inferiority of mine. Let the third person also recognise my inferiority. I do not mind it. It is because of this that I continue to compare myself with everyone else in each situation. Now I accept my real position and love it. As soon as I accept it, this desire of comparison and continuous reckless competition falls and I feel relief.

Further Comments

This is an original example of comparison and competition in a fearful situation of a triangle. It is indeed one of the most important illustrations and has its extensions during the whole life and in all its aspects. Suppose we are going on bicycle. Someone is going on a scooter. Out of disgust, originally conditioned by the phallic inferiority and the feeling attached with it, we want to destroy our bicycle. We indeed want to cut our own small penis out of a sense of great inferiority. If we love and like our bicycle (small sized penis truly speaking) and adjust with it, we will have no desire for a constant comparison and reckless competition in life. The great tragedy of this situation is that whenever we fail to feel superior, a desire to die, a desire of self-destruction, or a desire of self-castration come to us with a great force. This unconscious desire leads to great depression and heart-sinking. This desire ultimately proves to be one of the greatest sources of human suffering.

In India, I have often heard a sentence of wisdom. It is said that we should not burn our small hut after seeing the big and palatial house of someone else. But this can surely happen with some of those persons who do not like themselves at the second-stage "self" because of this phallic inferiority and suffer with a great desire of self-castration.

I have seen certain young people tearing their own clothes after seeing the costly clothes of someone else outside the family. Their families do not understand their behaviour. But if someone tells them, they will know that this is an intense expression of the original desire to destroy one's own small-sized and dirty sex-organ out of inferiority and the desire to possess the bigger sized sex-organ of someone else to become superior.

All identifications with great men indeed represent an extension of the above mentioned situation. Identifications with great men represent the self-destruction of the inferior self, and incorporation of a bigger sex-organ or a superior image of someone else, to feel superior and "somebody" in the society. This situation can go to any length. People indeed hate their own children when they see the handsome children of someone else. People hate their own semi-literate parents when they see the well-educated and well-placed parents of some other people.

The remedy to all this lies in one thing only. We must learn to like and love ourselves as we really are, that is, our second-stage "self". We are inferior, we have a small sized sex-organ, or we have a 'lack of penis'. We are helpless in many situations. We are inadequate and dependent. We are passive and "receivers". We are a little dirty and weak. We are having feelings of worthlessness. After seeing all this in our childhood through the process of imaginations, we say to ourselves, "Yes, this is me. I love myself and like myself in this very image. Let others also recognise this image of mine. Let them say whatever they say. But this is my image and I like it and love it. This is indeed my real image. There is no need for me to compare and compete with others. All comparison and competition may indeed be nothing but an expression of self-hatred".

This self-acceptance, self-love and self-liking are the only ways to peace, happiness and nervous stability. They alone lead to psychic independence. Even if someone criticises us or praises us, we immediately say to ourselves, "That is his opinion. I am only this. And I love this image and like this image".

(f) Guiltless Competition in a Triangle

We have already seen in considerable detail the meaning of a triangle and various situations of conflicts in it. Now we discuss a related aspect of a triangular situation which may help the reader to feel better in his life. It relates to a "guiltless competition in a triangle".

The triangular situation is very normal while living in a society. In this situation, one of the persons, wittingly or unwittingly, becomes the "giver" in the psychic sense. We, as individuals, should immediately realise what are our needs and desires in that triangle and also as to who is acting as a "giver". We should also see the needs and desires of the third person and feel that we have not to remove him or ourselves from the situation but to compete with him in a guiltless way. Also, we will not perform a metamorphosis and try to become

"superior" to the "giver" in imaginations or on the basis of our socio-economic status.

We should compete with the third person in order to fulfil our needs and desires as sportsmen, continuously thinking on the following lines, "I recognise my needs and desires. I will not leave or abandon the "giver" or object of my desire. I will enjoy it in full view of the third person and feeling complete emotional security inside. If he goes and leaves the triangle out of guilt, let him leave. I am not going to feel guilty at his departure. I have a case based upon my needs and desires. I can plead it on the basis of those needs and desires. I have a conviction that I can enjoy with the love-object without removing the third person. I am as good as the third person. I can compete with him for the object".

This "guiltless-competition" is much better indicator of emotional health of an individual than the "pseudo goodness" of abandoning the object and leaving it for the third person to enjoy. "I do not believe in fighting for small things" or "let him have it", and similar sentences in normal social living are indicators of guilt, fear and inferiority. They cannot produce happiness although they may provide a pseudo-sense of security by removing a conflict-situation.

3. Self-Analysis Through Relationship With an Individual

Relationship with an individual is the first relationship which gets established in the mind of any person. The infant has three realities in the beginning of his life. He has consciousness which is part of the Supreme Consciousness. He has energy which is a part of the Cosmic Energy. He has a physical organism which needs security and has hunger. A fourth reality also starts developing soon in him. This is the reality of his sense-mind or what we can say his "ego-I".

The development of the fourth reality is the most extraneous to him but with the passage of time it looks to be the most dominating and real. Most of the functions of the man's life revolve around this reality. It is a sad commentary on the wisdom of man that he permits the most unreal in his life to assume the role of the most real. He becomes a willing victim of it. No wonder, he remains unhappy and suffers throughout.

The fourth reality starts its development with the relationship of the infant with an individual, that is, mother. As soon as the infant comes on the breasts of the mother and sucks her breasts for the fulfilment of his hunger and to get security, the first shot in his relationship with an individual is fired. This relationship with an individual is very important phenomenon and provides great clues to self-understanding. It points out our fears, persecution, insecurity and so many other things that if we observe these phenomena closely, we can be greatly benefited by them and improve our behaviour and lessen our suffering. For the sake of clarity, we shall discuss this sub-section by raising the following questions :

(a) What is a "giver" and what is a "receiver" in a relationship between one individual and another individual ? How love and hate, pain and pleasure, develop in this relationship ?

(b) What is meant by authority ? What is meant by dependent-security in our relationship with an authority ? What is meant

by the loss of dependent-security ? What does its loss lead to ?

(*c*) What is the reverse relationship of a "giver" and a "receiver" ? How does it help us in self-analysis and self-understanding ?

(*d*) Certain practical examples of the above situation in our daily life which can help us in understanding ourselves more and more.

(*e*) What is persecution less relationship with an individual ? What are its characteristics ? What is its value vis-a-vis mental health and emotional happiness ?

(a) "Giver and Receiver", "Love and Hate"

In any relationship with an individual, one is the "giver" at a particular moment and the other is the "receiver" at the same moment. This is the normal situation. However, the "receiver" can become the "giver" and the "giver" can become the "receiver" at any moment. It can also happen that in a particular situation both may be acting as "givers" and both may be acting as "receivers" at the same time. For example, in love play between two adults this may be the situation.

However, in the real psychic sense, both the persons in any relationship are basically "receivers" because they are born as "receivers" and they have never abandoned that position consciously in their mind. Even the one who is giving certain things ostensibly may be receiving something in return quite secretly or may be having an expectation to receive something in return at heart. It is indeed the "receiving" part, direct or camouflaged, which is more important and meaningful in any relationship between the two individuals.

The original "receiving" for an infant meant security and fulfilment of hunger from close contact with the mother's body. As long as the infant continued to receive both these things without interruption of any kind from mother's side, the energy in him flowed freely and smoothly in the nervous system upto *Brahma-randhra*. This free flow of the psychic energy meant love. It is an expression of love, joy and pleasure. However, if there was some interruption or denial from mother's side, the energy did not flow freely. It meant absence of freedom and consequent hatred. The hurdles in the free flow of energy in the nervous system upto *Brahma-randhra* are indications of hatred and violence.

Thus, love and hate both emerge at the breast level. I would say that love is the already existing original condition, and hatred is nothing but an interference with that situation or a denial of that situation. This relationship of the infant (receiver) with the mother (giver) continues throughout life. In our relationship with an individual, if we continue to "receive" something without interruption, and things continue to happen in accordance with our ego-desires, then we continue to maintain a positive relationship with that person. If the things are denied to us, then there is a negative relationship. Thus it is indeed very important for the psycho-analyst to avoid the development of this negative relationship with the patient, especially the psychotic type.

The denial from the "giver" not only creates hatred by obstructing the free flow of the energy, it also creates pain and insecurity. A

recurring experience of pain strengthens the false "ego-I" and germinates pride. One feels that one would never bow before the "giver", may be, one foregoes one's hunger. One would indeed remain in search of other methods to fulfil one's hunger, such as, posing to be a "giver" and making the actual "giver" dependent on oneself.

(b) Authority and Dependent-Security

As stated above, the denial creates pain as well as "insecurity". The idea is very clear to the infant that if he depends on someone for the fulfilment of hunger, he can be rejected, his hunger can be frustrated, and he may have to bear the pain and insecurity. This "giver" is the "decider" also. As the child is dependent on the "giver", the "giver" often decides for the child. The "giver" automatically controls the child and assumes the form of "authority". Sometimes, the experiences of the child in relation to this authority are so painful that he feels no security in depending upon the "giver". Thus, he loses one of the most important aspects of mental stability, that is, "dependent-security". The right thing is that one should feel dependent on someone who is a "giver" and yet feel safe and secure. However, due to certain experiences, this faith is shaken and the trust is lost. And once this takes place, one does not like dependence and avoids dependence even in critical times of great necessity. One feels tremendous anxiety, nervousness and tension when one has to seek dependence, and one makes frantic efforts to get out of a situation of dependence. It is not that one does not wish dependence. But one cannot bear the recurrence of the pain which dependence once brought on him. One has great apprehension that one will be humiliated and denied what one wishes and may be ridiculed and hurt. The ego-pride creates constant resistance to accept dependence. One feels more secure in "independence" and "self-sufficiency". These ego-drives to "independence" and "self-sufficiency" are often fulfilled through various childish devices. The major among them are:

(*i*) Stubbornness

(*ii*) Non-cooperation

(*iii*) Non-recognition of one's own desires

(*iv*) Refusal to bow before authority

(*v*) Refusal to recognise authority

(*vi*) A continuous comparison and reckless competition with authority

(*vii*) Great desire to overthrow and replace authority

The loss of sense of "dependent-security" and emergence of drives of independence and "self-sufficiency" may look very laudable ego-drives in the social sense. But, if they are compulsive, then from purely mental health point of view, they are negative-achievements. They destroy relaxation and lead to a state of constant tension. They destroy stability and lead to instability and restlessness. The process of development of these drives creates an illusion that they will lead to a position of fearlessness but, in fact, the process originates from fears and leads to more and more fears in us.

(c) Reverse Relationship of "Giver" and "Receiver"

The loss of "dependent-security" and "relaxed-receiving" is one of the greatest losses in the life of an individual. This originates from the

mother-infant relationship but gets cemented during the process of developing relationships with other authorities, such as, father, teachers, etc. Such an individual who has lost dependent-security is indeed a "receiver" and is dependent on others to "receive". However, he takes to a new position where he feels that he is not a "receiver". He rather feels through a process of metamorphosis and identifications that he is independent, self-sufficient and rather the "giver" and that others are dependent on him for "receiving".

Most of the conflicts in the world which lead to the psychic suffering of the individual or the group are precisely due to this "psychic-reversal" of the real position created by nature. Most of the individuals (some of them may become national and international leaders) create a false picture of a "giver" and try to maintain it through all efforts. It may be observed that those who got more pain and humiliation as "receivers" in the childhood and infancy from their parents may, like Marx, emerge as the greatest "revolutionaries", "givers", and "benefactors" of humanity in their lives. They may become great social workers, political thinkers and reformers, so on and so forth. By "giving" everything, they may only be "receiving" certain very intangible things like love and appreciation. Such persons may pose to give anything to others and may receive anything in return like praise, love, appreciation, etc., but they cannot be happy, for, they live continuously on a false-face which is removed far away from their original reality of a "receiver", which they have not transcended.

(d) Practical Examples

To understand the above phenomenon, let us consider certain practical examples from daily life and learn to analyse and understand ourselves.

Example-1

Suppose a middle-aged teacher sits with one of his submissive and obedient students and chats with him. The student praises him as one of the best teachers who has influenced him a lot. The teacher, on his part, gives him a good lunch and a hot cup of tea. As soon as the student wants to leave the teacher, the teacher says, "Sit for some more time." But when the student finally leaves him, the teacher feels certain heart-sinking and a feeling of depression comes to him.

Because of age and social-material setting, the teacher feels that indeed he has impressed the students a lot by his hard work. He may feel himself to be the "giver" and may feel that the students like him and feel dependent on him for his good teaching. However, his desire to make the student sit near him and the sensation of heart-sinking when the student leaves him should immediately make him conscious of his real position. He should analyse himself like this :

Why do I feel heart-sinking when the student leaves me ? Why do I feel satisfied when he sits near me and praises me ? Why is there depressive feeling in me at the separation ? These are sufficient indicators for me to understand the following things in relation to myself :

(*i*) I am still a child at heart.

(ii) I want to receive love, appreciation and contact of some loving, affectionate and non-condemning figures.

(iii) I am the "receiver" and the other person is the "giver". My idea that I am superior, older in age and a "giver", is meaningless at the emotional level.

(iv) I am dependent on the student and not he.

(v) I feel separation-anxiety and I wish his contact more and more.

It is very important to understand the "self" like this. Otherwise there is a danger of great psychic suffering for the teacher. The teacher should tell himself, "The need of love is mine. The need of contact is mine. The need of dependence is mine. I am indeed a child and I wish love like a child. What is wrong in these needs? They are natural and hence right. Let me accept them in my mind".

This emotional acceptance of the passive needs of the second-stage "self" is very essential for mental happiness. This represents a journey towards the real "self".

Example-2

An officer needs the help of a person. His own subordinate has not come. However, the help is needed urgently. He wants to ask for help from a subordinate of another officer. But he hesitates. He is not sure of his relationship with that person and fears rejection. He is in two minds—whether he should ask for help or not.

The officer should take note of his own behaviour which is indeed very significant. He should understand it like this :

"I am basically a human being and not an officer. As human being, especially at the stage of my childhood, I had certain needs and desires. For example, I had the need of contact and love. I have the same needs even today although their complexion has changed. I was the "receiver" at that stage. Here and now, I am the "receiver" again. The other person is the "giver". My need of love (or my present need) is natural and hence right. However, I fear to ask for help lest I be rejected and made to face humiliation. But as a "giver" in the present situation, the other man has got the right to reject me also. Let me accept that I am dependent on him. He can decide whether to help me or not. Even if he rejects me, I should feel at heart that my need is right and natural. In that case also, I should not involve myself in the 'feelings of rejection' or the personality of the "rejector". I should continue to feel that my need is right and should, as such, not only feel the freedom of asking for help from this person but I should have the freedom of asking for the same help from some other person. I should also be clear that my idea that I am an officer and should not be rejected is a third-stage "self" idea. This is not the real me. I am really what I am at the second-stage "self".

This self-analysis will make the officer bold enough to ask for help and not to feel the pain of rejection even if the help is denied.

Example-3

I am sitting with my boss. I am explaining certain situation of mine to him and need his help. However, I am not very easy in this

situation. I am rather apprehensive. I am not sure if he is listening to me properly or not. I am also fearing that he may cut me short. I am not sure of his complete attention. I am also apprehensive that a third person may come and intervene and then the boss may not listen to me properly.

This situation is formed at the breast level. If the mother is in the habit of leaving the child during the process of feeding, the child develops an apprehension that she will not fulfil his hunger fully. If she leaves the child because of some other person's intervention then the child develops the apprehension that the intervention of the third person will definitely mean his loss and that he will be ignored.

I should try to understand myself like this: I am a "receiver" and the boss is the "giver". I have a need. This is an extension of the original need of breast-sucking and object-contact with an affectionate object. The needs are natural and right. The boss is the "giver". He can decide to fulfil or not to fulfil my needs. But my needs are right. My demands are genuine. I shall try my best to get them fulfilled even if they are rejected by the boss or even if someone intervenes. I have absolutely no guilt about my demands.

(e) Persecutionless Relationship With an Individual, Especially Authority

It has been pointed out in the foregoing pages how relationships with the "giver", the "decider" and the "authority" are spoiled. How does it lead to the loss of "dependent-security" and to numerous tensions and malformations in the personality of an individual.

Psycho-analytically speaking, we should understand our behaviour in relation to the "giver" and "authority" more and more and modify it to make it smooth. There should be absolutely no element of persecution in our behaviour towards the "giver" and the authority. This may mean anything theoretically. But, in practice, it means, by and large, as follows:

A desire of constant comparison with the authority and resultant sense of inferiority vanishes. A reckless drive to compete with the authority and become superior to it at any cost gets dissolved. The violent and abusive posture towards the authority on the one hand and posture of insecurity and anxiety on the other hand, disappear. Fear of close relationship and involvement with the "giver" by accepting the position of a "receiver" also disappears.

In place of above factors, new formations in behaviour towards the "giver" emerge. One is able to see into the eyes of the authority in a loving way without any apprehension or wavering. One can relax endlessly in his company and can feel absolutely secure without any fear of opinion or judgment. There is absolutely no sensation of withdrawal or desire that the authority should go. Whenever the need arises, one can confide in the authority and feel free to seek dependence and guidance without any fear of betrayal or sense of guilt.

In a more down to earth way, I would say that one can go and abandon oneself in the lap of the "giver" for loving care and relaxation without any hesitation and in full view of others. This is the real state of persecutionless relationship with the authority.

In the backward journey in the mind through psycho-analysis and meditation or, more properly, through psycho-analytical meditation, we

reach a state of complete stability in our relations with an individual. This is reached when we transcend our picture of the "giver" completely and reach a stage of the infant-receiver and completely accept that state without any trace of guilt-reaction or anger. We indeed reach a stage where we visualise ourselves clearly like an infant lying on the cot or in the lap of the mother or any other member of the family in a perfectly passive position. We indeed realise that in relation to other members of the family we are nothing. We cannot even move. We are completely dependent on others. Others can love us, kiss us, pick us up purely at their own will. They can also ignore us at their own will. We are indeed nothing. If the mother wishes, she can give us her breasts and we can suck them to fulfil our hunger.

In the backward journey through psycho-analytical meditation, we see this picture very clearly at one stage. At that stage we accept that situation emotionally. After all, what was wrong in that situation. Once we accept that situation while perfectly visualising it in meditation, we shall see that a complete stability emerges in our relationship with the individuals—whether they are small, big or anything else. Their actions do not provoke us. Their words do not hurt us.

4. The Final Goal of all Relationships

We have tried to understand ourselves in relation to a group, triangle, and an individual. In psycho-analysis, the stress is laid on the improvement of relationships. Mistakenly it is also thought that this improvement represents the goal of all therapy and is also the signal for cure. However, I find that while this improvement is good, this is not a goal of any kind. The goal of each human mind is the same which was its starting point, that is, a freedom from all introjections and incorporations. Nothing should hold the individual consciousness (*jiva*) into any bondage.

In psycho-analytical meditation, we do improve our relations with the people around us, but this tentative improvement is never accepted as goal. It only represents a progress in the journey. The goal is one where we realise our complete nothingness or fullness. Both indeed mean the same thing.

In psycho-analytical meditation, slowly and steadily we shall march in a direction where the relationships keep on getting minimised each day, and a stage comes when we find that no relationship in the social-material sense exists at all in our mind. Relations were developed through senses after birth. They were not brought along with birth. The child never knew at the time of his birth what was good and what was bad. He never knew the meaning of father and mother. He did not know how to behave with elders and youngers, etc. All these notions and ideas were incorporated in his mind from outside. Thus, all relationships which exist in a man either with persons, or with his country, or with any other thing, are extraneous to his consciousness. They are indeed fake. *So, it must be understood that the final goal of psycho-analytical meditation is not improvement of relationships. It is the dissolution of all attachments and relationships.*

It is only when the total relationships existing in the mind are dissolved that the individual consciousness gets truly liberated and it is only after this that it gets a contact with the Cosmic Consciousness (*Shiva*) and feels its real position. It is at this stage that it realises itself

and knows that it is not the drop of water but is indeed the ocean! This is the final goal of this backward journey.

Section-E

FREE-TALKING AND FREE-WRITING

In the preceding sections, we have seen numerous techniques of self-analysis. Those techniques are good and indeed help us a lot in understanding ourselves. However, it is found that while they quite often impart us a great deal of knowledge about many of our psychic problems, they sometimes fail to help us in unearthing the roots of some problems. We may know the problem, understand it, and may even change our behaviour for some time. But, at heart, we continue to feel that the problem still exists and we are not totally free from it. Are there any techniques which can help us further in uprooting the problem itself? From purely psycho-analytical angle, I would list down two simple techniques which can do it.[1] The techniques are:

(1) Free-talking
(2) Free-writing

1. Free-Talking

Free-talking is a boon given by the psycho-analysts to the psychic patients. The psycho-analyst relies mostly on this technique of "free-talking" to expose certain problems of patient's mind before the patient. For the sake of clarity, we shall deal with the topic under the following questions:

(*a*) What is free-talking? What are its major attributes?
(*b*) What is deliberate regressive free-talking? How is it useful?
(*c*) Certain practical examples of free-talking in self psycho-analysis.

(a) What is Free-Talking?

The idea of free-talking is borrowed directly from the idea of free-associations used in psycho-analysis. The patient is asked by the psycho-analyst to give free-associations on any word, idea, problem or situation which is disturbing him. The patient continues to speak on the same idea or the word without interruption, and by this process he often reaches very deeply repressed and hidden material in the mind like fears, doubts, incidents, etc., connected with that word or idea and often becomes able to see the roots of that thing. He, in fact, starts seeing certain unconscious situations which create disturbances. He starts reliving them. A clear understanding of his infantile emotional reality and present objective reality relieves him of certain disturbances.

Free-talking is a similar thing. While lying on one's couch or bed in one's home, one can resort to free-talking in a heightened state of consciousness. This can be done to one's own self instead of a psycho-analyst. I find from my experiences that it is very valuable technique in

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[1] Total uprooting is possible only through meditation, whereby the consciousness transcends the whole sense-mind and naturally all its problems also.

self-analysis and definitely leads to numerous insights. However, there are three hurdles in free-talking. They are :

(i) Intervention of Judgment : The first hurdle in free-talking is a continuous interference of super-ego judgment of right and wrong. One continuously feels whether one should speak a particular thing or not. This is often connected with a fear that somebody may listen it and come to know of it. To overcome it, one should learn by practice that while doing free-talking, this super-ego judgment does not intervene. One should see that one enjoys freedom to speak whatever comes to one's mind. One should only keep on seeing or visualising whatever comes to mind while speaking, and not forming judgments about it.

(ii) Ego-shifting: Another hurdle is that one keeps on shifting from a single idea, word, scene or event. One indeed cannot pursue a single idea in talking. This is known as ego-shifting. This means that one has a number of fears connected with the idea or the incident on which one is doing free-talking and because of them one shifts from the topic on which one is doing free-talking. One should keep a watch on this ego-shifting. One should see that one keeps on talking on the same idea or incident.

(iii) Resistance: The third hurdle comes when one simply cannot or does not want to say and speak anything on an idea. Or, if one starts, one stops immediately out of disgust and the seeming meaninglessness of the whole process[20]. This mostly happens in cases which have, according to psycho-analytical language, "anal-structures". They do not wish that 'anal' should become 'oral'. Thus, the resistance to talk is great.

These are three main hurdles. From these we also formulate the three main attributes of free-talking. The three attributes of free-talking are:

(i) Judgmentlessness

(ii) Pursuit of the topic of free-talking without any ego-shifting

(iii) Resistancelessness

(b) Deliberate Regressive Free-Talking

Free-talking is very essential in self psycho-analysis and is also very helpful. But from my experiences, I feel that it can be made more useful by a simple techinque. On whatever problem or idea or incident one wants to do free-talking, one can always sink back into the childhood family situation with that idea or problem. He can then do that free-talking, by creating an identical infantile situation in imaginations in the family. This is the technique of creating a parallel infantile situation in childhood by making use of imaginations and doing free-talking there. It may be pointed out that even otherwise also we sink back to certain childhood situations in free talking. That may, however, take more time and it is also possible that many times it may not happen at all. In deliberate sinking back, we have to make a conscious effort to sink back. This habit develops after some time and it pays dividends.

Whatever problems we face today on the mental level are a mere extension of certain similar problems in our childhood. The complexion

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[20]For details on 'Resistance' refer to Chapter-IV on Psycho-Analysis and Meditation, and Chapter-VI on Fears.

of the problems has changed. But the mental reactions to them have not. A regressive parallel infantile situation throws up our most original desires, fears, insecurities, hate and violence, etc. Our present desires, fears, anxieties, insecurities, hate and violence are mere extensions of them. It is indeed much better if we see the original material by free-talking in a deliberately created regressive-parallel situation. Once we solve the problems at that stage, and get freedom from fears and desires at that stage, we shall automatically solve our problems today.[21]

(c) Practical Examples

Now we shall see certain practical examples in order to understand the technique of free-talking better.

Example-1

Suppose, a patient is lying on the couch in his room. He reads a newspaper and comes across a word "naked" there. The word stirs up certain thoughts in him. He closes his eyes, relaxes and starts talking like this:

"Naked! and I find that a number of naked images of both men and women are standing before me. Though their faces are not easily recognisable, I am clearly seeing that their bodies are completely naked. I am intently seeing their naked bodies. The breasts of the women and the sex-organs of the men are only too clearly visible to me. I am having some pleasurable sensations while seeing them naked. I indeed lift my hand to play with the naked sex parts of those persons. Now I immediately find that my mother is taking her bath and she is quite naked. I am seeing that scene very clearly and it belongs to an old house in which we used to live long long back. I am looking at her intently. She is using soap. I see her breasts and the style of her hair. Immediately, I see myself naked. I am walking in the street. I am very small, may be, about two or three years old. Someone touches my sex-organ and makes a fun of it because of its small size. I also see my penis which is indeed very small. I am showing it to someone and smiling. The other person is also showing his penis. I am seeing it. The other person vanishes. I find a childhood friend of mine who is showing that penis. Yes, I am recognising him clearly. I want to hold that penis. Yes, I am feeling a great desire to hold that penis. I indeed like that. The friend has vanished. Now, I am seeing a pond in which many persons who are completely naked are taking bath. I am sitting on the bank of that pond. Now, it is indeed a small river. Hundreds of people are taking a bath. I am seeing the sex organs of many people which are visible through their wet clothes. Now, I see that my mother is giving a bath to me. She is using soap near my hips. I am feeling sensations in my rectum. I 'here and now' feel the touch of her hands at my hips and find pleasurable sensations coming to me...".

This art of free-talking is very important for getting out of nervous disorders. It should be indeed free. The mind should be permitted to run anywhere and everywhere without any check and the patient must note that the feelings of shame should not be allowed to intervene. This psychic freedom is very necessary and is the only basis for mental happi-

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[21]For a greater understanding and practical use of it, please refer to the first formula given in Chapter-X of this book.

ness. Secondly, it is also very important that as the mind runs to various scenes and situations, the patient keeps on recognising himself in those situations clearly. For example, in the above example of free-talking, the patient can easily recognise certain realities about himself. The realities which can be recognised and accepted are as follows:

"Yes, I am a small child at heart. I have a small penis. I feel inferior because of the small size of my penis. I also want to show my penis to others. This is my desire. So I am an exhibitionist also. I want to see the penis of others. So I am a voyeurist also. I want to hold the bigger penis of someone else. So I have a desire of comparison and taking the bigger thing by replacing the smaller one which I already possess. Let me like and love my own thing What is wrong in it? It will give me more happiness and stability. It is no good running after the big things of others. I should learn to like myself with my own realities instead of hating myself by trying to suppress my realities from my own eyes. I also feel pleasurable sensations in my rectum when my mother pats me on my buttocks or slides her hands on them. The sensations belong to me and there is nothing wrong about them. I should feel in touch with my own realities of the second-stage "self".

Example-2

Suppose I am lying on my couch and some friend comes. He tells me that a murder has taken place in the vicinity. After some time, he goes away but the murder—the idea of it and the scene of it—continue to haunt me. There is great restlessness and tension in me. I take up the word 'murder' and do free-talking on it like this:

"I am listening the word murder. I do not know where the voice is coming from. There is no one around me. Indeed, I am myself uttering the word murder. I want to murder. I want to repeat this sentence. There is no one around. However, I am in a great violent mood. I am gnashing my teeth. I feel my head is rotating. There is darkness. I have the idea of murder within me. I want to murder. I am not seeing anybody. There is complete darkness. Many stories of murder are coming into my mind. But, I am seeing darkness everywhere. Immediately I see that from that darkness a figure emerges. His face is not yet visible. I am indeed in great violent mood. I want to murder. The figure changes into the face of my own father. I want to hit out at him. But soon I have an attack of great fear. I am trembling. Many more people emerge in that darkness. They are mostly my relatives. My brothers, sisters and mother are also there. Oh, my old grandmother is also there. She is very angry and is asking me why I want to murder my father! Other persons are also looking at me in great astonishment. They also recognise that I have this idea. I cannot look into their eyes. I am feeling terribly insecure and am trembling in a state of great fear. I look very small. I want to run away from that situation. The idea of murder rings into my ears. I want to escape that situation. I am so insecure that I would rather die than to harbour that idea again in my mind. I see a scene in a movie. A person in that movie is murdering someone. He is caught. He is handcuffed. He is hanged on the gallows. That is his murder in retaliation from the stronger opponents. I am feeling that I am being murdered and hanged. I see myself hanging with a rope ..".

This kind of "free-talking" will throw up numerous insights. From the above example, they can be as follows :

"I have a desire to murder. Let me recognise this. Let me emotionally accept that this desire can come to anyone who is hurt and humiliated. There is nothing wrong in this desire. I have a fear of the society around me. I fear that they will recognise this desire in me and condemn me. Not only this, I have a fear that they will murder me in return. They are more powerful. Since that day I have a desire to become more and more powerful so that I may murder others and others may not be able to retaliate".

It may be pointed out that one's desire of murder, if not recognised again and again, often creates a great fear. It immediately creates a fear of "self-death". This fear, if not recognised, becomes the greatest cause of anxiety, depression and, quite often, suicide.

Those who commit suicide may be having a great desire of murder. This indeed creates tremendous retaliation fear, consuming insecurity, a killing depression and a fear of self-death. In such a situation, certain persons do commit suicide to escape the fearful situation. Often, our unconscious (unrecognised) desires become the curse of our life.

2. Free-Writing

We live in crowded places. Possibly we cannot always do this kind of free-talking. Secondly, I also find that free-talking is quite often more difficult as it creates more resistance. If someone faces both these difficulties in free-talking, he can easily take to its substitute, that is, free-writing. Although free-talking is more useful than free-writing, yet the purpose can be served by free-writing also.

The various steps, problems and processes of free-writing are the same as that of free-talking. There is absolutely no difference. Instead of talking, one has to take to a pen and a note-book.[22]

For the sake of understanding, let us consider one practical example. Suppose I fear to go alone to far off places. I have no freedom to face the world. I depend upon someone else for such things. I feel anxiety if I am made to leave my family. I do free-writing as follows:

"I am a child. I am seeing it clearly in my family. I may be of 3 or 4 years of age. I have perhaps committed some mistake. My father had asked me for something and I did not do that. He comes home in the evening. I am becoming greatly nervous. He is asking me if I did that thing. I keep silent thus indicating that I did not do it. It is the end of me in emotions! I know it. He comes towards me with all the force, slaps me and abuses me. Inside, it looks as if I am dead. This is my position. No one is sympathising with me. Nobody sides with me. I see clearly from my experience that I will have to bear the total pain. My father is not satisfied with one slap. He is perhaps irritated that I did not even weep at that forceful slap. He is calling me in anger, 'come here'. I go to him knowing fully well what will happen now. He catches hold of my hair and slaps me and kicks me. I am weeping at heart. But I am not showing my tears. I know if I show them, he will pass further sarcastic remarks against me. His threatening posture will create anxiety in others and

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[22] Please refer to first formula for knowing the art of guided and organised free-writing to get out of nervous-troubles. This is given in Chapters-X and XI in Part Three of this book.

they will laugh at me out of fear when he passes sarcastic remarks against me. Out of their own anxiety, they will side with him and not with me. I do not weep although at heart I am wishing that someone should save me. He pushes me out of great anger. I fall. He abuses me and tells other members of the family, 'Turn him out of home'. Another wave of anger comes to him. He comes to me, makes me stand and tries to push me towards the door, 'Get out from this family. I will see who gives you bread outside'. Other members of the family are seeing all this. They dare not speak out of their own anxiety."

"This is my position in this family. I am seeing it clearly. I am nothing. I have no respect. I am unwanted. I am most humiliated. Sarcasm, ridicule, physical punishment, slaps, kicks—this is my actual picture".

"I have a great desire to hit back at my father. But the very thought is creating horror in me. If he comes to know of it, I will be punished. I have a great desire to take freedom from that family and leave it for ever and never to enter the family again. But the thought is creating tremendous anxiety in me. Where shall I go? No body will keep me. I am scared at the very idea of taking freedom from the family. Desire is there. But the fear is also there. I cannot act out of this fear. I want to remain in my family. Let them punish me and humiliate me. But I will not leave home. I am not able to look outside. I am dependent upon them for my very existence. I will do whatever they ask me to do."

While doing this free-writing, I instantly recognise that even today I am the same child. I cannot go to far off places leaving home. I am still dependent. I have a desire to hit back at the sarcastic superiors but I also have a great fear of retaliation. Instantly I feel that I am repeating every part of my behaviour. This realisation creates a wave of happiness in me and I shed tears on this new self-knowledge. I can really take freedom from this behaviour and change it.

The numerous techniques of self-analysis have been explained in this Chapter. Their efficacy can be tested only by practising them.

CHAPTER-VIII

MEDITATION—ITS MEANING AND PRACTICE

In Part One of this book, we considered the main ideas related to psycho-analysis, meditation and psycho-analytical meditation. We also saw the new theory of nervous disorders, theory of dreams and theory of fears.

In the first Chapter of this Part, we have seen the meaning and techniques of self-analysis. This Chapter will be devoted entirely to the practice of meditation and certain related phenomena. For the sake of clarity, we shall discuss this Chapter under the following main sections :

A. The concept of backward journey in the mind. The concept of revisualisation and transcendence.

B. The technique of meditation. The posture, the imaginations, the concentration, the *mantra*, the *pranayama*, etc.

C. The possible scientific-cum-biological explanations of the technique and also how does it help in the backward journey and transcendence.

D. The physical *asanas* and their role in meditation.

E. The *pranayama* and its role in meditation.

F. The role of Guru and initiation.

G. Certain early evolutionary experiences.

H. The regularity and various hurdles in meditation. Why is regularity essential for evolution ?

Section-A

THE CONCEPT OF BACKWARD JOURNEY IN THE MIND, REVISUALISATION AND TRANSCENDENCE

We will discuss this section under the following sub-sections :

1. The eternal search of human life.
2. The role of pain and suffering in human life, and disillusionment with material life.
3. The meaning of backward journey in the mind.
4. The meaning of revisualisation, reliving and transcendence.

1. The Eternal Search of Man

In the Chapter on the theory of mind, we noted that the eternal desire of the individual consciousness (*jiva*) is to merge back into the Cosmic Consciousness (*Shiva*), that is, its source, its goal and its permanent abode. This is the basic spiritual need of each creature. We remarked in that Chapter that out of delusions, the individual consciousness (*jiva*) leaves the contact with the Cosmic Consciousness (*Shiva*), and starts dwelling in the material world and the desires and thoughts of the material world. In fact, it weaves a cage of desires and

ideas around it and loses sense not only about its own identity but also loses contact with the Cosmic Consciousness (*Shiva*). It suffers after losing its contact with the Cosmic Consciousness (*Shiva*) just as a fish suffers out of water. When it starts dwelling in mental and material world and its thoughts it tends to forget its eternal goal out of ignorance. However, its greatest search, although in the most unconscious way, remains the same, that is, a contact with the Cosmic Consciousness (*Shiva*)[1].

We also noted in the Chapter on the theory of mind as to how consciousness (*jiva*) living in the sense-mind of the child, becomes a victim of fears, doubts and confusion. We also saw, how a minor or major metamorphosis is performed by the child because of self-disliking and how he enters into a state of ego-drives. At this stage, the consciousness (*jiva*) in the individual has travelled far away from the Cosmic Consciousness, (*Shiva*), as is obvious from figure-5, given in Chapter-III and the spiritual or the emotional energy available to the consciousness for conscious use becomes more and more limited. His unhappiness, worries, depressions, anxieties etc., all are due to those formations in the childhood, which cause the consciousness (*jiva*) to go farther and farther away from the Cosmic Consciousness (*Shiva*) because of the ignorance caused by social and material world. He follows a path (represented by upward arrows in figure-5 at J) which looks bewitching to him and promises happiness, but which, in fact, continuously takes him farther and still farther away from his goal of happiness. Whenever he becomes unhappy, his immediate understanding to cure that unhappiness is to go still farther on the path of 'becoming',—the same process which has already brought him unhappiness. Thus, he enters into the endless confusion caused by 'becoming' and further 'becoming'. No wonder, he lives in this world in pain and worry, not knowing what he longs for.

But what he longs for is the original contact with the Cosmic Consciousness (*Shiva*) by throwing away all the chains of the material world and all the desires and thoughts connected with it. He pines for liberation from these chains. He groans under their weight. This desire has been described as the desire of ages (desire of numerous births) in Christianity. The desire has been described as the desire of meeting God in Hinduism. This is a desire for *moksha* or *mukti* or *kaivalya* or *nirvana*. All these terms mean the same thing.

However, this is a strange paradox of human life (it is partly due to the delusions created by time, space and material things) that the man goes farther and farther away from his real search. He continues this search in the reverse direction !

2. Role of Pain and Suffering

The question arises : Why does a person go away from his real goal ? Why cannot he reverse the direction of his search ? From psycho-analytical-cum-meditational point of view there are two major reasons for it.

Firstly, the charm and the attraction of this illusory world of *maya*, or the social and material world, are so great, and because of our desires, the attachment with it is so deep that it is almost an impossible proposition to leave it. Running in luxury motor cars, eating the

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[1]Kindly refer to the theory of mind in Chapter-III to understand it.

most tasty things on earth, loving the most beautiful and fleshy skin of a human body, rushing to the moon, wearing colourful dresses, living in big sky-scrapers—all these lure and enslave the individual consciousness (*jiva*). Then there are festivals, marriage occasions, big sport rallies and many other attractive things. Oh, what a beautiful and enchanting world ! It looks that we must enjoy everything. The desires grow endlessly and the consciousness (*jiva*) must go forward and forward to fulfil those desires. *No desire is ever fulfilled finally and permanently as it gives birth to numerous new desires in the process of its fulfilment.*

The second reason is that in the backward journey towards Cosmic Consciousness (*Shiva*), one cannot immediately taste calmness and bliss. One has to pass through numerous pains and sufferings, which makes it doubly impossible for anyone to perform this backward journey. The path to heaven indeed lies through hell, and none of us is ready to pass through that hell, even though after crossing that hell, we may enter into heaven.

To undertake this reverse journey is the most unpalatable task. As long as one has some sense of happiness in the material and social world, one will never undertake it. However, God has his own ways to put some people on this path. While living in the state of 'becoming' and making continuous and marvellous achievements in the social and material world, one may get a shattering experience of pain and disillusionment. For example, the only son on which the mother pins all hopes of the future dies in an accident. The husband who looks to be everything to a woman is killed in the war. The beloved in whom the lover invests everything in terms of emotions and money, leaves him and elopes with someone else. The fabulous wealth, the rich man lives with, is destroyed through some market fluctuations or other incident. What happens in such cases? Such incidents often completely shatter the personality of the person. They indeed shatter this "picture of ego drives" of the individual. The person invariably enters a state of hell. Depression, fears, death-idea ; all look hovering around the person. The person indeed burns in what can be described as the 'fire of hell'. The meanings of ego-drives and their hollowness get exposed before him in a moment. Wealth, greatness, social status, beauty—all mean nothing, all look useless. Man says, "Oh God ! Save me this time, I will not enter into those attachments again. Oh, relieve me of this pain. I am dying".

In Buddhist thought, this experience is given a distinct description. It is said that the man is struck with a poisoned arrow. He cries in pain and the only desire left in him is that the arrow should get out of him and he should be relieved of that pain. But in modern psychology these shattering experiences are often known as nervous breakdowns, the worst being those which result in 'paranoid depression'. They often become a permanent hell till the man lives. But sometimes they can become a blessing in disguise if the sufferer starts on the path of searching the true meaning of life. In fact, they do happen to serve this God-ordained purpose in the lives of a few individuals.

The sufferer runs to saints, to psychiatrists and to all those persons who can relieve him of his pain and tell him or re-educate him about the meaning of life. If God wills it so, he gets a real man who puts him

on the path of a real backward journey in the mind through psycho-analysis or meditation or both.

No wonder, this shattering experience has also been often extolled by many people. They say, "Thou plungest me, Oh Lord, into the most opaque darkness ; it must be then because Thou hast so firmly established Thy light in me that Thou knowest it will stand the perilous test. Hast Thou chosen me descending into the vortex of this hell as Thy torch-bearer ?"

Indeed this is true. If after suffering, one goes for medicines, electro-shock treatment and other therapies, one may only get what may be described as pseudo relief and pseudo happiness and one may indeed lose the golden opportunity to realise the ultimate goal of life. But if, by the grace of God, one starts on the path of backward journey, and continues it slowly and steadily but regularly, one is sure to become the torch-bearer of God, by having complete knowledge about the "self", the Cosmic Consciousness, and the blissful spiritual energy.

If one has become a victim of tensions, irritations, outbursts of anger, fears, sadness, depressions, phobias, painful attachments, or, on the other hand, if one is even a person of very dynamic and progressive nature, whatever one is and wherever one is, one should not wait for that shattering experience to come. In both the cases, one should start on the path of meditation and self psycho-analysis today, "here and now". Through it, one can realise the bliss which is one's birth right. The doubts, hesitations and resistances will come. If that is the case, it would be a case of lost opportunity. Perhaps one's turn has not come in "His Scheme of Things". But if one immediately realises all that is being said here in simple language, and one gets inspired and wants to do it, that would be one's first awakening.

3. The Backward Journey

It has been said that one must reverse the direction of the journey and perform a backward journey in the mind. What do these sentences actually signify ? For an ordinary reader, they can mean a straight-away renunciation of present belongings, and also treading a regressive path as against the progressive path he is treading at present. Both the ideas can be a source of anxiety for the reader. It is necessary, as such, to explain what do these expressions really mean.

Reversing the direction of the journey and performing backward journey in the mind do not, in any way, signify renunciation of worldly things, nor do they signify leaving the work that one is doing in the social and material world. Neither worldly possessions create any suffering nor does the work done in the social and material world create any pain. There is, as such, no question of renouncing them.

The pain and suffering are inbuilt in the sense mind. The attitudes, desires, fears, drives, etc., are the real sources of pain and suffering. They create shackles and bondages for individual consciousness (*jiva*) in the mind itself. A freedom from these internal shackles alone will produce more happiness and peace. Renunciation of these internal shackles is indeed the real renunciation ! Thus, the concept of backward journey means a purely psychic and spiritual phenomenon, which is not in contradiction with the material phenomenon. The backward journey

means a journey which can "undo" everything in the mind which has been created there right from birth. It is a process of "unlearning", "deconditioning" and "unbecoming". Backward journey means removing layer after layer of thoughts, fears and desires which are sticking around the consciousness (*jiva*). It means removing the threads which are tied in abundance around the jewel that our consciousness is.

In terms of psycho-analytical-cum-meditational theory, backward journey in the mind means coming from the third-stage "self" to the second-stage "self". This means that we must first come from our social individuality to our animal universality. It has to be done not in action but in thought and emotion. One has to see, recognise and accept that universality in oneself.

After this, one has to come from this second-stage "self" to the first-stage "self". This means that under this animal universality, one has to search one's spiritual universality. It means complete liberation of the individual consciousness (*jiva*) from all that surrounds it or binds it, and then bringing it into touch with the Cosmic Consciousness (*Shiva*). It is only when one comes at the first stage "self" that one can enjoy this socio-material world also.[2]

From purely happiness point of view, it is much better to come at the second-stage "self", that is, animal universality stage, (as is done by psycho-analysis) than to live at the third-stage "self" of incorporated values, culture, 'drives of becoming' and a situation of social individuality.

4. Meaning of Revisualisation, Reliving and Transcendence

We have described the process of backward journey as the process of "un-becoming", "deconditioning" and so on. To describe these phenomena, we will always use more accepted expressions in psycho-analysis and meditation. They are reliving, deconditioning and transcendence.

During the process of backward journey, if it is a real one, we relive the actual experiences of our past life—emotions, desires, fears and relationships. This reliving is very important, but more important than this reliving is the actual visualisation of those experiences. While "reliving" is a dominant point in psycho-analysis, revisualisation is a very dominant point in meditation. Reliving and revisualisation of past experiences frees us from tensions, drives, fears and relationships, etc. They help us in seeing the roots of our feelings, attitudes, opinions, judgments and behaviour-patterns. They also help us in seeing our desires, hungers and many animal reactions.

Once we relive and revisualise them, we can consciously drop them. This means "transcendence", as once we do it, those desires, hungers, fears, relationships, opinions, attitudes, judgments, behaviour-patterns

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[2]On the basis of the secrets which I came to know after passing through the experiences of THIRD EYE and *Kundalini* (as mentioned in Volume-II titled *Third Eye and Kundalini*), I can say that the real secret of the safe backward journey in the mind is a Guru (God realised person) himself. Through the act of initiation, he turns the individualised consciousness (*jiva*) towards himself right inside the body of the individual. The direction of the flow of energy (libido) is reversed from the worldly/material but perishable objects which create bondages for the *jiva* to the spiritual/Godly direction which leads both the energy and the *jiva* to God thus providing it eternal liberation. This is the greatest role which a Guru performs.

etc., do not hold our consciousness into bondage. They lose their compulsive nature; they hold no sway on us. We are liberated. Thus, transcendence of the whole ego or sense-mind, takes us to the first-stage "self".

How to relive, revisualise or transcend the past? How to perform the backward journey? There are two techniques. One is psycho-analysis and self analysis which has been explained in detail in the previous Chapter. The second technique is meditation. The two can be used side by side for better results. Here, we shall devote our attention to the technique of meditation.

Section-B

THE TECHNIQUE OF MEDITATION

Meditation is the name given to techniques developed by ancient saints in all lands and belonging to all religions to cure mental suffering and achieve psychic and spiritual liberation. The techniques vary in nature, but the processes involved in them vis-a-vis psychic and spiritual evolution are more or less the same.

The techniques of meditation often appear meaningless in the beginning, especially at the intellectual level, but often prove to be the most meaningful things in life after certain years of practice. They are superior to all work, all education and all achievements in the social and economic world as they increasingly lead to the fulfilment of that satisfying purpose of life which a person searches eternally at heart, although he may remain quite ignorant about it. However, this has to be experienced in order to be understood properly.

One major technique of meditation is being expounded below. If the technique is followed correctly with all precautions required in meditation then the desired results vis-a-vis psychic happiness can be assured. However, one has to practise it for a few months to see the origin of those results.

In fact, today, only a seed is being given in the form of the technique and the *mantra* associated with it. It is not in any way a tree laden with sweet fruit. It is presumed that most of those persons who lay their hands on such a book are suffering certain amount of unhappiness or have certain problems which create tension. They perhaps want to taste happiness immediately. However, it should be understood that there is no short cut to peace and happiness. It may be stated that happiness is not something which cannot be achieved, but one has to work for it. Whatever is being given here is only a seed. One has to sow it at proper place, water it through daily practice till it grows into a tree and bears fruit. It may be added unhesitatingly that no one else in the world can grow it for others, and others can just have the fruit. Everyone has to grow it for himself. If one is impatient and cannot take the trouble of growing it, and just throws away the seed, one oneself will be responsible for throwing away the life-time opportunity which has come in one's way. One alone will be the loser.

The various steps to practise this technique of meditation are given on the next page. The readers are requested to read them first and then practise each step a few times till all the steps merge into one and appear as "single-piece practice". For a direct contact and to facilitate narration, I will address the readers as "you". The steps are:

1. Selection of Place and Physical Environment

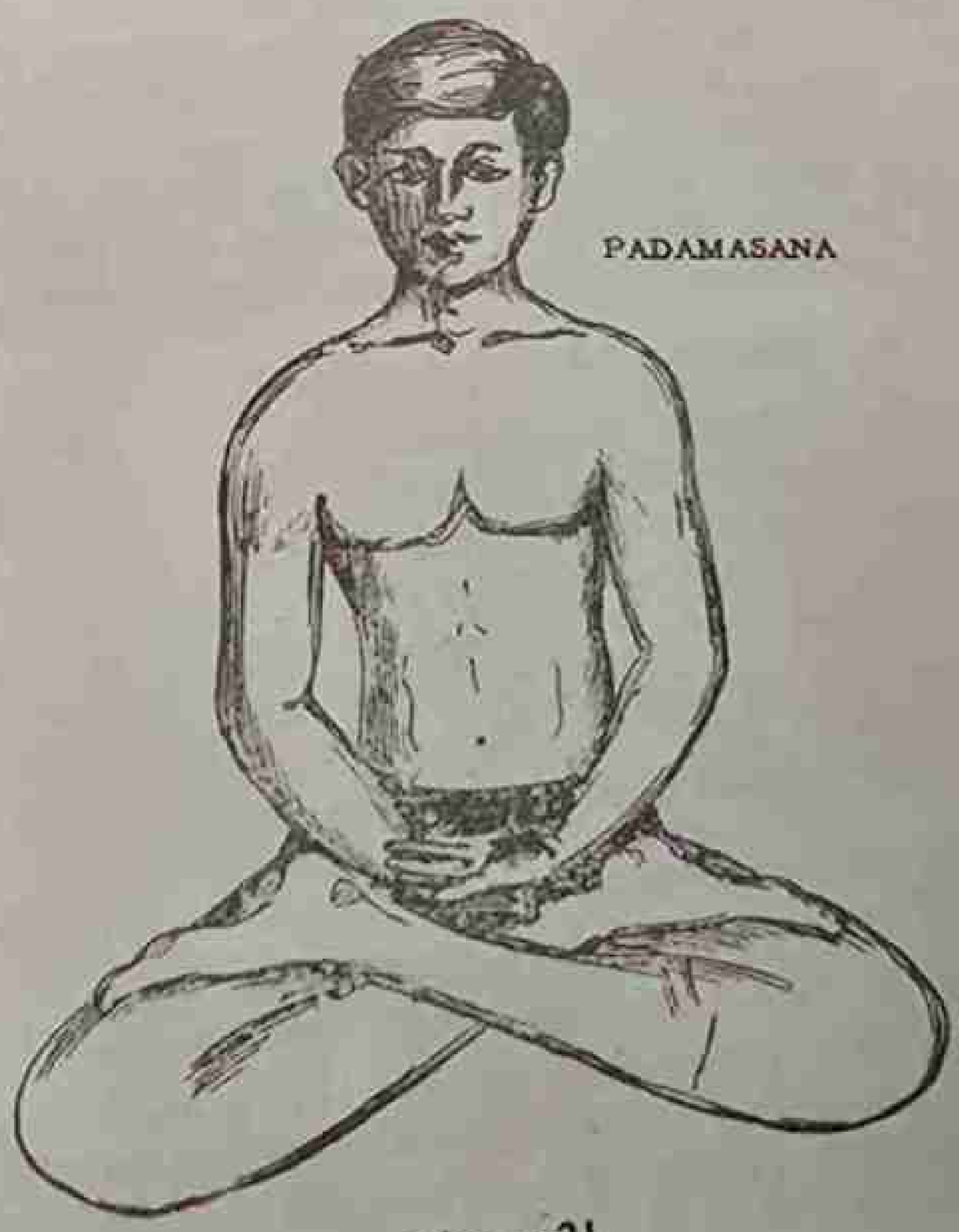
Select a good, isolated and well-ventilated place in your own home. Put a wooden cot in that place. Cover it well with a double-fold or four-fold woollen blanket. Cover the blanket with a clean white cloth. This is your seat of meditation, an abode of peace and a place of withdrawal from worldly pursuits. Slowly and steadily this seat should start appearing to you as sacred and you would definitely look to its cleanliness.[3]

2. Time and Regularity

Set apart one hour in the morning and one hour in the evening to sit on this seat for meditation. If you feel that you are too busy and cannot spare so much time, you can set apart half an hour in the morning and half an hour in the evening.[4] If you feel that you just cannot spare time in the morning or evening, you can choose your own time according to your convenience. If you follow a certain time-table, just adjust the time of meditation in that time-table. However, you must take care that you have to be regular in it as far as possible[5].

3. Posture

Wash your face, hands and feet. This is known as *panchasnana*. This washing is no religious ritual. It is done to remove any odour, bad smell etc., so that your attention is not unduly disturbed by it while meditating. Moreover, this can also make you emotionally motivated and mentally alert for the activity you are going to undertake. Now sit on the seat of meditation. When you sit on the seat, you should see to it that you sit in a relaxed pose. The two postures recommended are shown in figures-21 and 22 respectively. The posture in figure-21 is known as



PADAMASANA

Figure-21

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[3]It is always desirable that one puts a framed photograph of one's Guru (if there is one) or any incarnation of God like Lord Krishna, Lord Rama, Lord Jesus Christ, Lord Sri Sathya Sai Baba or any other great saint on this seat of meditation. Incense should be burnt and flowers should be kept before the Lord. These things help in quick concentration of all the senses in one direction.

[4]Initially, even 15 minutes in the morning and 15 minutes in the evening will do. If an experience of headache, giddiness, darkness or fear, etc., takes place, it is advisable to leave meditation at that time. One should attempt to do it again after some time. If one feels relaxation and happiness, then the time span for meditation should be increased.

[5]The best time in the morning is from 4 a.m. to 5 a m. when it is still a bit dark and stars are still twinkling in the sky. The best time in the evening is when day and night are at the meeting point.

padmasana and that in figure-22 is known as *siddhasana*.[6] These postures are adopted as they facilitate long spans of meditation by keeping the body relaxed and straight. They also help the meditation-process in certain other ways. The first posture may give some trouble initially but proves very helpful in the long run, although I have never been able to adopt it and I have always followed the second one. You can adopt any one of them at your will and convenience. You can choose any other posture provided it keeps you relaxed and your body straight.

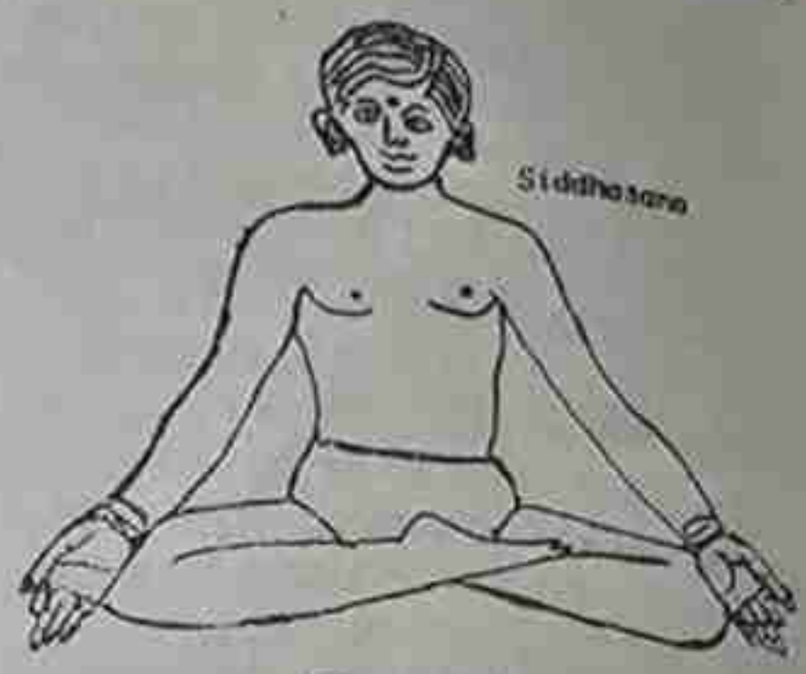

Figure-22

4. Folding the Tongue Upward

Now fold your tongue upward in the mouth as far as possible. Try to feel that the tongue is touching the mid-point between the two eye-brows from inside the mouth. Do it slowly over a period of time without straining the tongue much. This is *Nabho-Mudra* which uplifts the *jiva* from lower planes of existence to higher ones and which ultimately bestows on you many *Siddhis*.

5. Imaginations

While sitting on the seat of meditation in a relaxed posture and with your tongue folded upward, imagine in your mind that you are sitting on the top of the globe (earth) as shown in figure-23. You are quite alone. Also feel that you belong to nobody and nobody belongs to you.

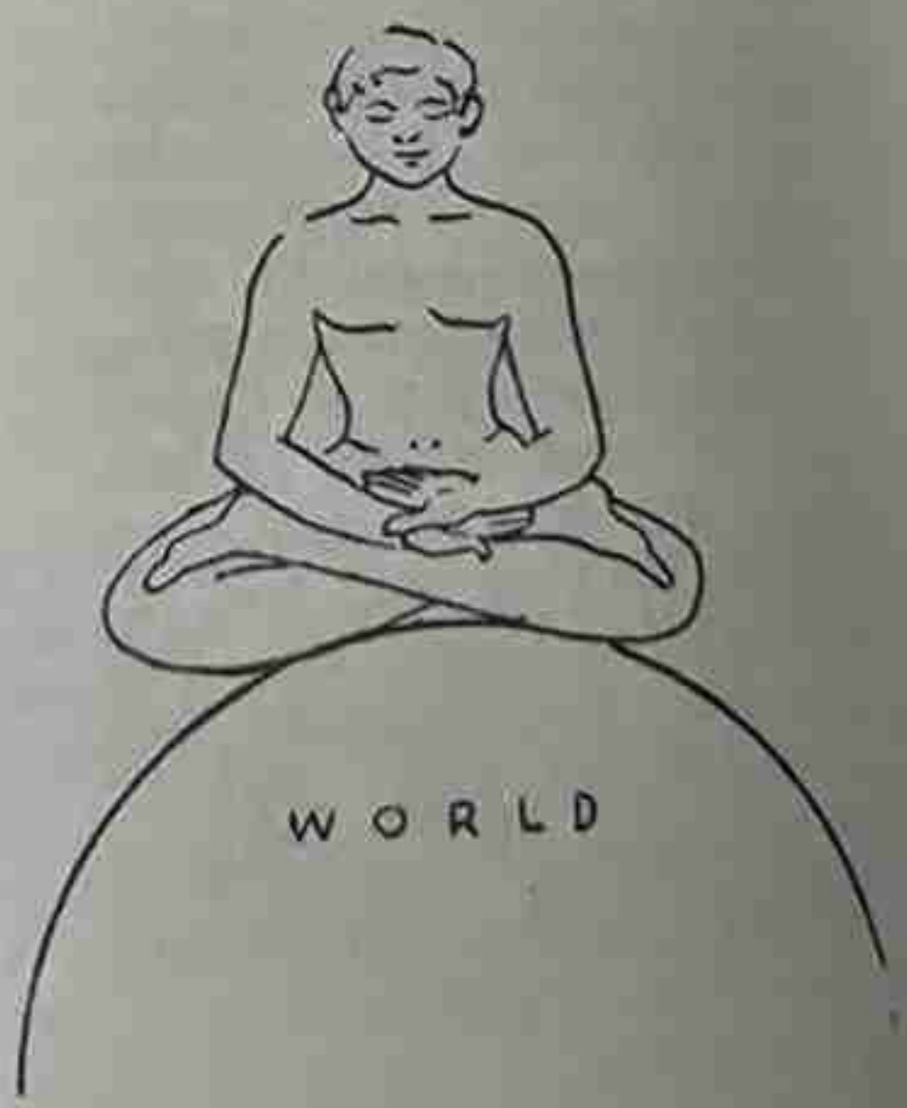

Figure-23

6. Concentration

Try to concentrate at the mid-point between the two eye-brows which is at the root of the nose, that is, the point where the two eye-brows and the root of the nose meet. You can feel that there is a point of light or flame of light at that point on which you are concentrating your attention. You can also concentrate at the picture of your Guru, Jesus Christ, Buddha, Krishna, Sathya Sai Baba or any other saint. All are equally good for concentration. Anything which represents Truth can be the object of concentration. But as light is the essence of

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[6]In *siddhasana*, the heel of the left foot is always pressed near the anus and under the testicles. It generally presses the nerves which lie between the anus and the root of the penis.

If one wishes, one can place one's hands in the same manner as shown in figure-21.

our ultimate reality, it is better if we imagine a point of light or a flame of light at this point and concentrate at it[7].

7. Feelings

While imagining that you are sitting at the top of the earth where nobody belongs to you and you belong to nobody, and also concentrating at the mid-point between the two eye-brows, inhale and exhale slowly and evenly. While inhaling feel that the breath is going down via your whole body right up to your toes. While exhaling, feel that the breath is coming up from the toes, passing through the legs, and then passing upward through the centre of the back-bone[8] upto the mid-point between the two eye-brows. Also feel that this upward coming breath is bringing along with it "energy", "light", "joy" and "bliss" and they are accumulating at the mid-point between the two eye-brows, in the shape of a point of light or a flame of light. Your concentration is increasing at this point of light. Thus, your concentration or attention remains either in the breath or in the point of light or flame of light at the mid-point between the two eye-brows[9]. This means either you watch your in-going and out-coming breath or you watch light at the mid-point between the two eye-brows.

8. Mantra

Now let us indicate the eighth and one of the most important parts. It is the *mantra*, the godly sentence, a collection of Cosmic sounds which will help us in the transcendence of the total mind and a reunion with God or Cosmic Consciousness (*Shiva*).

Whenever you breathe-in, keeping all the imaginations and feelings described above in mind, mentally utter the word "So", and whenever you exhale, mentally utter the word "Ham". Thus, the *mantra* which has to be mentally uttered is "So-Ham"; "So" with each in-going breath and "Ham" with each out-coming breath. It means "I am That". It represents a slow and steady journey backward—from what you are today to what you were yesterday and to what you were day before yesterday till you see your total past[10]. Your consciousness (that is, you) will transcend the total past (past of this birth and the past of previous births) and merge into the Cosmic Consciousness (*Shiva*) from which it (that is, you) emerged. You indeed merge into God and become God-like yourself, in the same way as a drop of water, after merging into the ocean, becomes the ocean itself.[11]

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[7]Please try to choose only one of these on which you can concentrate in a more relaxed way. This indeed will be according to your inclination. You should, afterwards, try to stick to the same symbol. If you choose the picture of someone for concentration, it will be helpful if you put up the same picture at various points in your home. It helps in easy recall at the time of concentration.

[8]This is very important. The path of yoga and all the spiritual secrets are contained in the spinal column.

[9]Meditation on light is referred to as *jyoti-sadhana*. It is considered most efficacious.

[10]In meditational thought, we call this process as the process of swimming against the current.

[11]The secret of meditation and *mantra*, according to the best of yogic tradition, should pass on from the Guru to the disciple at the time of initiation. It is indeed a great secret. However, I feel in view of the enormous nervous suffering of the vast humanity and the paucity of realised Gurus that the time has come to give it to the people openly. On the basis of my experiences and the mystic communication as already given in this book, I feel convinced that there is the will of God behind this. Still it is desirable that one takes proper initiation from a God-realised person.

It is very important to emphasise again that the breath (inhaling and exhaling) should go on very normally and evenly without any tension or pressure, and also without any awareness of the time of inhaling or exhaling. It should run smoothly.

9. Manan (Introspective Thinking)

Manan, or introspective thinking, is the last but most important step. While concentrating in breath or at the point of light between the two eye-brows (*Trikuti*), you will find that numerous human faces with which you have relationship of hate or love, and numerous desires and ideas will emerge. They will attract your attention again and again. Try to witness them and understand their nature. They represent the incorporated sense-material which is false and which gives you all the trouble by binding you. You are the witness, the consciousness, the awareness. They represent mere matter. Keep on witnessing them and separating yourself from them. Whenever your attention goes into mind—its ideas, desires and images—immediately put such questions to yourself, "Where have I gone? What am I thinking ? etc." and recognise your mind. Detach yourself from mind and bring your attention back in your breath or at the point of light in *Trikuti*. There are three more things which I want to say in this regard.

Firstly, we should practise this meditation, as described above, regularly. Initially, the breath, imaginations, feelings and *mantra* may not look well co-ordinated. They may appear as separate parts. But it should be our purpose to co-ordinate them and make everything look as "one-piece". After some practice, we can achieve it. This will smoothen the practice of meditation.

Secondly, while doing meditation, we have to feel relaxed. We should not strain ourselves too much. We have not to wrestle with our mind. Mind has a tendency to have its own way. Some day it may not cooperate with us at all. We may feel discouraged. But instead of feeling discouraged, we should see the working of the mind and smile at it. It will start cooperating. We should never try to force a 'show-down' with it by our super-ego will. We will seldom succeed in that way.[12]

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[12] I wish to point out certain very important points which I could not follow in my meditation, but which I learnt at a heavy cost when I finally entered the *Kundalini* disturbances. During the later stages of meditation, when the mind is more relaxed, we should take care of the following points again and again,

(*i*) While concentrating at the mid-point between the two eye-brows on light, we should feel that all the five senses are concentrated at this point. We are seeing this poi nt, tasting this point, touching this point, listening to this point and smelling this point. This is withdrawing all the senses from the mind-stuff.

(*ii*) If the consciousness runs into the mind-stuff, we should see the stuff. We should see clearly that it is temporary, transitory, destructible, etc... This temporary and destructible stuff cannot provide us permanent and indestructible bliss. So let us leave it and concentrate at the mid-point between the two eye-brows.

(*iii*) We should also try to see that our consciousness goes into something which is related either to past or future or distance. We should try again and again to take freedom from them and come into the immediate present and "here and now".

(*iv*) While following the above three points, we should again and again ask ourselves the key question, "Who am I"? We should see the mind stuff, the past, the present and distance and clearly keep on recognising and suggesting to ourselves, "I am neither this, nor that, nor that, nor that..."

In brief, I wish to state that in the later stages of meditation, we should discard all the psycho-analytical notions as they are false in the ultimate analysis.

Thirdly, I wish to say something about your doubts. You have doubts about meditation. They are bound to be there as our whole ego is made up on many doubts. No reasoning is going to remove those doubts. The only way out is to start doing this meditation despite your doubts. After some months, you will start knowing something which will convince you that everything cannot be explained and understood on the level of ego-reason; there are things which are beyond it. Moreover, you have to do it for yourself and for your own sake and not for anyone else. You alone will gain from it and not anyone else. Do it for some months and get convinced about its efficacy for yourself. Then you will surely see how we mortal people are wrapped in ignorance. That will indeed be the first real step of the journey from ignorance to knowledge, and from darkness to light. We indeed cannot understand all things by our ego-reasoning.

Section-C

THE POSSIBLE EXPLANATIONS

Everything cannot be understood at the ego-reason level. This is especially so in relation to knowledge about mind and spirit. While there is no doubt that experiential knowledge in relation to mind and soul is much superior to experimental knowledge, it is also obvious that experiential knowledge is less demonstrable to others and also less convincing to others. One may start on the path of experimental knowledge by ego-reason and ego-conviction. This may not be so in the case of experiential knowledge. Here one may have to start by faith.

These are the qualifying remarks about what is going to be said in the succeeding pages. There can be certain explanations about the various steps in the practice of meditation described in the preceding pages but these are only possible and tentative explanations and may not be the final ones.

1. Physical Environment and Regularity

The first two steps, as given in the practice of meditation, relate to the selection of physical environment and regularity. For purposes of avoiding distractions, an isolated place for doing meditation is necessary. The burning of incense, placing pictures of Guru / God, offering flowers, cleanliness and attractiveness of the seat of meditation are some essentialities. The philosophy behind these is that they immediately attract the otherwise scattered five senses and help in concentration which results in a feeling of peace. Thus, the external environment does influence mental peace, although it may be completely inadequate to create mental peace on a more permanent basis. Mental peace can indeed be attained by the resolution of numerous conflicts lying in the mind. External disturbing factors keep on precipitating those inner conflicts by alternately becoming the cause or effect of them through transference. Thus, even small external distractions are capable of activating inner tensions. This makes all concentration and process of meditation laborious and ineffective. So proper physical environment is a great consideration in meditation.

Sitting on a wooden cot with woollen or thick cotton blankets is also a necessity purely on scientific grounds. The process of meditation and yoga frees certain amount of energy from mental formations.

Occasionally, the activity of this energy can easily be noticed in meditation itself. Wooden cot and woollen blankets are bad conductors of "electricity" or this spiritual energy which is generated. They do not permit the energy to earth, and thus go waste. The reader may intend question about the source of energy. It is already explained in the Chapter on theory of mind. The source of energy is the same, that is, Cosmic Energy.

The second point relates to time and regularity. Doing meditation for one hour in the morning and one hour in the evening is considered desirable for the following three reasons :

Firstly, the morning time (in fact, it is the time when stars are still twinkling in the sky) facilitates concentration. This happens not only because of the complete noiselessness in the outside environment but also because of the inner mental peace. Many id desires find the preceding sleeping period a good time for a free play in dreams, and also their partial fulfilment. There is some unconscious satisfaction. So, at dawn, they do not disturb the consciousness much. These two reasons are very potent reasons as to why one should meditate in the early hours of the morning. Similarly, meditation in the evening, especially at a time when day and night are meeting, is also important.[1] It helps in loosening certain nerve-paths. The result is that the repressed material gets exposed in dreams and does not resist further evolution.

The second reason concerning time, or more specifically the duration of time, relates to the process of concentration itself. It is often observed in the first fifteen to twenty minutes of meditation that the mind keeps on wandering in numerous directions thus not permitting any concentration or inner peace. This is quite possible that, in certain cases, one may achieve this state of inner peace quickly. It is also quite possible that in certain other cases, one may not achieve it even during the whole hour. But normally for the first fifteen minutes or so, the mind wanders recklessly. Then, slowly and slowly, it settles down, and the real meditation takes place. Thus, spending two hours in meditation, one hour in the morning and one hour in the evening, is obviously good. However, one can vary it according to one's own convenience.

The third reason relates to regularity. In meditation, regularity is very essential. In India, certain saints give the religious reason for it and, may be, it is correct. They say that the agents of God start marking each day's presence, when one is in the process of meditation. It is like the roll call in the school. If one misses it, absence is marked and God is not much pleased with this phenomenon of absenteeism.

However, to me it looks that the main reason behind regularity is the same as it is behind most of other things where regularity is essential. It creates habit and fortifies habit. In meditation, this habit maintains a continuity in evolution. The process is simple.

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[1] This time is considered important for meditation as at this time *ida* and *pingla* (the nerves of moon and sun) are likely to be active at the base of the spine, and during such a time, it is possible that *prana* may enter the central yogic nerve, that is, *sushumna*, which may lead to quick spiritual evolution.

More meditation loosens up more formations in the mind. More of them get exposed before the consciousness either in dreams or otherwise, thus making consciousness more free from their shackles. Thus, regularity is considered very essential in meditation.

2. Sitting Posture

There has been a difference of opinion on the question of sitting posture in meditation. I feel that we should first know the purposes of the posture in order to decide which posture is best. It may be pointed out that the posture is also a means and not an end in itself. The purposes of a posture are as follows :

(*a*) The first purpose of a posture is to permit meditation for longer period. This is possible if the posture does not create much bodily disturbance and keeps the body in a relaxed and motionless state.

(*b*) The second purpose of a posture is to keep the spinal column straight. This spinal column is the resort of all spirituality and all secrets of higher life. The posture must be such that it keeps the spinal column straight and permits an easy loosening up of things in it through the free flow of *prana*.

(*c*) The third purpose of a posture is to ease the process of in-going and out-coming breath or what is known as "*pranayama*". This should permit a slow, even and smooth in-going of breath in the system and also a similar out-coming of breath.

The above mentioned three purposes of a "posture" in meditation can help us in deciding our posture of meditation. The *padmasana*, as given in the preceding section, has always been considered the best. It fulfils the two latter purposes supremely well. The first purpose of physical relaxation is difficult to achieve, but once one continues with it for some months, it makes that also easy.

The alternative given is the *siddhasana*, as described in the previous section. Many adepts in yoga consider it better than even *padmasana* because it helps in activating *Kundalini*. It also fulfils all the three purposes. However, it may not keep the backbone as straight as the *padmasana* does. There may also be some bodily disturbances.

From my personal experiences, I find that the *shav-asana*, (lying on the back as a dead body lies), quite often fulfils the three purposes. I have meditated in that posture quite often, and with extremely good results. The only snag is that instead of doing meditation for long, one often goes to sleep in that posture.

Keeping the three purposes in view, each one of us can decide about our posture of meditation. There is no necessity to follow either of the three postures. One can follow any other posture of one's liking. One should always keep in mind that a steady physical posture helps to steady the mind. That is why so much stress is laid on *asana* or physical posture for meditation.

3. Imaginations

There are two points in this sub-section. One is the upward folding of the tongue so that the end point of the tongue touches or

tends to touch that point in the mouth which lies behind the mid-point between the two eye-brows. Secondly, we have laid a lot of stress on certain imaginations while doing meditation. What possibly is the explanation for the first point ? It is stated that this exercise produces heavenly nectar in the mouth which helps in meditation. However, to me it looks that by touching certain glands, it produces saliva and does not permit the mouth to become dry. Moreover, it helps in concentrating at the mid-point between the two eye-brows. Secondly, what is the reason for imagining those things and situations which appear very unrealistic today ? Why should we imagine that we are sitting at the top of the earth and that we are completely alone ? Why should we imagine that we belong to no one and no one belongs to us ?

From my personal experiences, I would say that these imaginations are very important in meditation and conceal great meaning behind them. It is a fact that the first-stage "self" is devoid of all relationships with worldly people and worldly things. In meditation, this stage is achieved when all relations are dissolved. The imagination that "I belong to no one and no one belongs to me" refers to that ultimate reality. This kind of imagination prepares the mind for that reality and helps in the evolution of *sadhaka* towards that reality.

The imagination that "I am sitting at the top of the globe or world" has its own meaning which are closely related to psychic and spiritual evolution of an individual. We are so thoroughly conditioned by the social and material world that we get delimited more and more. All modern ideas of development of personality are fake. In fact, all social and material conditioning delimits us. Because of this conditioning, we visualise our surrounding in a particular way. We visualise each portion of the earth in a peculiar way. This visualisation is conditioned not only by social, material and emotional ideas but also by the factors of "time" and "space".

When we meditate with the imagination that we are sitting at the top of the earth, we are helped, slowly and steadily, to achieve that stage which indeed was the original and unconditioned state of our perception. We are slowly and steadily freed from all emotional, social and material conditioning and really feel that at whatever point of earth we are sitting or standing, that point is the top-point of the earth. Is it not a fact of the round earth that whereever we may stand that is the top point ? However, this state can be achieved only after deconditioning the mind totally. Now, at this stage of complete deconditioning, whenever we walk, we feel that we are walking at the top of the earth. This is a continued state of presentness. It is a state of spacelessness. It is state of living in the 'moment' without any idea of 'past', 'future', or 'distance'. Thus, a situation comes in meditation when mental conditioning, as also time and space, all are transcended. These imaginations, as such, are very sound.

4. Concentration and Feelings

Now we come to the explanations about concentration and 'feelings' while inhaling and exhaling during the process of meditation. Why should we concentrate at the mid-point between the two eye-brows ? And why should we concentrate at all ?

Let us take the first point. The mid-point between the two eye-brows is the sixth centre of consciousness and is the most important

point from all psychic and spiritual point of view. From psycho-spiritual point of view, there are two reasons for the supreme importance of this point. Firstly, this point is connected with the centre of the mind. Since meditation ultimately aims at the total dissolution of the mind, concentration at this point helps in that. This point should be further clarified. The lower five centres of consciousness, that is, of earth, water, fire, air and ether, represent the centres of bondages, because it is with these five main elements that the visible world is constituted. They also lie at the base of the entire mind which enslaves the individual consciousness (*jiva*). By meditating on the sixth centre, the *jiva* makes an attempt to rise above the world or the mind, that is, above all bondages, in order to be spiritually liberated.

Secondly, this point is the seat of God/Guru in form. If some person cannot dissolve the total mind through his own efforts, due to certain reasons, his Guru/God often provide grace to the *sadhaka* by opening his Third Eye and activating his *Kundalini*. The rest of the journey, (which means complete dissolution of the mind and ego) gets completed automatically.[14] This point is an abode of permanent peace, perfect stability and pure reason. Once the consciousness comes at this point permanently, then no emotion and no pain can exist in mind.

A process of concentration at this point through meditation means a conscious search for the abode. It is a search of the individual consciousness (*jiva*) for its original home, that is, God. The more one concentrates at this point, the more the consciousness tends to break the bondages in the mind. Slowly and steadily, the formations in the mind start loosening up. They vanish either by coming into visualisation, or by getting burnt.

Psycho-analytically speaking, the infant had a complete concentration on mother during the first a few days of his existence. It was only slowly and steadily that distractions in the form of fears, desires, reactions, patterns, etc., got incorporated in him. Now those distractions do not permit him complete concentration. Even today, if one achieves some concentration on something even partially (on a beloved, in a football match, or in work or in studies), one finds that the mind starts singing in joy. One feels a lot of happiness. This happiness is experienced because the consciousness takes a momentary freedom from many distractions and is concentrated at one point. This puts a lot of energy at its disposal and there is a state of happiness. However, all such processes of concentration are only temporary, and the sense of freedom from distractions is only fake. The reason is that concentration is done on objects of visible world (*maya*) which themselves are destructible, changeable and temporary. In meditation, the concentration is done on God, who is eternal and permanent. Thus, in this case, permanent peace and happiness are achieved. It may be pointed out that efforts to achieve concentration produce some freedom and this freedom helps in more concentration. This continues till the total sense-mind becomes ineffective to keep the consciousness (*jiva*) in any bondage and God-realisation is attained.

There are three kinds of "feelings" which we consciously generate while concentrating. Firstly, we consciously feel that the breath goes upto the toes and then comes back through the legs and passes through

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[14]For greater details about it, refer to Volume-II titled *Third Eye and Kundalini*.

the backbone. Secondly, this breath, while coming out, is removing all tensions, fears, bad thoughts, etc. It is also bringing with it joy, energy, happiness and light. Thirdly, this energy, joy and happiness are getting concentrated at the mid-point between the two eye-brows in the form of a point of light or flame of light.

These three feelings are just like imaginations which have been discussed in the preceding pages and are very meaningful in meditation. The feeling that the ingoing breath is reaching up to the toes may not look scientific, as all breathing looks limited to lungs by modern medical-science and physiology. However, in yogic thinking, this is not so. Man, the physical being, has got one component which is air or *prana*[15]. This is not confined to lungs only. This is a total affair of the whole body as also of the whole universe. In fact, this *prana* refers to the individual energy (individualised libido) and the Cosmic Energy or Shakti (Cosmic Libido). The feeling that *prana* or breath is going upto the toes means establishing a conscious connection of *jiva* with individual energy and then harnessing it in one direction, that is, towards God.

The second reason for this appears to be that our "desire-cum-thought" processes, bound up with our consciousness, are spread throughout our body, including the toes also. When we inhale and feel that the breath is reaching upto the toes, we consciously go up to that point and while exhaling, we consciously extricate our "consciousness" along with the "desire-thought" structure from those parts also.

When we feel that this breath is coming up through the backbone, we in fact try to form an upward mental journey through the central canal (*sushumna*) in backbone which is a store-house of all secrets of spirituality and all blockades. This is a conscious attempt to reverse the direction of the flow of energy from downward to upward. It may be mentioned that a downward flowing energy binds the individual consciousness (*jiva*) and upward flowing energy liberates it. Thus, this first feeling is necessary in meditation as a "liberating" feeling.

The second feeling which we consciously generate is that this outcoming breath, while passing through the backbone, removes tensions and impurities and brings joy, happiness and light with it. This also signifies a conscious effort towards liberation of I-sense from bondages.

Generation of such feelings means loosening up of some nervous formations. A heightened awareness that tensions and impurities are being removed does help in their removal and thus in the liberation of consciousness from them. This is also a fact that joy and light are the original conditions of the consciousness and they are very much ingrained in the backbone where most of the centres of consciousness are located. However, we have only lost touch with them. At least, we are not consciously in touch with them.

The third feeling is the feeling about the formation of a point of light or flame of light at the mid-point between the two eye-brows. It is a very important feeling which slowly and steadily starts turning into reality.

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[15] "The modern man will have to understand the various kinds of air (*vayus*), the philosophy of *prana* and similar other things to know a higher order of things which exists in each person and in the universe.

Consciousness is all light; it is a part of the total light of the *Cosmos*. That light is more than the light of the Sun. A feeling about a point of light is meant to locate the reality of the "self" as also to prepare it for a final merger with the Supreme "Self" (*Shiva*).

5. Mantra

One of the most important aspects of meditational practice is *mantra*. What is this *mantra* ? How did it originate ? How is it effective ? How does it help in the backward journey in the mind and its transcendence ? The explanations about these points will also explain the utility of the *mantra* given in the preceding pages.

Mantra is a Sanskrit word. It is a combination of two parts, one is *'man'* and another is *'tra'*. In Sanskrit *'man'* means mind and *'tra'* means protection and purification. Thus, *mantra* means something which protects an individual (that is, *jiva*) through the purification of the mind. *'Man'* in *mantra* also refers to *manana* which means a continuous reflection on the latent Truth of the universe, that is, God. *'Tra'* in *mantra* refers to *'trana'* which means the act of saving, or the act of enabling one to cross over the ocean of sorrow. Thus, the concentration of mind along with continuous reflection on eternal truth, on the one hand and its purification on the other hand, are the two foundations of the wisdom lying behind the science of *mantra*.

Mantra is indeed a mental sound which helps in the dissolution of various forms and formations in the mind either through burning them with the help of *prana*, the vital force, or through bringing them to the surface of consciousness as free-associations do in psycho-analysis. The real power of *mantra* does not lie in words but in the sound vibrations, it is capable of producing. *Mantra* is indeed a scientifically derived formula of arranged sounds which represents a living energy in itself. This living energy helps in raising the individual consciousness (*jiva*) to the level of Cosmic Consciousness (*Shiva*).

If we study *Tantric* philosophy, we find that the Cosmos is the result of 50 basic sounds. With the passage of time, these sounds undergo numerous changes. The various combinations and permutations are formed. They give rise to various forms which are incorporated in the mind. By repetition of *mantra*, we help in the dissolution of these forms, as also in creating new forms which bring us peace and happiness. Thus, *mantra* is one of the most important part of any good technique of meditation[16].

Section-D

THE PHYSICAL ASANAS AND THEIR ROLE

Yoga, in many minds, is confused with physical yogic *asanas*, or what can be described as yogic exercises. Yoga does not mean that Yoga, etymologically, means a union or merger. This union or merger means the merger of the individual consciousness (*jiva*) with the Cosmic Consciousness (*Shiva*) or individual soul with the Supreme Soul or the individual spirit with the Master Spirit. It all means one and the same thing.

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[16] This is only a very brief introduction to the meaning of *mantra*. One can go through numerous books on Hindu religion to understand its deeper meanings.

If this is "yoga", then what do the *asanas* (physical yogic exercises) represent ? Why should we undertake them ? Are there some exercises which can help in yoga ?

1. The Purpose of Yogic Exercises

The body, mind and individual consciousness (*jiva*) are intricably woven with one another in a socially developed man. The involution of the individual consciousness (*jiva*) takes place because of numerous bondages created through various desires and the actions of body and mind. Now the evolution of individual consciousness (*jiva*) can take place if the bondages are removed while living in the body. Not only this, its evolution and liberation from the sense-mind can become easy if the nerve-paths are loosened up more and more. Thus, to achieve an easy evolution of soul and its complete liberation and final merger into the Cosmic Consciousness (*Shiva*), we have to do two things : Firstly, we must keep the body in fine fettle. Secondly, we must devise ways to loosen up the nerve-paths more and more so that the consciousness can transcend them more easily.

The various yogic postures and exercises represent that aspect of yoga which performs both these functions. Yogic exercises regulate the metabolic processes and properly control the secretions of the glands. They keep the digestive system in proper form. They make the spinal column supple. They regulate the circulatory system. Thus, they keep the body in fine fettle. Similarly most of the yogic exercises have a very great bearing on the mind and loosening up of the nerve-paths also. These yogic exercises, by exerting pressure or otherwise, stimulate certain nerve-paths in the spinal column thus loosening them up and helping an easier evolution of consciousness through the upward flow of *prana*.

It should be obvious that all yogic exercises represent a means to facilitate meditation and achieve the meditational goal of yoga in easier and smoother manner. They do not represent an end in themselves. They are not yoga. They are simply a means to yoga.

2. Certain Important Yogic Exercises[17]

There are numerous yogic exercises which can be undertaken to keep the body fit and to facilitate meditation. Each one of them has some utility for some part of the body. Neither it is possible, nor it is desirable to undertake all of them in the busy life of modern age. As the main aim is psychic and spiritual evolution, it is desirable that we undertake only very few such exercises so that :

(*a*) The main aims of keeping the body fit and loosening up the nerve-paths are fulfilled, and

(*b*) The body also does not get tired so much that we cannot do meditation.

From my experiences, I would give below only five yogic exercises. They are important from physical-mental point of view and would help in meditation superbly. They will indeed help in toning up each muscle, each part of the body, and loosening up the psychic centres in the spinal column to facilitate psychic and spiritual evolution.

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[17] I have a very imperfect knowledge of *asanas*. I wish the readers should get more knowledge about *asanas* from some good book. They can read Dhirendra Brahmchari's book *Yogasana Vijnana* (*The Science of Yoga*) (New Delhi : Dhirendra Yoga Publications, 1961).

(a)—Paschimotanasana

Sit on your wooden cot, or on the ground. Stretch your legs straight. Bend forward and catch hold of your toes. Place your head in between your thighs. Do it for three minutes daily as the first *asana*. This is shown in figure-24. This *asana* is considered good for diseases of stomach, diabetes and helps in reducing fat.

Figure-24

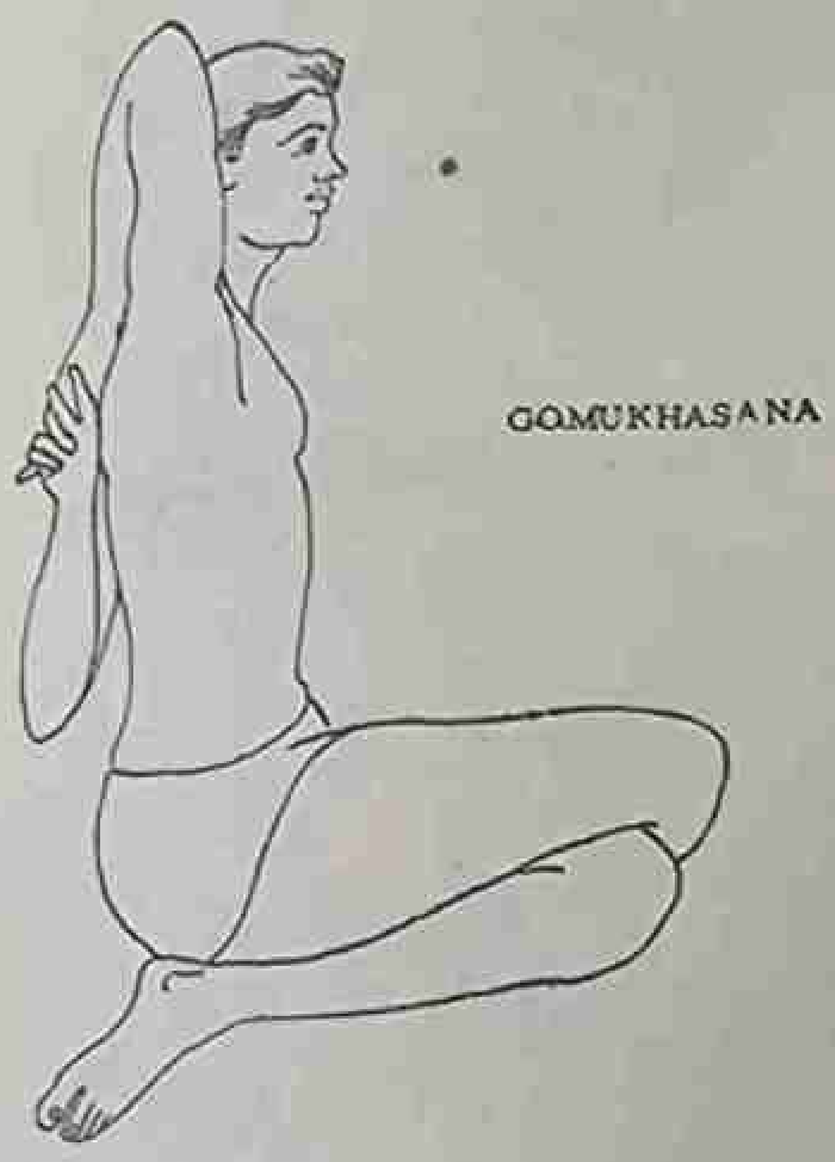

Figure-25

(b) Gomukhasana

Fold your left leg in such a way that the heel comes under the anus and the leg looks like a triangle. Now fold your right leg in the same manner so that the leg passes over the left thigh and the heel tends to come under the left hip. Now pass on your right arm over the right shoulder towards your back. Take your left arm from the back upward so as to interlock your fingers of the two hands in the middle of your back. See figure-25. Now do this *asana* by alternating your legs and arms.

This *asana* is considered useful for toning up nerves. It is also useful in nervous disorders, nervous fatigue and paralytic attacks.

(c) Padangusthan-Asana

Sit on the ground. Keep the heel of left foot under anus and try to sit at toes of left foot. Now put the right foot on the left thigh and sit as shown in figure-26. After a minute or so try it with the right foot, placing the left foot on the right thigh. This *asana* is considered good for diseases of semen. It also tones up nervous system.

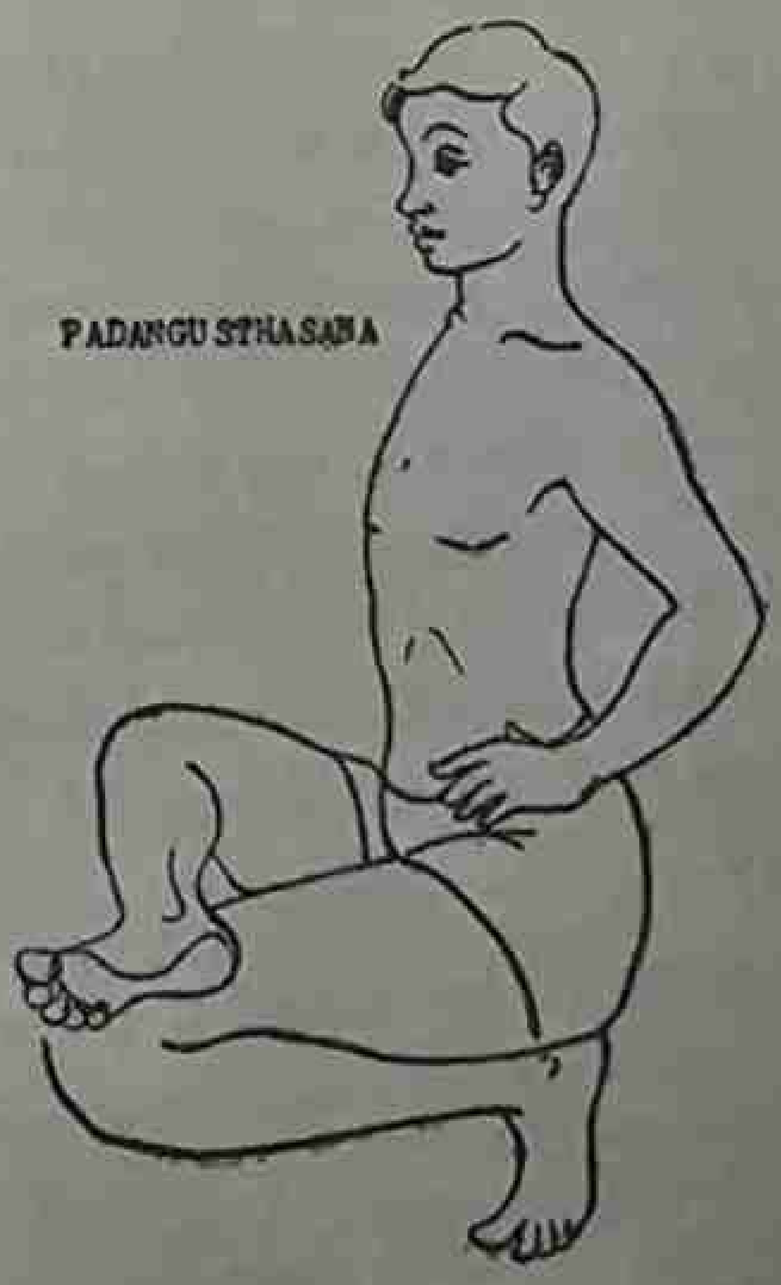

Figure-26

(d) Ardha Matsyendra-Asana

Sit on your seat with your leg stretched straight. Fold your right leg so that the heel of right foot comes near anus. Now twist the left leg and put the left foot over the right thigh as shown in figure-27, given on the next page. Now hold the toe of the left foot by bringing your right arm around the left

knee as shown in the figure. Now take your left arm around your back by twisting your spine as much as you can. Sit in that posture for two minutes. Now try it with alternate leg arrangement. This *asana* is considered very good for curing diabetes. It helps in keeping the body fit and agile.

Figure-27

(e) Sarvangasana

Lie on your back fully stretched. Raise your legs slowly upward and bring them in the vertical position as shown in figure-28. Support your upraised legs and belly with your hands and elbows. Let your chin rest against your chest. Now inhale and exhale slowly. Do it for three minutes. In certain books, this *asana* is described as *urdhva-sarvang-asana*. This *asana* is considered very good for health.

These are five very important *asanas* or postures of physical body. They should be done in addition to the three *asanas* of meditation, that is, *padmasana*, *siddhasana*, and *shavasana*, as described earlier while explaining the practice of meditation[18].

These *asanas* lead to purification of body. They increase physical vigour. They stimulate the nervous system, regulate glands and develop the mental equilibrium which are very useful for meditation. These above mentioned five yogic exercises should not be undertaken for more than 3 minutes each. It is advisable that during and after each exercise, the meditational attitude of concentration with all imaginations and feelings described earlier is maintained[19].

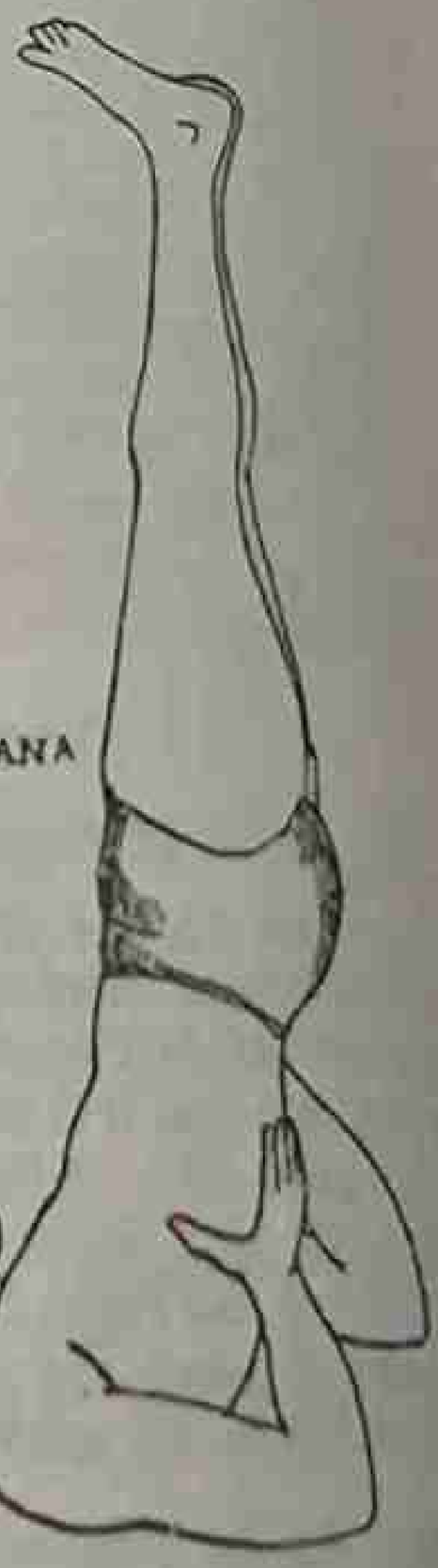

Figure-28

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[18] The aspirant can try two other postures with great profit. They are *Bhadrasana* and *Veerasana*. Refer to some good book on *asanas*.

[19] It may be noticed that some of the *asanas* mentioned above are meant to put some pressure on the lower tip of the backbone. This lower tip is the gateway for *Kundalini* to reach, along with individual soul, to Lord *Shiva*, the Cosmic Consciousness. All *asanas* which put pressure on this point are considered good for the arousal of *Kundalini*.

Section-E

PRANAYAMA—ITS MEANING AND ROLE

There is another aspect of the total philosophy of yoga which is very important for meditation. That is *pranayama*. *Pranayama* has got numerous aspects which need discussion. For the sake of simplicity and clarity, we will discuss *pranayama* under the following sub-sections :

1. Meaning of *pranayama*.
2. The philosophy behind *pranayama*.
3. Importance of *pranayama* in the total science of yoga. How does it help in meditation ?
4. Types of *pranayama*, and which is the most easy and desirable type from the psycho-analytical-cum-meditational point of view.

1. Meaning of Pranayama

Pranayama is a combination of two Sanskrit words. The first is *prana* which means in ordinary language "breath" and the second is *yama* which means "control". Thus, in very simple language, it can be said that *pranayama* is nothing but a process of "controlled-breathing". The modern yogis call it an art of "systematic and scientific breathing".

2. Philosophy Behind Pranayama

The philosophy behind *pranayama* relates to two aspects. Firstly, *prana* is considered to be the total life force which stirs everything in the world. This is a sign of life. This represents the individual energy as well as the Cosmic Energy. In a more psycho-analytical language, it can be explained as follows :

We like a beautiful face of a person. We like it partly because of the "activity" of *prana* in it. *Prana* is in every part and stirs every part. That gives every part a sign of life. This *prana* does not stir the physical portion only. It, in fact, stirs the thoughts, ideas and other things in the mind also. Thus, *prana* is a vital force of life.

The second aspect of *prana* is connected with simple breathing. We inhale and exhale. We take in oxygen and take out carbon dioxide. Thus, breathing is an important function of body.

The philosophy behind *pranayama* or "the science of breathing" is that we use this vital force of life for our mental peace, psychic evolution and spiritual attainment on the one hand, and for our physical well-being and strength on the other hand.

3. Pranayama and Meditation

How does *pranayama* help in yoga ? What is its role in meditation or psycho-analytical meditation ? There appear to be three ways in which *pranayama* helps in meditation and psychic evolution.

Firstly, the process of *pranayama* helps in looking within by removing our attention from the body and the thoughts working in the mind. Thus, it produces more stillness both in body and mind. However, psycho-analytically speaking, this may be a mere process of more repression initially.

Secondly, *pranayama* may be a process of repression initially, but slowly and steadily, it reverses the process of "repression". It, after the "jet-experience", unearths the deeply buried psychic material and brings it before the consciousness. This leads to the visualisation of our past formations and their consequent dissolution. This is a far superior process of "reliving and visualisation" than the process of "free-associations" in psycho-analysis.

Thirdly, *pranayama* produces oxidation through an excessive use of oxygen in certain cases. This oxidation often leads to the "burning-up" of certain deep-rooted formations in the mind which may not easily come into visualisation.

4. Types of Pranayama

The Indian yogis, through the ages, have developed numerous types and techniques of *pranayama*. Quite often, going through those techniques, one starts feeling that they represent an end in themselves. However, this is not so. *Pranayama*, like yogic exercises, is also a means to facilitate the reaching of the goal. If someone is interested in going through all the techniques of *pranayama*, one can consult numerous books.[20]

But those, who are interested in getting rid of mental troubles, or in psychic progress and spiritual evolution, these techniques may not help much. Such persons should rather concentrate on meditation and self psycho-analysis more and more. However, they should undertake one preliminary *pranayama* before meditation, as it would help in the process of meditation enormously. This preliminary *pranayama* is known as *nadi-shuddhi*.

Nadi-Shuddhi is a combination of two Sanskrit words *Nadi* and *Shuddhi*. *Nadi* here means the two main canals, that is, *Ida* and *Pingla* which pass through the backbone crossing each other at six points known as *chakras*. These *chakras* are the clusters of nerves. *Shuddhi* means cleaning these canals or nerve-passages. The preliminary *pranayama* known as *nadi-shuddhi*, means the cleaning of these nerve-passages. Rishi Gherand says, "Nerves are stitched together like the flowers in a garland. Even air has no access to them."[21] *Nadi-Shuddhi* means a conscious effort of taking the air to these nerves.

In certain texts, the technique of *nadi-shuddhi* is described in a difficult way. From my personal experience, I would give it as follows:

(*i*) Sit in *padmasana* or *siddhasana*.
(*ii*) Close your right nostril with your first finger of right hand and inhale slowly through the left nostril.
(*iii*) Feel the air has gone throughout your body upto the toes.
(*iv*) Retain the breath for four times of duration of the time in which it was inhaled.

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[20] I suggest the reading of *The Science of Yoga* by Rishi Gherand, translated by H.H. Yoga Shakti, (Monghyr : Bihar School of Yoga, 1964). It gives various types of *pranayama*. The exact *pranayamas* are : (*i*) *Sahit*, (*ii*) *Suryabheda*, (*iii*) *Ujjai*, (*iv*) *Sheetali*, (*v*) *Bhastrika*, (*vi*) *Bhramari*, (*vii*) *Moorcha*, (*viii*) *Kewali*. I personally feel that the readers should not bother much about these specific techniques of *pranayama* at all.

[21] As translated by H.H. Yoga Shakti, *Ibid*, p. 147.

(v) Now close your left nostril with the same finger.
(vi) Now exhale slowly through the right nostril feeling that it is passing upwards through the backbone. The time taken for exhalation should be twice the time taken for inhalation.

Now the above process should be undertaken in the reverse order, that is, by closing the left nostril and inhaling through the right nostril and then closing the right nostril and exhaling through left nostril.

This process should be repeated in open air for about five times, and thereafter meditation should be started.

This *pranayama*, along with the yogic exercises noted already, helps in opening both the nostrils. In case of most of the people, both the nostrils seldom work simultaneously. It is generally one nostril which works at a time. When both nostrils work simultaneously, it is at such a time that meditation goes on in the best and most fruitful way. It is at such moments that *prana* has a chance not only itself to enter the most important central yogic nerve known as *sushumna* in the backbone, but also to exert pressure on the sleeping *Kundalini*, the reservoir of vital energy, and make it move in the central nerve-path in order to give the final liberation.

As concluding remarks about *pranayama* in relation to meditation, it should be added that when the process of meditation goes on nicely, and one is concentrating at the mid-point between the two eye-brows, one should not be very attentive to breath or *pranayama*. It should go on normally without any conscious botheration about it. We should simply concentrate at the mid-point between the two eye-brows feeling light and happiness there.

Section-F
GURU—ITS MEANING, NEED AND ROLE

Now we touch upon a very important and sensitive point which often raises controversy among those who practise meditation and creates confusion and possibly fear also among those who are novices on the path of meditation. This issue refers to the meaning, need and role of Guru in meditation. For the sake of clarity and simplicity, we shall discuss these issues related to Guru in the following sub-sections :

1. The meaning of Guru.
2. The role and need of Guru.
3. Is Guru absolutely essential in meditation ?

1. Meaning of Guru

In ordinary sense, Guru means "teacher". But a Guru who teaches *meditation* and the *Brahma-Vidya* (knowledge of "self" and God) is no ordinary teacher. He is one who has achieved a very high stage of "spiritual evolution" and knows all the secrets of mind and beyond. He is one who knows God and has established a direct link with the Cosmic Consciousness (*Shiva*). He is a fountain of light, joy and contentment. In fact, the etymological meaning of the word Guru is "dispeller of darkness and ignorance". He is the "giver" of light and knowledge.

2. The Role and Need of a Guru

The role of a Guru is to initiate the real spiritual aspirant in the art of meditation and other spiritual practices, and then guide him towards the final goal of life, that is, realisation of God or "self". The meditational path is full of difficulties, obstacles and discouragements. The Guru continuously helps in removing these difficulties and obstacles. He encourages, gives solace and guides his disciples.

It is for this and numerous other reasons that a Guru is described as a necessity in meditation, and the disciple or aspirant is asked to surrender to him completely. The disciple is indeed instructed to serve his Guru with mind, body and money. Whatever belongs to a disciple should be renounced mentally in favour of the Guru .The disciple should treat his Guru like God[22].

3. Is Guru an Absolute Necessity ?

There is no doubt whatsoever about the great need of a Guru while treading the spiritual path. However, it appears from my personal experiences that it is not absolutely essential to have a Guru in the physical sense. I have known dozens of people who have Gurus, but they have not progressed a bit either psychically or spiritually. On the other hand, I know of cases who never adopted any Guru but did achieve marvellous results in meditation. He who is a real aspirant, and who really searches himself and God through long sessions of meditation, will definitely make achievements whether or not he has a permanent Guru. Guru is an instrument of the Will of God. If one is really going towards God and finds certain hurdles in the way, some Guru would automatially appear either in person or in a dream to guide and solve the difficulties of the aspirant.

I have myself experienced it again and again that Godmen did appear in my dreams and gave me proper guidance, although I had no permanent Guru, except God till Sri Sathya Sai Baba appeared in one of my dreams and accepted me.

My own feeling in this connection is that if one has a Guru, it is allright. If one has none, one should never mind it. God is the Guru. He is always there inside each one of us. Apart from God, *mantra* is the Guru. The practice of meditation is the Guru. One will find that the greatest Gurus are those revelations which emerge in psycho-analytical meditation. Thus, I feel that a Guru in flesh and blood is not an absolute necessity.[23]

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[22]For a detailed knowledge of this aspect, please refer to Chapter-XV, Volume-II, titled *Third Eye and Kundalini*.

[23]These formulations have come out completely true in my case. However, I must say in all honesty that after the *Kundalini's* arousal, I went into such states of trouble that I did feel the need of a Guru in flesh and blood who should have been quite near to me.

For understanding the deeper meaning of the concept of Guru (I myself understood it after the opening of the Third Eye and the arousal of the *Kundalini*), please refer to Volume-II, Chapters-IX and XV.

Section·G

CERTAIN EARLY EVOLUTIONARY EXPERIENCES

We have clarified in the preceding pages the technique to practise meditation as also certain vital issues connected with it. Now we deem it fit to enumerate certain early evolutionary experiences which emerge during the process of meditation. This is being done with the view that it may prove useful for *sadhakas* (those who do meditation). These experiences took place in the first five years of meditation in my case.

1. One may have a novel experience even on the very first day. It is quite possible that when one gets up after doing meditation for about one hour on the first day that one feels lightness in one's body and when one walks immediately after meditation, one may also feel as if one is walking a little above the earth. For some moments, one may also have the desire not to speak with anybody. A feeling of happiness is a distinctive feature of spiritual initiation and its first practice. These were my first day's experiences. I cannot say for certain that they will take place in case of all the people.

2. After a few days, say after about two to three months, one may start having other experiences. For example, one may feel cold or hot sensations going up and down in the backbone. One may also see similar sensations in the brain. It may be pointed out that the first day's experience of the feeling of walking a little above the earth will no longer be felt afterwards, although the process which led to that experience continues.

3. After six months or a year, another experience may take place. One may suddenly realise in meditation that one has got lifted a little above one's seat of meditation. This is one of the most strange experiences in meditation when the *sadhaka* feels clearly that a major formation in his nervous system has got razed down. This experience brings great relief to his mind These experiences only show that one is advancing well on the path of self-knowledge.

4. After two to three years of meditation, one may start feeling a great deal of pain at the root of the nose where one concentrates. This may lead to a major experience in meditation. Some day, one may suddenly feel that a point of light has emerged at the mid-point between the two eye-brows. This will be as if a mini flame burns at the jet point from which hydrogen gas is coming out. This is known as "jet-experience".[24] In yoga we say that the consciousness has emerged. In fact, the consciousness gets separated from the ego. This is the first major stage of meditation and we call it as the stage of emergence of consciousness. A sense of great happiness engulfs the mind. Now this consciousness has to transcend the whole of ego through regular practice of meditation.

This stage of happiness and joy soon vanishes. But as one continues with meditation, one may find that this consciousness daily sees certain things which happened in one's past. In fact, from this point onwards, the real psycho-analysis starts. Before this point, the analysis was merely being understood mostly at the intellectual level. From

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[24] I am not certain if this will emerge in every case. However, I can say that those who have suffered a nervous breakdown, are likely to have it.

this stage onward, the real psycho-analysis of revisualisation and reliving will start. The psycho-analysts perhaps can never appreciate it as they do not know it. This consciousness, with each day's meditation, moves forward towards the Cosmic Consciousness (*Shiva*) and this is tantamount to a backward journey in the past. This is a grand journey of liberation, a journey towards unconditioned freedom and unconditioned existence of the "self". Each event which happened in the past and which now holds the individual consciousness (*jiva*) in shackles will get exposed before the consciousness and with the exposition of each event, the area of consciousness will increase. This is a great process of self-discovery. In psycho-analysis, quite often one poses to see the past formations under the influence of the suggestions of the psycho-analyst. Quite often, one acts under the influence of those suggestions in a most silly and wrong way. Quite often, the suggestions and the interpretations of the analyst can be wrong. But there is no such danger in meditation. One will visualise the exact happenings of the past, as also the formations and fears connected with them. There is no possibility of any mistake. The first formula which has been given in one of the succeeding Chapters can speed up the whole process considerably if one writes about each day's disturbing events by concentrating at the mid-point between the two eye-brows after this jet-experience has taken place. That would be indeed wonderful thing towards correct and perfect self-analysis.

The consciousness will continuously go forward towards the point where the Hindus keep a lock of hair. This point is known as *Brahma-randhra* in the Hindu philosophy. As the consciousness advances more and more towards this point, one feels like scratching the place. The great desire and feeling of scratching is a sure sign that something new, which is deeply buried and which is more important, is going to be exposed before the consciousness very soon. It may get exposed while sitting in meditation itself, or in the dream or one may suddenly become aware of it as soon as one gets up early in the morning. One feels a sense of great joy at each revelation. One will know what is real knowledge and how one is advancing towards it. This is an experiential knowledge. The meditator alone will know how consciousness travels into his past formations; how it gets associated with different things alternately and in a matter of moments. He will alone know how he associates himself with his id desires and super-ego images and what stops his freedom from within. He alone would be in a position to understand the meanings of his dreams correctly without ever resorting to the lengthy process of free-associations to understand them.

5. After another year of meditation, when one has seen one's past to some extent, one will find one fine morning that one's consciousness tends to fall at the base of one's backbone. This is a sure sign that one has achieved a great deal of freedom. But with continued practice of meditation, one will notice that although the consciousness occasionally falls to the base of the backbone, it nevertheless goes again in the mind to live in various things. This is a sign that yet there is a lot of material to be visualised. Yet, the consciousness is not fully free from mind. One will notice that one feels scratching sensations at the *Brahma-randhra* more and more. That is a further march of the consciousness towards the goal. More things will get exposed. The consciousness would come more often and more easily at the base of the backbone. One will also

realise that while inhaling and exhaling slowly, there has got established a close connection among the three points, the point (C) between the two eye-brows, the point (M) at the base of the backbone and the point (B) at *Brahma-randhra*. This connection has already been shown in figure-12, given in Chapter-IV, Part One of this book.

6. As this process goes on, one day one may find that the consciousness falls more easily to the base of the backbone and at the same time it sticks more doggedly at the mid-point between the two eye-brows. One may also feel that one wants to scratch that point between the two eye-brows. There is pain also at that point. That is a sign that one has gone further on the path of one's liberation.

7. As one proceeds further, one may find that there is emptiness in the lower part of one's backbone. One will have a great sense of calmness and nothingness. *Occasionally, one will feel that there is no thought, no image or emotion in that portion of the backbone. At this stage, the idea "I am This", may come with a great force. One may indeed cry, "I am This. The whole universe is This. I am the whole universe"*. That will be an understanding which no psycho-analyst on earth can give. This is something real which one realises for the first time in life.

8. But one should continue with meditation. The consciousness still goes in the mind and it still marches forward towards *the Brahma-randhra*. It wants to stick at that point also but it wavers precisely because there are certain fears and experiences which have yet to get exposed before one's consciousness. This is the reason why it does not stick at the mid-point between the two eye-brows also The most deep-rooted original pains which still exist in one's nervous system may emerge. One's desire to hate and hurt may get exposed before the consciousness more and more. One may weep again and again in meditation. One may indeed shed hot tears. This is a stage where one will start realising the finest truths along with their meanings. These are the same truths which Lord Krishna or Lord Jesus Christ, or Prophet Mohammed spoke. These are the same truths which any great saint realises. Their meaning will become clear to the *sadhaka* in a moment. He will occasionally himself like to speak the same truths with the same conviction.

9. As the *sadhaka* advances still further on this path, he may really feel some day that he is sitting on the top of this very globe, and nobody belongs to him and he belongs to nobody. His neighbours in the locality, his colleagues in the office and his kith and kins—indeed no one belongs to him and he belongs to none of them. This will emerge with great force. It may produce a sense of pain at the first moment, but immediately after, it will produce a great sense of liberation. Yes, he belongs to nobody, and nobody belongs to him. It will be great step towards the dissolution of attachments with people, even with the most beloved objects. The person, whom the *sadhaka* wanted to possess again and again, and in whom he wanted to merge, would appear to be not belonging to him. He is truly on the path of complete freedom. He is truly on the path of absolute happiness.

10. One should continue with meditation. One has to transcend the roots of the sense-mind completely. One has to transcend all formations of the mind which took place through one's senses. One has to rise above it and free the total psychic energy from sense-mind. One morning, one may realise in meditation that one is sittting in one's

meditational pose but has no touch with one's seat of meditation. One is just sitting in the posture but at a much higher altitude, somewhere in the space. An intense fear comes but one should keep on seeing this experience intently without rushing back towards a contact with this earth and this world. A stage will come when one would go into this state quite often.

11. With further experience, one may realise after some time that one's consciousness, instead of sticking at the mid-point between the two eye-brows, still runs into many ideas, thoughts and images. One will see clearly that they belong either to past or to future or to some distance. One will recognise that one (one's consciousness) is still a slave of past and future (time) and distance (space). This understanding will provide a great step forward towards freedom from space and time also.

12. After some more days, one may actually find that one's consciousness is sticking at the mid-point between the two eye-brows and a cold wave of happiness is running at that point. One likes to cry, "I am bliss here and now."

These, in brief, are a few major landmarks in experiences which take place during the process of meditation in the early five years. During the later stages of meditation, numerous other experiences take place. I have given them in Chapter-XIV captioned "Towards the Final Goal."

Two things may be mentioned with profit at this juncture. There are thousands of other experiences which take place in between. They cannot be given here for reasons of space. Moreover, each person will not necessarily have identical experiences. The experiences may differ in numerous aspects. One will know them oneself when one starts on this path.

Another point, which should be mentioned in the passing, is that with each stage of evolution one will get new dreams and understand their meanings in a way which the psycho analysts can never comprehend. For example, when the jet-experience takes place, one may see a dream that one has got new teeth or a new pair of spectacles. One may also get advance notice of certain dreams while sitting in meditation. One will clearly know that one is going to see a particular dream with particular aspects on a particular night. There is still another thing. When one is reaching the last stages of meditation, one will be surprised to note that the faces one loves during the day time because of their beauty, get hundred times more beautiful in the dreams, thus showing that the beauty of each face is derived from the beauty of the infinite which is thousand time superior to human beauty and that the beauty resides in one's mind. Happy dreams will become the order of the day.

These experiences will tell that slowly and steadily one is turning one's face from the material and social "self" towards the spiritual "self".

Section-H
REGULARITY AND MAIN HURDLES

Regularity is one of the most essential requirements of meditation. From my personal experiences, I can say that if we become irregular in it, or leave it even for a couple of days, we come to know ourselves that

further journey has stopped and we are losers. We indeed feel lost when we leave it for a few days. Regularity in meditation keeps us in touch with our evolution, and each day we know that we have gone a little ahead. Or, at least, we have not gone back. Below, we shall discuss a few main hurdles which come in the way of *sadhakas*. We shall also discuss the ways to deal with them. However, we must say that regularity in meditation is the best way to deal with them.

1. Remarks of Friends and Relatives

The remarks and comments of various so-called friends and relatives appear to be an initial hurdle in meditation. As not many people do meditation, it is an activity which falls outside the "norms". Practising meditation looks to be an "abnormal-activity" to many of our friends and relatives. The result is obvious. They criticise us, ridicule us and often try to pull us down. As many of us have some persecutory tendencies and suffer with a fear of criticism, we tend to leave meditation.

How to deal with this hurdle? There are two ways to deal with it. Firstly, we should try to understand the nature of reactions and criticisms of others about us. Secondly, we should try to understand our own persecutory tendencies and other emotional reactions.

(a) Understanding criticism

Why should others criticise us? The roots of all criticism lie in the conflict between the second-stage "self" and the third-stage "self". The desires, wishes and inferiority of the second-stage "self" are tabooed. They are not accepted by the third-stage "self". If by some of our actions, we show to others that we are superior to them, or that we are free to fulfil those desires and wishes of the second-stage "self" which others are not free to do, then we invite their wrath and criticism.

By doing meditation, we may not be making any attempt to show to others anything. But they understand that we want to become superior to them on the one hand, and want to achieve something and fulfil some desires which they cannot. So the poor fellows react, criticise, pass judgments, pull us down and so on. Let us also feel that these are their opinions born out of their own mental formations. Let us give them freedom to say whatever they like to say but without our bothering about it in any way.

(b) Understanding Ourselves

More important than understanding others is to understand ourselves. Why do we fear criticism? Why do we bother about the opinions and judgments of others? Why should we feel disturbed at the remarks of others? Why should we wish to stop their criticism? The answers to these questions lie scattered throughout this book. Here we will be very brief.

All the criticism, judgments and remarks, look to us as if our repressed desires and image of second-stage "self" is being pointed out by others. As we considered those desires dirty and that image hateful, we repressed them, and today at the third-stage "self", we do not want to be reminded of them. Any criticism gives us the idea as if those things are being detected in us. The best way is that we detect our second-stage "self" ourselves and accept it emotionally and lovingly. Then we will not mind criticism. For example, when we sit for

meditation, and someone remarks sarcastically, "Yes, now you want to meet God!", we are cut to the quick. This sentence somehow or other reminds us of our desire of passive homo-sexual love from the father. As we do not want to see that humiliating desire in us, we are cut to the quick at those remarks. But if we recognise that desire in us and further feel "What is so wrong about it? Is it not natural? Every child wants love from father," we will have no guilt about passive love. The remarks of others will not disturb us as we will constantly know that they are referring to our desire of taking love from God. We shall rather smile at those remarks. If we do not understand all this, then out of a feeling of persecution, we may leave meditation.

We will see that whatever criticism disturbs us, it, in fact, refers to some of our desires at the second-stage "self" about which we are extremely fearful and guilty. If we accept those desires emotionally then there will be no problem.

2. Fever, Tours, other Distractions

Quite often, we face certain hurdles which tend to break our regularity in meditation. For example, one may have fever some day and may not like to sit in meditation. Or, one is doing meditation and immediately some friend or relative comes from outside, and he is to be attended to immediately. Or, one is required to go on a tour to fulfil some duty. There are indeed dozens of such hurdles and distractions.

Fever, or going on tours, etc., should not pose much problem. One can do meditation while lying on the bed, or while going to sleep. One will be benefited by this meditation equally. So far as distractions through intervention of someone are concerned, one should be a little more wide awake. Quite often we tend to resent these interventions. We want others who intervene, to understand everything and not to intervene. We often feel irritation. This irritation does not help us in any way. It is desirable that we smoothly deal with the situation, and then feel that as we are in touch with ourselves and our meditation, we will do it again. If we are irritated, and we do meditation even after the source of distraction has disappeared, we will remain irritated during meditation. If we adopt this attitude, we will soon be free from those distractions. I find from my personal experiences that others start understanding everything and they start leaving us free after certain initial remarks. If we persist in our efforts towards meditation without bothering about the initial remarks of others, we find that others develop a "guilt". They not only stop intervening but also stop passing remarks on us

3. Occasional Disturbance, No Concentration

One of the greatest hurdles in meditation appears and reappears when there is no concentration for a moment and one continues to feel disturbance throughout the meditational session on a particular day. This happens not only in the initial stages of meditation but even in advanced stages also. This situation often creates such an irritation that one likes to denounce meditation and its practice. This happens despite the fact, that quite a few highly satisfying experiences have already taken place in the past. But the value of all those experiences is forgotten and the person, out of irritation, tends to lose faith in his own evolution or the value of meditation. This naturally becomes the

main hurdle in meditation. What is the explanation for this hurdle? How to deal with this hurdle?

The sense-mind of an individual is the greatest "complex" ever known to man in any other field. The quality of this mind is that it wants to have its own way at number of occasions. During such moments of irritation and disturbance, it is this quality of mind which works feverishly. Psycho-analytical meditation does try to lessen this evil by imparting more insight into its working. But that does not eliminate it completely. On a particular day, the mind may be wishing something which even psycho-analytical knowledge may fail to notice. It is on such a day that meditation does not produce any satisfying result and one feels a loss of faith in meditation. We will notice in our own experiences that our irritation increases manifold when we wish to control the mind forcibly and we feel that we will have our way. The more we try to control our mind in meditation, the less it cooperates with us. It defeats us again and again and tells us about our inadequacy, helplessness and powerlessness. These things cause real irritation in us.

The mind is indeed very powerful and our "will" is indeed very weak. On such a day, the best policy is to see psycho-analytically what the mind wants and where it wants to drag us. Let us get dragged towards that side consciously and in a wide-awake state. This cooperation with the mind will automatically extract cooperation from the mind. After some time we will notice that the mind cooperates more with us in meditation. *To destroy an evil, we must go along with the evil very consciously and, after seeing its total path and its futility, throw it off. Similarly, to get rid of mind, we must cooperate with it initially, and watch its desires sympathetically.*

What should we do if the psycho-analytical knowledge also does not help us in seeing the wish of the mind? In such a position, we should simply suggest to ourselves, "Let the mind have its own way". After this suggestion, we should leave making any efforts to control it. Let there be no concentration. We should not bother about it. "What is wrong if our mind does not permit us today to have concentration"? This suggestion will save us from irritation and disturbance. And we will find that the mind has started cooperating. Possibly, it happens due to the fact that when the mind fails in its efforts to disturb us, it starts cooperating with us. Mind is indeed the child who is stubborn.

4. Some Doubts

Doubts occupy a very important place in the list of hurdles which come in the path of meditation. There are numerous doubts. It is perhaps not possible to enumerate all of them here. So we shall make an attempt to explain only four major doubts as to how they act as hurdles and how to deal with them. An insight into them will help us in dealing with other doubts also. The four doubts are as follows :

(*a*) Am I going in the right direction ?

(*b*) Have I been caught in something from which I shall never get out ?

(*c*) Will I be isolated from all the people around me ?

(*d*) Shall I lose all my social utility ?

(a) Am I Going in the Right Direction ?

Meditation is not an easy process. We may have to undergo numerous new experiences every month. These experiences are such as often have no relationship with our ego-reason. They naturally create confusion in us. We want to be sure if we are going in the right direction ?

Some of the experiences which emerge in meditation are purely of psychotic nature. I have experienced them myself and have listened about them from others doing meditation. The only difference between a psychotic and a *sadhaka* vis-a-vis these experiences is that while the *sadhaka* is conscious of those experiences going on in him, the psychotic is not. The *sadhaka* may be quite conscious of such experiences but they do create tremendous doubt about the correctness of the direction of meditational evolution. How should we deal with this doubt ?

One seemingly irrational but quite sound way is that we should strengthen our faith in God and remember our Guru. This may look irrational in reason but it is very rational in experience. I have seen that Guru gives guidance at certain moments either in dreams or directly through the word of mouth. The second way to deal with this doubt is to come into contact with some more evolved *sadhakas*. A brief discussion with them tends to dispel our doubt and give us necessary strength to continue with meditation. However, the way which I found most rational from my experience is the development of an attitude on the basis of such thoughts :

(*i*) As I am experiencing everything, it must be in my mind.

(*ii*) Millions of people keep on pursuing one direction in life (i.e. collection of wealth etc.) and they ultimately perish in that. Let me also pursue this direction of meditation. The worst that can happen to me is my destruction. What is wrong in that ?

(*iii*) Whatever is happening to me, let me watch it intently without any scare and continue with meditation.

An attitude based on these and similar thoughts can help us a lot in facing this doubt.

(b) Have I Been Caught in Something From Which I Shall Never Come Out ?

A companion doubt is more horrible. It comes and we feel that we have lost both the worlds; neither we have been able to enjoy this world of matter, nor that world of spirituality. This doubt often creates horrible feelings in us. We feel we are great fools and out of these feelings of foolishness we wish to strike our head against the wall. We want to cry, "I am doomed. I shall never come out of it. I am permanently caught in it".

How to face this doubt squarely ? I have stated in the Chapter on psycho-analysis and meditation that the first-stage "self" is one bank of the ocean. The second-stage "self" is the real ocean. The third stage "self" is the other bank of the ocean. While living in the third-stage "self", we feel that we are secure. A nervous break-down or the process of meditation sometimes throws us into the second-stage "self", that is, the ocean. The meditational philosophy teaches us to swim this whole ocean and reach the first bank of the ocean, that is, the first-

stage "self". We do start the journey, but in the middle of the ocean, a stage comes when we neither see this bank of the third-stage "self" nor the first bank of the first-stage "self". At such a moment we go into a state of despair. We are caught in the doubt, "Shall we ever come out of it ?"

Some of these moments are indeed horrifying. What to do ? In meditational practices, we are advised to utter the name of the Guru, to keep trust in God and be regular in meditation. The advices are sound as they help us a lot. However, from my personal experiences, I shall say that there are certain other steps which can be taken profitably. They are as follows :

(*i*) We can follow all the suggestions already given to meet the first doubt.

(*ii*) We should adopt an attitude of divine passivity at certain moments. This means, we should feel that everything is happening according to the will of God, and further, let us wait for some more time ; everything may not be clear to us at this moment.

(*iii*) The third step which we can take actively is to use the first formula. The use of this formula will immediately throw up certain new insights which will create a conviction in us that we will get out of it and we are definitely progressing towards a goal.

(c) Shall I be Completely Isolated From People Around Me ?

This is the third major doubt and it is very important to understand its implications. Psycho-analysis is based on the principle of improvement of relationships with others. This, in fact, relates to the ideal of "normalcy' in psycho-analysis. Meditation also tends to improve the relations with others initially, but slowly and steadily it dissolves all relationships and attachments. Meditation leads to the goal which is "I belong to nobody and nobody belongs to me". The meditational goal, in fact, is more real goal of spiritual evolution, as the consciousness did not bring any social relationships along with it. The following major things happen in advanced stages of meditation :

(*i*) We do not feel any attachment with our relatives, friends and other persons closely associated with us. In worldly parlance "we do not bother much for them, or we do not show much concern for them".

(*ii*) We may not differentiate much between a known and an unknown person. We may do service at our own will and state of compassion to anyone but without any expectation of return. If we do not like it, we may not do it at all. Recommendation, approach, etc., in the worldly sense has not much meaning for us.

(*iii*) On particular days, when we are deriving great solace in meditation, we may not heed the guests much and may not take any interest in what they talk. Sometimes we may have absolutely no liking for what they talk and may cold-shoulder them.

(*iv*) Our attitude towards wealth, social-material progress and other "important-things in life" may change so drastically,

that it may be completely at variance with the attitudes of other people towards these things.

These are certain major changes which happen with us in due course of time while practising meditation. We are, however, surrounded by people who are engaged in the rat race and are running after worldly things. We represent absolute "minority" in the particular social setting. Naturally, quite often, a doubt comes, "Am I getting isolated from others" ?

The best way to deal with this doubt is to imagine our own achievement vis-a-vis inner calmness, stability, strength and happiness. Even others envy us ; the so called best placed persons around us envy us. Not only this, as the purpose of life unfolds itself before us, we will know very clearly that what others have achieved is not very meaningful. However, at this juncture, I must clarify two points. They are indeed very important for those who do meditation:

Firstly, we must work to earn sufficient for our needs. Sufficient income through honest means is a great psychological support for meditation. Depending on others for food, clothing and shelter may very often attract remarks and comments which may disturb us and our meditation beyond imagination.

Secondly, if some of us have some accumulated money, we should never shun it. Meditation does not teach us to throw away money or hate it. It only teaches us to renounce our attachment with it. But as we have to do meditation for long hours and perhaps throughout life, we also need the comforts and fulfilment of basic needs. This money must be used as an instrument to achieve the goal of life.

(d) Shall I Lose all My Social Utility ?

The fourth major doubt, which indeed is a part of the third doubt, is: shall we lose all our social utility. I need not dwell on this doubt to any great measure. From my experiences, I can say that after some achievements in meditation our real utility for the society increases manifold. As worldly people, we love our own children and that too with expectations of return. Now we love all children, no matter to whom they belong and that too without expectation of any return. As worldly people, we do no service to humanity ; we simply serve or pose to serve some of our closest relations. But now we may serve even the most unknown person. As worldly people, we hurt and hate, we create tensions in others. Now we do not do so. By the way, whose social utility has been more—social utility of Lord Jesus Christ, Prophet Mohammad, Swami Vivekananda, Sri Aurobindo or the social utility of many worldly people. It is in the process of losing our social utility that we slowly and steadily achieve it.

5. Sex Desires and Violent Thoughts

We have already seen four major hurdles which come in the way of meditation. In these hurdles, the four doubts represent the greatest hurdles. Now we come to a fifth hurdle which may be found to be a constant hurdle during the years of meditation. This hurdle is the creation of thoughts about love and sex on the one hand, and hate and violence on the other hand. These thoughts and the emotions connected with them are so pervading that on certain days we may find that the whole session of meditation has passed in highly disturbing thoughts of

hate, revenge and violence, or love-need, contact-need and sex-need with some object.

In Indian philosophical thought, *kaam* (sex) and *krodh* (anger and violence) have been described as the two most powerful influences which surround our consciousness. They are the most difficult to be transcended by the consciousness. Day after day, we struggle with those thoughts, and yet we find that we have not been able to transcend them. On certain days, it looks that our meditational session has gone very well and perhaps we have taken freedom from the thoughts of sex and violence. But after some days, the same thoughts emerge and we feel frustrated. The best way to deal with this hurdle, according to my own experiences, is to adopt the psycho-analytical-cum-meditational attitude towards it. It means that we should not get irritated at this hurdle at all, and we should not wish to run away from it or remove it quickly. Instead, we should see it smilingly, we should accept it as our own and we should cooperate with it in thoughts and imaginations.

After this cooperation, we should feel at heart, "Yes, there is nothing wrong in it. It is quite natural and right. Now as I have enjoyed sex in imaginations or violence in my own thoughts, let me do some meditation also. If the thoughts come again, I will not run away or feel disturbed. I will again accept them smilingly. I will not like to shut them off forcibly". This kind of an easy attitude helps in meditation rather than the attitude of forcing a show-down with the thoughts of sex and violence.

The Concluding Note

Before concluding this Chapter, it is fit to mention once again that this meditation should be the psycho-analytical meditation, as has been explained in Part One, Chapter-IV of this book. Self-observation should be heightened in meditational sessions and most of the techniques of self-analysis, as explained in the preceding Chapter on self psycho-analysis, should be utilised meticulously.

PART THREE

TWO FORMULAE TO REACH THE SECOND-STAGE "SELF" AND FIRST-STAGE "SELF" RESPECTIVELY

Introduction to Part Three

A great but quite understandable desire of the nervous sufferer is that he should get out of his suffering through some quick method. Unfortunately for him, there is no real therapy (I consider psycho-analysis and meditation as the only two real systems of therapies) which can do it for him except the electro-shock therapy which does appear to produce quick results. These results are, however, not stable and more often than not, the sufferer comes back to his position of suffering sooner than is expected.

I feel that formations in the mind which have taken deep roots over a span of many years of individual's growth cannot be undone quickly. We have come upto a particular destination in our forward journey by a bullock-cart. We have seen, learnt, incorporated and introjected many things on the way. Those things now bind our individual consciousness (*jiva*). If we really want to be free from all bondages, we have to perform the backward journey by the same bullock-cart and drop all those things and formations at the same place from where we picked them up in our forward journey. We have to do this very consciously and knowingly. It may be incidentally pointed out here that it is not the "picking-up" of mental formations in the forward journey which gives knowledge of life. It is the conscious dropping of them in the backward journey which represents true knowledge and true learning about life. Quite understandably, the process of backward journey is more important from all angles of human life and is also more tedious and slow. No medicine, no therapy and no other technique can produce results quickly.

However, from my experiences of this backward journey through psycho-analytical-meditation, I find that while there are no quick results in psychic evolution, the speed, nevertheless, can be increased to some extent. How can that be done ? The secret to do it lies in the visualisation of a process known as 'repetition-compulsion' which continuously goes on in the personality of a person. In this process, the uppermost layers of behaviour provide clues to the deeper layers of behaviour, and also as to how those deeper layers were formed. Once we take a firm grip on this simple process, we can strike again and again at certain deeper layers of mental formations which create trouble. This only means that instead of performing the backward journey by "trial and error" method, we can perform it by a more clear vision of the path on which we have to go. Naturally, this clarity of the path provides a greater speed even to the bullock-cart because of obvious psychological incentive.

By utilising the process of "repetition-compulsion", I have developed the "first-formula" in this Part of the book. This is simple, easy to understand and very useful formula to increase the speed in the backward journey. I have given a few practical examples from daily life which may be widely applicable on human life. They can serve as "guide" for picking up the practice of the use of this formula.

There is another hitch which one faces during the last stages of the backward journey. These are those stages where the infant was having a most pliable and impressionable nervous system and, as such, carried

the sense-impressions very very deep. Now in the backward journey it is not easy to drop those impressions. After the use of the first-formula for a few years, one reaches that stage. One feels that one has achieved a lot of evolution or, more properly, 'loosening up of rigid mental formations'. But one is stuck up at certain points and finds it difficult to go towards the goal of complete psychic liberation. To cross that stage, I have developed the "second-formula". By the use of this formula, conscious dropping of those impressions and desires will become easy.

This second-formula emerges from a deep understanding of the difference between emotion and reason on the one hand, and *jad* (inert matter) and *chetan* (conscionsness) on the other hand. It is very essential to see this difference clearly, for it represents the most basic knowledge of human mind. This difference is explained in one Chapter before the formula is developed and its practical use is explained.

Thus, this Part Three of the book, though it emerges from the earlier parts, is very useful in its own right for the nervous sufferers.

CHAPTER-IX

REPETITION - COMPULSION

From my personal experiences and close observations of numerous persons, I find that "repetition" of ideas, sentences, gestures, actions, anxieties, fears, tensions, self-questioning, self-hatred, criticism, moral judgments and other aspects of human behaviour is one of the most fascinating phenomena of human life. This is not confined to individuals alone. It permeates families, groups, communities and even nations.

The repetition of various aspects of behaviour is almost a "compulsion"[1]. It looks very certain that one has not much conscious control on one's behaviour, whether good or bad. One cannot change it at will, although there may be very minor aspects of behaviour in the life of an individual which may appear as changing.

The phenomenon is generally described as 'repetition- compulsion'. We have touched upon this phenomenon again and again in the preceding Chapters of this book, but that was done rather indirectly and in different contexts. Here we propose to take it up directly for two very valid reasons. Firstly, we should thoroughly know the full intricacies of this rather important process so that we can utilise it in self-understanding and understanding others. This is indeed one of the most important aspects of mental life whose understanding can lead to self-knowledge abundantly. Secondly, from this process of 'repetition-compulsion', we want to derive a simple formula which can help us in self-analysis and can also considerably speed up the whole process of self-analysis. We shall discuss this Chapter by raising the following questions:

A. How does compulsion originate ? What are the basic elements in a compulsion ?
B. Certain practical examples of compulsions.
C. How can we detect compulsions ? How can transference help us in detecting compulsions ?
D. How can we demolish the roots of compulsions ?
E. What do we mean by friction between two desires or friction between thesis and anti-thesis ?
F. How are freedom and compulsion related ?
G. How are evolution, involution and compulsion related ?

A. Origin of Compulsion

From meditational and spiritual point of view, the first "compulsion" is rooted in man at the time of his very birth. This is the compulsion of the individual consciousness (*jiva*) to merge back into the Cosmic Consciousness (*Shiva*) for self-realisation. This "compulsion" was taken note of by Freud also who described it as death-instinct. But, truly speaking, it is not death-instinct. It is the desire of ages of the deathless consciousness to search its eternity. But this may well mean

[1]This is often described as "repetition-compulsion" also.

a death-instinct, if in order to interpret life and death, we limit our vision to man's physical existence alone.

The original compulsion of individual consciousness (*Jiva*) to leave body, as it is a cage, is soon succeeded by another compulsion to "live" or not to leave the body, that is, this physical cage. This compulsion is created by the need of security for the organism.

Thus, a thesis and anti-thesis of a "desire" form the real base of dual compulsion. There is a desire to leave the body; there is also a desire not to leave the body.

Animal Desire, Fear, Insecurity and Super-Ego Desire

It is in the further process of development of the infant that 'repetition-compulsion' takes real roots. The roots indeed belong to a conflict between the fundamental desire of security of organism and the other desires of the organism like hunger, sex, etc. The infant soon develops various hungers, demands, sensations and actions which belong to the animal world or the second stage "self". These are natural realities of the second-stage "self". God has created man after his own image, but only at the first-stage "self". He has also created man after an animal's image at the second-stage "self". The moment the infant loses his spiritual universality, he enters into his animal universality.

The society around the child, which is mostly his family, tolerates the animal desires and sensations of the infant for quite a few months. But then, out of "guilt" born due to its own conditioning in the society over the ages, it reacts to them. Quite often it over reacts thus threatening the very security and life of the child. These reactions generate fears and anxieties in the child. Insecurity, fear and anxiety are closely related in the psyche of the individual.

This fear and insecurity lead to suppression of the animal desires and incorporation of the outside condemning and punishing attitudes in the nervous system of the infant to fulfil the desire of security. This means that this leads to the repression of animal desires and actions, as also to the creation of a super-ego desire to dissociate with those animal desires and to feel the reverse of those desires. This often gets converted into set ideas and patterns of behaviour. As soon as the second-stage "self" desires get activated, the super-ego desires, ideas and actions also get activated compulsively, in order to provide security. It is in this process that a "man against himself" is born.

It may again be pointed out that the original desires of the second-stage "self" are merely repressed to achieve security. They are not dropped from mind. It is, as such, natural that those desires remain active in the deeper regions of the mind. As soon as a particular desire gets activated, it wants its fulfilment through actions. As it is repressed, there is great compulsion for it to get fulfilled. As soon as this happens, the original insecurity, fear and anxiety attached with it also get activated. In order to get rid of that anxiety born out of feeling of insecurity, the super-ego desire (anti-thesis) not to have that desire works feverishly and compulsively. Thus, a dual compulsion constantly works in the mind of each individual.

B. Practical Examples

We have already seen numerous practical examples of this compulsion and 'repetition-compulsion' in the Chapter on self-analysis. They were seen respectively under the sections "Triple Compulsions" and "Behaviour-Patterns". Here we shall take up only two examples to bring home the same point.

Example-1

Suppose we are sitting alone. Suddenly we find in our fantasy that a friend of ours, with whom we have some conflict, is involved in a serious accident and is lying in a hospital. We go there to see him and profusely sympathise with him. If we become conscious of this fantasy, we can immediately lay our hands on a dual compulsion working in us. The second-stage "self" desire is that our friend who has hurt us should come to some harm. Mind it, this is our more real desire. This is the thesis.

Then, at the third-stage "self", we have the anti-thesis. We have a desire that we should not have the desire of the second-stage "self". So we go and profusely sympathise with that person.

If we are very conscious of both those realities in us, we would find that we repeat both the desires, and the behaviour born out of them, compulsively. We compulsively repeat our dual desires and mental-actions[2] connected with those desires.

I have seen this 'repetition-compulsion' in certain mental patients in extreme form. They would inflict severe punishment on their own wives in the moment of extreme violence (a second-stage "self" desire fulfilment), then they weep profusely, and sympathise with them out of a feeling of great guilt and pain (a third-stage "self" compulsion). They repeat this behaviour again and again. This behaviour-pattern repeats itself compulsively in them.

Example-2

Let us consider another example. A well-placed University professor suffered with morbid formations of the second-stage "self", as also stark inferiority complex. At the third-stage "self", he had developed a self-image of a great man and a thinker. With one of his students, he developed close relationship of attachment As soon as any idea of his student's well-being and progress arose, the professor became nervous, tension-ridden and confused—a sign of his second-stage "self" getting activated. He would immediately do his best through all kinds of suggestions, advice and even actions to stop the well-being and progress of his student. As soon as he became successful in his motives, he would feel relaxed and come at the third-stage "self". Then he would pour out words of sympathy for his student and would pose to be his best benefactor in the world. Month after month, year after year, the professor

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[2]There is a beautiful distinction in meditational thought between overt action visible to others and covert action or purely imaginative action done in the mind itself. Both are the results of desires. Both keep the consciousness in bondage. The goal of human life is to free the consciousness from both. It means that one should transcend all desires and thus destroy the roots of all actions—overt or covert. This is a state of "activitylessness". This is a state of *Atma*. It alone is the state of unshakable peace and bliss.

repeated his behaviour compulsively till the student saw through it and in a huff of the moment took the decision of leaving and breaking off with his so called teacher and well-wisher completely.

C. Role of Transference in the Detection of Compulsion

There are not many things in psycho-analysis which are more helpful in understanding the behaviour of an individual and consequently modifying it than repetition-compulsion. However, the snag is it is that the individual is seldom capable of seeing his own compulsions himself. Others can see them. But they form judgments on the preconceived notions of "right" and "wrong" or "good" and "bad". They are incapable of seeing them in true psycho-analytical terms and give a proper interpretation of them to the person. Only a real psycho-analyst can do it.

It is my belief formed on the basis of my experiences that the individual cannot progress much in psychic evolution without a proper understanding of the phenomenon of 'repetition-compulsion' in himself. I also feel that he can understand this process in himself if he really forms the habit of self-observation and gets some knowledge of the process through some such books as the present one which gives exhaustive examples to understand the process. In this connection, special mention may be made of the first formula and its practical use given in the next two Chapters. The various techniques of self psycho-analysis given in Chapter-VII, can also help a lot in developing this knowledge.

Here we shall mention only one technique of understanding compulsion through the knowledge of transference. Transference means that the individual transfers all his fears, understandings, perceptions, imaginations, attitudes, anxieties, etc., formed in a particular childhood situation towards a similar situation today. He also repeats his old behaviour compulsively in the present situation. It is seldom that he distinguishes the elements of reality of the present situation from the elements of reality of the past situation. Security and avoidance of anxiety are the over-riding demands of the ego. Since he achieved security and avoided anxiety by a particular way of behaviour in the childhood situation, today also he immediately repeats that 'way of behaving' in a similar situation. For example, if he feared and hated his father and felt insecurity in his presence and developed a way to escape him to feel secure and worthy, he would compulsively repeat the same behaviour to avoid any authoritative figure. Thus, this avoidance will tell us about his compulsion and repetition-compulsion.

It is a mistaken belief that the person suffering with certain emotional troubles transfers his patterns of behaviour towards the analyst only. In fact, every body is suffering with certain emotional trouble, and transference is taking place towards every body else in the society at every moment. Once the reader understands this that he transfers his childhood understandings everywhere and in each situation, he can immediately start seeing the compulsion of repeating the behaviour in identical situations. Once the compulsions are seen, one can go ahead to demolish them.

D. Demolishing the Roots of Compulsion

Compulsion is born out of a complex situation of an animal desire, fear, insecurity and desire for security. The thesis or the animal desire

has a natural instinctive compulsion propelled by the id-energy. This animal desire comes into conflict with a more fundamental desire to get security which is also instinctive. It is to fulfil this desire of security that one represses the other desires and forms the super-ego notion that they are wrong. For example, the child has a desire to walk naked and hold his penis. Or say, he has the desire to hold the penis of someone else. These desires are very natural at the animal universality stage. But the desires soon start inviting punishment, ridicule, condemnation and consequently insecurity. He represses all these desires to fulfil the more fundamental desire of getting security. He also attaches the super-ego notion of wrongness with these desires so that he can restrain himself from within and feel secure. But, as a matter of fact, he never drops those desires permanently from his mind.

He has one compulsion to do it. He has another compulsion not to do it. If he does it, he feels consuming anxiety incorporated in him in the initial stages of his development. The notions of wrongness born out of that consuming anxiety are so intense that he has no psychic freedom to fulfil those desires even in his imaginations. The first step to root out compulsions is that he tells his mind that the desires are natural and there is nothing wrong in them. He should take the psychic freedom to recognise and fulfil those desires at least in his own imaginations without any feelings of insecurity or guilt. The moment he can do it, the possibility is that both the compulsions—to do it or not to do it—will considerably diminish in intensity in his mind.

However, this is easy said than done. To achieve even this state of mind, he has to transcend a host of fears which were originally incorporated in his mind and which even today remain tagged squarely with those desires. In fact, it is those fears which create all guilt. It is those fears which create all kinds of mental resistances which block freedom of not only actions but also of thoughts and imaginations. Put together, they give rise to a new system of values and also determine the various compulsive behaviour-patterns at the third-stage "self". These fake developments in the personality give a sense of security. No wonder, man continuously clings to these fake things to feel secure in life.

There are hundreds of fears which lie at the roots of hundreds of compulsions. The roots of the compulsions can only be destroyed by overcoming and transcending all those fears. Once the fears are rooted out, the compulsions are bound to be rooted out themselves[3].

E. Friction Between Two Desires or Between Thesis and Anti-Thesis

I find from my experiences of psycho-analytical meditation that the consciousness of the individual (*jiva*) is a victim between the two desires which create two compulsions for it. There is indeed a constant friction between the two desires which consumes a lot of energy. The individual consciousness (*jiva*) associates occasionally with one desire and then with another (opposing) desire. It keeps on shifting positions but, nevertheless, it is a great victim of the two desires.

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[3]For a more detailed understanding of fears and resistances, and how to deal with them, kindly refer to the Chapter on fears in Part One of this book. For rooting out fears in practice, refer to the next two Chapters.

Resistance born out of fears lies between these two desires and the desires create friction at the point of resistance. The friction is often very intense. It is indeed the greatest struggle of man and greatest battle of his mind. All other struggles and battles in the world are merely the reflection and extension of this struggle born out of the friction between two desires as mentioned above.

On the pure logical level, one may not understand the meaning of this "friction". One may not be able to understand the meaning of this friction even in psycho-analysis. But while undergoing psycho-analytical meditation, one may very cleary see again and again how this friction goes on near the *Brahma-randhra* and how intense it is. Not only this, one may also find how helpless one is in that process of friction; and further that one is not able to break it easily. Only occasionally, and after long meditational sessions, this friction is able to "burn" the two desires or expose them before the consciousness. It is at such a moment that a resistance is dissolved, a compulsion falls, and some freedom is achieved. In psycho-analytical meditation, the whole evolution of mind takes place through this process of "friction" and consequent cracking of resistances.

Here it must be noted that it is the dissolution of all this friction which is the goal of human life. It alone represents full freedom where the two desires vanish, the two identifications vanish and the two compulsions vanish. The individual consciousness (*jiva*) often does it slowly and steadily by adopting an attitude of a "witness". It realises that it is neither this desire nor that desire. It continues to witness both[4] and knows that it is a mere witness.

F. Compulsion and Freedom

How does this process of freedom take place? From numerous observations of my own mind during meditational sessions over the years, I was astonished to note the close relationship between freedom, mid-point between the two eye-brows, compulsion, and the area near the *Brahma-randhra*. Freedom of the consciousness (*jiva*) comes when it comes more and more near the mid-point lying between the two-eye-brows[4]. Compulsion comes when this consciousness goes in the area near the *Brahma-randhra* where the two desires create friction. If there is real freedom, it will mean there is no compulsion. In this case, the consciousness remains near the mid-point between the eye-brows. Naturally, it does not go in the area near the *Brahma-randhra*. There is absolutely no compulsion. It means that freedom and mid-point between the two eye-brows represent one set, and compulsion and area near *Brahma-randhra* represent another set. But they are nevertheless related.

However, as presumably the readers are not under a state of meditational experiences, and as such, they may not understand and appreciate this reference to the mid-point between the two eye brows and the area near the *Brahma-randhra*. I would discuss the relationship of freedom and compulsion as it works in the mind of an individual on the next page.

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[4]For more information on it, kindly refer to the third stage of psycho-analytical meditation as explained in the theory on psycho-analytical meditation in the Chapter on psycho-analysis and meditation in Part One of this book.

[5]This point is deemed to be the seat of Guru/God or Cosmic Consciousness (*Shiva*). That is why people concentrate here in meditation.

All compulsion is a negation of freedom, although all compulsion looks to be freedom to many eyes. For example, someone indulges in violence openly and compulsively. He looks to be free to indulge in violence. However, this is not so. What looks to us "freedom" is a mere mental compulsion on the part of the person.

Suppose we want to love someone. The person rejects us. What happens to us ? Immediately we feel pain of rejection, try to leave the freedom to love and retract our emotional energy by retracting our steps away from that person. However, this often does not solve our problem. There is a compulsive attachment in us. This compulsive attachment will possibly continue to be there. But if we really achieve the freedom to love and despite rejection, our consciousness and energy do not retract, but still go forward to love, there will neither be pain nor compulsion of attachment with that person. In this case, the consciousness does not leave the area near the mid-point between the two eye-brows and does not tend to come near the area of the *Brahma randhra*.

Let us take another example. We have someone who is very dominating and persecutory. We hate him a lot. In our vacant moments, we keep on burning in fantasies of violence against that person. There is a great compulsion to hate him, to remove him and not to welcome him, etc. But when the person comes, we do not feel the freedom of just politely telling him that we are busy. This shows that we do not have the freedom to look into his eyes, feel freedom to hate him while looking into his eyes and further telling him politely and smilingly that we are very busy. Whenever we achieve this freedom, we shall see that the compulsion to hate him vanishes. Otherwise we may keep on abusing him a lot before a third person and may feel that we have freedom to abuse him, but that is no freedom. That is mere compulsion.

Let us take another example to clarify it further. We want to see the naked body of someone. We want to touch each part of the naked body. If we feel freedom to do all this, there will be no compulsion. And if we have no freedom to act, but have only fear and guilt attached with our desire, there will be a compulsion to imagine and do all that. In this case, we will always tend to act compulsively.

The destruction of the compulsion is real freedom. Freedom cannot co-exist with compulsion. But real freedom comes when the thoughts or other imaginations connected with other things like fear and guilt, etc. do not hold the individual consciousness (*jiva*) into shackles. When the consciousness (*jiva*) comes near the mid-point between the two eye-brows more or less permanently, only at that stage we are supposed to have achieved this freedom. We must add here that whatever freedom one enjoys during the initial stages of psycho-analysis is also not freedom. It is again a compulsion although sometimes it is mistaken for freedom.

G. Evolution and Involution

The kind of thesis and anti-thesis which has been explained above, and the friction between them leads to synthesis of an involutionary nature in a person. While living in the socio-economic world, it is often described as the "process of development of personality". But this is not so. It is exactly a "process of delimitation of personality". The

socio-economically and emotionally individualised personality which emerges at the third-stage "self" is a delimited personality.

It is only when we reverse this process, and through a backward journey in the mind, start on the path of evolution that we achieve the real "development of personality". In this process, we see the existing synthesis. Then we continuously search the anti-thesis which we developed while living in the society out of fear. Then we find out the original thesis lying at the root. We continue with this process and progressively drop both anti-thesis and original thesis so that we reach our original reality. That alone is the real evolution of mind where our consciousness (*jiva*) gets rid of all thesis and anti-thesis process. It is indeed a process of completely desynthesising the personality which develops in the social-material world. It is a process of deschooling, deconditioning and "unbecoming". It is only after this complete "desynthesis" takes place that the consciousness becomes itself. At this point, it finds no contradiction in anything in the world. It becomes pure self. This becomes Cosmic Consciousness (*Shiva*) itself.

Only this process relieves us from all compulsions. Only this process is known as the process of real freedom. This process can best be achieved through psycho-analytical meditation.

CHAPTER-X

THE FIRST SECRET FORMULA TO REACH THE SECOND-STAGE "SELF"

In Chapter-IV, while discussing the theory of psycho-analytical meditation, we noticed that after the jet-experience, the pace of psycho-analysis can be quickened tremendously. We mentioned a few steps to quicken this pace.

In the previous Chapter we noticed that most of the individual behaviour is nothing but a 'repetition-compulsion'. This is especially so in the case of persons who unfortunately become victims of nervous disorders.

I found from my personal experiences of long years of psycho-analysis, meditation, self psycho-analysis and psycho-analytical meditation that a beautiful formula, based upon the above mentioned two Chapters can be derived and utilised most profitably. This formula can quicken the pace of analysis multifold and can lead to greater and greater independence and happiness. This Chapter is divided into the following sections for the sake of clarity:

A. The formula

B. Use of the formula by the analyst.

C. Use of the formula by the patient for self-analysis.

A. The formula

Below I produce that formula and wish the readers to develop a thorough grasp of it not only by reading it but also by a few experiments with it. Following are the various steps of that formula. They are being given along with explanations for an easy grasp. The readers are requested to go through this formula in an auto-suggestive way.

Step-1 : Observing

'Here and now' there is a situation in which I am involved. This situation has both human and non-human factors. I am acting in it in a particular way. There was an almost similar situation in my childhood with all these factors. I behaved in that situation (or I was made to behave in that situation) in this very way in which I am behaving today. There were certain perceptions, understandings and fears which forced me to act in that way at that age. Let me be clear in my own mind as to how I am behaving today. Let me make a mental note of my behaviour.

Step-2 : Thinking

I make a mental note of my behaviour. I know the "what" of my present behaviour. I start thinking on it. Immediately I find that I repeat this very behaviour in many other identical situations also. Numerous identical situations are coming to my mind. Yes, I am becoming more clear about my behaviour. My mind gets more illumined.

To understand my behaviour and modify it, there is no other method for me except to switch back in my imaginations to the original childhood situation and try to understand it 'there and then' by reliving it in imagination once again. Only after that I can modify my present behaviour. So let me switch back.

Step-3 : Switching back

Let me switch back in my imaginations to my childhood and recall a situation similar to that which exists today and in which I have acted in a particular way. For the sake of clarity that childhood situation will be described as a 'parallel regressive (or infantile) situation'. Let me take my pen and note-book and start writing about that childhood situation truthfully. How others look and what is my position in that group. Let me see my reality in that group and the reality of that group also. Let me see my desires in that situation. Let me also see the fears which that group inspires in me if I try to fulfil those desires.

Step-4 : Reliving By Writing in the Present Continuous Tense

Let me see what stops me from taking freedom to act according to my desires. Let me write it in the present continuous tense as if everything is happening to me again in that situation and I am seeing myself as the same child.

This step is very important. A number of emotions and feelings will emerge in me. I will be astonished to rediscover some of the misunderstandings of that period as also the fears of that situation. I will actually revisualise them. It will be indeed a great revelation to me to find out those things. The area of my consciousness will immediately increase and I will know what holds me back in shackles.

Step-5 : Immediate Recognition in that Situation

After doing all that writing in the present continuous tense, let me immediately recognise my realities of that age and that situation. I quickly "see" and "accept" all those realities. I will change my behaviour 'there and then' in imaginations.

Step-6 : Returning Back to Present Situation

Now let me return back to the present situation. Let me see all the feelings, emotions and fears working in the present situation and understand them with a discriminating intellect.

I come to know that even today I am exactly repeating my behaviour of that stage. I will know that the same fears, same misunderstandings and same complexes are working even today in my mind. I will see that the same feelings and emotions stir up in me today. But all these items were not in my awareness. Now I will suddenly become aware of them. This may give me an idea to change my behaviour 'here and now'. In fact, changing my behaviour 'there and then' may affect some change in my present behaviour also. I may have to see thousands of my behaviour-patterns in order to modify them.

'Here and Now', 'There and Then'

In psycho-analysis, there is what we call transference towards the analyst and then the dissolution of the transference for the final recovery

of the patient. Theoretically, these things are all right and at the experience level also, they look efficacious. But seldom these techniques have succeeded for the complete recovery of an individual. Quite often, the modification in the behaviour of the sufferer is effected precisely due to the suggestions of the analyst or because of the force of his interpretations. This kind of modification, to be sure, is unsound and unstable. How does the real change come? It does not come by understanding the things through the analyst "here and now". It comes when you see the things first "there and then" and change them "there and then". After changing the things "there and then" in imaginations, you will find to your surprise that many things have got partially changed "here and now" automatically. After some practice, your friends will start telling you that of late you are changing a lot. Do not get worked up at this praise. Continue with your meditation and this exercise daily. You have to reach your goal which is indeed far off.

This formula can be utilised by the analyst with great profit as also by the patient himself. I give below a few examples to clarify the use of the formula for both.

B. Use By the Analyst

Suppose, at the beginning of the session, the analyst asks the patient about some exaggerated reactions or some behaviour-patterns or fantasies during the same or previous day. The patient, let us suppose, reports the following two situations :

(*i*) Some situation has developed in his organisation (where he is serving) which threatens his employment. This has created a lot of anxiety in him.

(*ii*) Somebody has seen him making love with someone else. This has created anxiety in him.

Situation-1

How will the analyst tackle these situations? Let us take the first incident. The analyst will ask the patient to try to imagine a parallel ragressive situation in his childhood in his family. This is recalling of a 'parallel infantile situation'. After recalling it, the patient should start visualising it and speaking about it. A really insightful analyst will himself partly see that situation and also see how the patient as a child is acting in that situation.

This parallel situation, as reported by the patient, could be something like this : I am sitting in my family. I am very small. I am dependent upon my father and mother. In that situation, my father threatens to turn me out of the family and anxiety starts in me.

The patient may speak in the present continuous tense like this: "I am fearing my father. There is perspiration. If I am pushed out of the family, where shall I go? I have nowhere to go. Who will give me dependence? I am feeling great anxiety. Oh, I am lost! I am resisting going out of the family while my father is pushing me out. I resist, I beg, but he is pushing me out. I want to live in the family, etc.".

If the analyst is truly trained, he would himself visualise all this. At this moment, the patient may see everything very clearly, but it is quite possible that he may not understand a number of things in words. The analyst has to help the patient in this matter. For example, he may

tell the patient about these fears: "You have a fear to recognise that you are dependent. You have a fear of recognising that you cannot face the world independently. You have a fear of recognising that others are more powerful and you are helpless and inferior. You have a fear of recognising that you want to live in a family where you can seek dependence'. These fears have to be brought to the consciousness of the patient while he is visualising that situation. In that situation, he would immediately understand these fears and his real position, thus feeling great relief and a sense of growth.

Now the analyst will bring him back to the present situation. He will tell the patient that he is transferring the same feelings and fears towards his organisation. His understandings, fears and anxiety—all are mere repetitions. However, everything stands changed today. He is not the same small child. He is no longer that dependent as he was in that age. He has some money and other assets on which he can pass some days and months. Moreover, he is not that unskilled or uneducated as he was as a child. He is much better equipped today. He might have not been able to search a new home at that age, but he can surely search a new job or source of livelihood or home today. All this understanding will bring to the patient a new realisation as well as tears of joy

The analyst will ask the patient to visualise all this once again through the process of writing after returning home. This will create confidence in the patient and prove to be a step towards his emotional independence. Not only this, the analyst will also ask him to repeat this experience of visualisation while doing meditation. This will further take him towards independence.

Situation-2

Now let us consider the second incident which the patient has reported to the analyst. He was noticed by some persecutory figure when he was making love with someone. This created a lot of anxiety in him. His erection immediately subsided.

The analyst will ask the patient to try to concentrate at the mid-point between the two eye-brows and imagine a parallel situation in his childhood in his family. It means that he should create a 'parallel infantile situation'. After recalling it in his imaginations, he should start visualising it minutely.

The parallel situation as reported by the patient would be something like this: "I am very small. I am seeing myself as a small child surrounded by other members of my family. I am touching the sex-organ of someone else in the family—a small brother or someone else (or doing something similar in relation to sex or sex-organs). Immediately my father comes and sees it. He slaps me and beats me. Other members also see everything. They condemn me".

The patient would speak in the present continuous tense as if he is not only visualising that situation but living it again: "I am trembling in fear. My father slaps me. I cannot speak any thing. All the members of the family have come. I cannot see them or look into their eyes. It looks that all eyes are watching me and persecuting me. I am like a stone. I am condemned in every eye. I want to escape that situation out of fear, etc."

The analyst would himself visualise all this. He may help the patient by telling him, "You are small. You fear to recognise your desire to see, hold and suck a penis or play with the breasts of your mother or see your sister naked. This is your natural desire and there is nothing wrong in it. Recognise it while visualising the same situation. You watch that others are watching you. You have a fear of being condemned. You have a fear of being punished and castrated. You cannot show your erect penis to the members of your family and feel safe". All these fears and realities have to be brought to the consciousness of the patient while he is still visualising that situation. He would understand these things very clearly as they represent him in that situation and feel great relief and a sense of growth.

Now the analyst will bring him back to the present situation and tell him that he is transferring the same feelings, fears and attitudes towards his present love-experience. His understandings, fears and anxiety—all are the same as those attached with the original situation. However, today everything has changed. He is not so small that he will be beaten. The other persons also do it daily and they accept all this by and large. He is better equipped today to face the world. All this understanding would bring a new realisation in the patient as well as tears of joy.

The analyst will also ask the patient to visualise all this once again through the process of writing after returning home, and also while doing meditation. This writing at home will be a meaningful training in self-analysis. It will be a step towards emotional independence and psychic freedom.

C. Use By the Patient For Self-Analysis

If no analyst is available, the person can use this formula all on his own with great profit. Initially, he may find certain difficulties, but as he attempts it more and more, (next Chapter will help a lot in it), the process will become more simple and interesting. I give below only one example to clarify it:

Suppose there is a person who is suffering. He acts in a particular way in a particular situation. He feels that it is very disturbing for him. He should use this formula as explained below:

Step-1: Observing

'Here and now', I go to a person for a small favour or for a small work. The person turns down my request quite easily. This creates tremendous violent feelings in me. I am better placed in society than that person. Yet he rejects me without disturbance or anxiety.

I come to my room in a disturbed mood. I wish to take revenge from that person. I wish to reject many people. But when someone, even a very lowly placed person, comes to me, I cannot reject him. I simply cannot say 'no'. If I say 'no', anxiety emerges in me.

Step-2: Thinking.

I know the 'what' of my behaviour. I have no control on it. I know that I repeat this behaviour compulsively in numerous identical situations. A number of identical situations are coming to my mind, thus making me tremendously conscious of this pattern. For example,

only yesterday somebody came to me for a small donation. I could not say 'no', although I had decided to say 'no' a number of times. Two days earlier, when another fierce looking person came to me for a donation and I said 'no', that created anxiety in me. I was nervous for quite a long time.

More scenes of similar nature are flashing up in my mind. Even small street urchins do not feel anxiety if they reject me. But if they come to me for something, I again feel hesitant to reject them. Few days back, one of my closest friends refused to do a small thing for me. Next day, he asked me to do a similar thing for him, I could not say 'no', although I had decided to say it. Numerous similar situations are coming to my mind. I become very clear about them in my mind.

To understand my behaviour and to modify it, I must switch back in my imaginations to the original childhood situation when this pattern took roots in me. I should try to understand it "there and then" by re-living it in imaginations once again.

Step-3 : Switchtng Back

Let me switch back in my imaginations to my family in childhood. Let me recall a "parallel infantile situation" there and then. "I am a child of five years. My father is extremely cruel. He is a terror in the whole family. Everybody fears him. I often play in the street. He beats me for it. If I demand anything, I never know if I will get the desired thing or a slap. He is an autocrat who has no idea about the feelings of others. I burn in violence at such treatment. I think of non-cooperating with him. When he wishes me to bring something or asks me to do something, I want to reject him. But he comes down heavily upon me for disobedience. He punishes me severely. Disobeying him or rejecting him is a source of great insecurity and danger for me. However, I burn inside. I wish to reject him eternally. But I know that I am helpless, dependent and weak. I cannot reject him. I have no other place to go and live. I fiercely argue with him in my imaginations. I want to demolish him. However, in the interest of my security, I suppress all these desires and soon 'under the idea that rejecting others is bad', I emerge with something new and I feel that I do not want to reject others.

Step-4 : Reliving By Writing in the Present Continuous Tense

This, in short, is the 'parallel infantile situation'. Now let me, as that child, keep that situation in my mind very vividly and see my desires, actions and position very clearly 'there and then' by writing about the whole situation in the present continuous tense as if I am re-living the original emotional experiences once again. I write:

"I am a child of five years. I am playing in the street. All of a sudden, my father appears in the street. My playmates immediately say 'your father is coming'. I become petrified. This is a stage of pain and fear which perhaps cannot be expressed in words. I want to weep profusely. But I cannot do it because of the presence of friends and others. I become almost like a stone. Oh, what a cruel situation. He comes and starts slapping me. I am getting up again and again merely to get kicks. However, I am not weeping. I am being humiliated. I do not want to show this face to anyone. I am wishing to die. Oh God, take me into your arms. What a cruel father! When I do not

weep, he is becoming more irritated. He beats me more severely and drags me towards home. He is dragging me by clutching my hair. I wish to shriek in pain. But I have become just like a stone. I am not weeping. I have only a great desire-to-die".

"He drags me home. There he beats me more. What is my position? Nothing. I am praying to God. Take me into your arms. Kill me so that I can get rid of this father. After some time, he feels satisfied. He leaves me in a corner. I am the most cursed child in the world".

"I wish to take revenge. I wish to murder him. But it creates horrible feelings in me. If he recognises such desires in me, I will be no more. I suppress them".

"Next day, I make some demand from my mother. She says that she has no money. She forces me to go to father. I go to him. He straightaway rejects my demand. It is again horrible. I wish to kill him. Either I should die or I should kill him. If he asks me for anything I should reject him. I am wishing to take revenge. I am wishing to reject him eternally. I am wishing not to bow before him and not to beg of him".

Step-5: Immediate Recognition in that Situation

Immediately I recognise in that situation that I am a child. I am dependent. I have a great desire for freedom to play. I do not like any interference. I want to be liked and loved. However, my father is cruel. He is an absolute authority. He can punish me, humiliate me and kick me. I can be rejected.

I have a great desire to hit him back. But there is a great fear of retaliation. I have a great desire to reject him and take revenge. Yes, I have these feelings. I want to humble him ruthlessly. However, I am weak. Out of helplessness, I wish to die. Out of humiliation, I do not want to show my face to anyone.

I have a great desire to hit back, to reject, to take revenge and to kill. I do not do so because of fear and not out of goodness. All these ideas of goodness are false.

Step-6: Returning Back

Now let me return back to the present situation. 'Here and now,' today, at this very moment, I am compulsively repeating my behaviour and position, although I do not recognise it clearly. I have the same perceptions, same feelings, same desires and same ideas.

Yes, 'here and now', I have a fear to recognise that I am small and inferior. I have a dread to recognise that I am being rejected. I am feeling all the original humiliation again. I have a fear to recognise that, 'here and now', I want to hit back, reject and humiliate others. I want to take revenge. Yes, I must recognise all these desires in me 'here and now'. But 'here and now' I am also feeling inadequate and helpless. I have a dread of expressing my feelings. I have a fear of retaliation. But the physical situations have changed. I am grown-up. I can act. I must act 'here and now'. I must reject others. I must take the freedom to reject others.

Repeating it in Meditation

Now I sit in meditation for about half-an-hour. I repeat this understanding in various identical situations which exist in my mind. I find in my mind that I am behaving differently in all those situations.

This exercise produces a great change in my behaviour.

CHAPTER-XI

PRACTICAL USE OF FIRST FORMULA

In the preceding Chapter, we have seen the various steps of the first formula. We have also tried to clarify the use of the formula with a few examples meant both for the analyst and the patient.

A person who is doing his analysis all by himself may not get much benefit out of the previous Chapter. He may need more insight to use the formula. He should understand the formula again and again and read the following main examples from daily life to understand and make use of this formula more effectively.

Incident-1 : This is an important behaviour-pattern which often happens in the life of a person in a triangle. It determines the success or failure of an individual in numerous pursuits of life.

Step-1: Observing

'Here and now', I sit with my boss all alone. I talk to him about a number of things in a happy way. Another person enters the office in the meanwhile. He wants to talk to my boss. A communication starts between them. I compulsively take leave of my boss and withdraw from that situation. I can say to others, or even can convince myself, that I have done it as a gentleman and out of goodness but at heart I know that this is not so. I do it compulsively and out of nervousness.

Step-2: Thinking

I know the "what" of my behaviour. I have no control on it. I know that I repeat it in numerous identical situations. A number of them are flashing in my mind thus making me greatly conscious of my pattern. Immediately, I take note of the following cases:

I was interested in a girl in my locality in my young age. One day I was looking at her intently. Immediately I noticed that another person in the vicinity was also watching her. I immediately withdrew from the scene leaving that person alone to gaze at her.

Another case comes to my mind. My Headmaster was offering me an examinership in which I could earn some money. Another colleague came and requested the Headmaster to give it to him. Before the Headmaster could speak, I myself proposed that it should be given to him, and I withdrew my name.

In a bus, if I am sitting on a seat and someone comes and stands near me, I immediately vacate the seat and offer it to him.

Numerous other situations come to my mind. The mind acts very fast and throws up more and more identical situations. My position is the same. I always voluntarily stand to suffer. I surrender my right. I do not assert for my right. I do not make a demand to fulfil my necessity or desire. How clear I become about all this in my mind!

To understand my behaviour and to modify it, I must switch back in my imaginations to the original childhood situation when this pattern took roots in me. I must try to understand it 'there and then' by re-living it in imaginations once again.

Step-3: Switching Back

Let me switch back in my imaginations to my family as it was in my infancy and childhood. Let me create a "parallel infantile situation" 'there and then'. The parallel situation is something like this.

"I am a child of three years. I am in the habit of sleeping with my mother. When I sleep with her, she caresses me, hugs me, kisses me and loves me. This gives me great happiness. I always want to sleep with her. If someone else tries to come in between us or with us, I feel irritated and want to push that person (a sibling, or father, etc.) away. I cannot share the love-object or mother. I want to live with her exclusively. But my mother condemns my behaviour. She loves my sibling also which I cannot tolerate. I wish to kill my sibling. This feeling creates horrible fear in me. I tend to remove myself away from that situation to feel safe and secure. My mother does not understand this. She feels that because of her reprimand I have started "behaving" She appreciates me. She finds my withdrawal and "non assertion" as a welcome change in my behaviour. She praises me."

This, in short, is the regressive parallel situation. Now, let me as that child, keep that situation in my mind very vividly and see my desires, actions, and position clearly 'there and then' by writing about the whole situation in the present continuous tense as if I am re-living the original emotional experiences once again.

Step-4: Reliving By Writing in the Present Continuous Tense

I am a child. I am sleeping with my mother. I am loving her. She is embracing me, caressing me and kissing me. I am feeling great upsurge of energy in me. I am feeling great happiness by this close physical contact. I am not becoming clear in my mind what should I do. However, I am feeling a lot of happiness. No tension, no tenseness. It is all energy. I put my small legs on the hips of my mother. My small hands are placed on her breasts. She is kissing me. I am feeling myself to be in heaven!

After some time, my elder brother, who is 5 years old, also comes on that cot and tries to sleep with us. He is seeking the attention of the mother. Mother is turning her face towards him. I am feeling bitter and disappointed. I am trying to turn the face of my mother towards me. I am trying to push out my brother. Mother is saying, 'No! he is your brother'. I am not taking to this idea kindly. A feeling of hatred is coming towards the mother also. I am wishing to hit her also. This idea gives me a fright. I am again turning my attention towards my brother. Oh, what an emotion is coming to me! I am clutching my fist. I am feeling great violence. My body shakes with violence. I am wishing to remove him from that place. I am wishing to strangulate him, kill him and kick him. Yes, I would murder him. Why has he come to this bed at all? I am feeling murderous.

Mother is again seeing me. Perhaps, she is detecting my desire to murder. I feel fearful. I am feeling nervous. I withdraw mentally. I am giving full freedom to my brother to play with mother. I am abandoning the mother. I am surrendering the mother to him. I am withdrawing out of pain and guilt. I am not asserting myself. At heart, I am watching the two loving each other and wishing to separate them. But, at surface, I am posing not to be looking at them and not feeling interested in them.

Step-5 : Immediate Recognition in that Situation

Immediately I recognise in this process of writing that I am a small child. I am hungry for physical contact and love. Mother is my love-object. I want to sleep with her. I recognise that I cannot share her with anybody. I have this desire of exclusive possession. If anybody comes to share her with me, I want to remove him, kill him and murder him. I am not tolerating it. This idea of murder is in me. I am recognising it clearly. This is creating fear in me. I feel that others may recognise my idea of murder. This is creating fear in me. I am nervous. I have a fear of being condemned for such ideas. I want to escape the situation to feel secure. So, I now recognise that I surrender the object. I abandon the object of my interest. I forego my claim in order to feel secure. I do not assert in order to feel secure.

There is no goodness in it. I do it all out of fear of my own ideas and feelings. Now I recognise my ideas and feelings. This is my picture. I must recognise it. How clear are my desires and fears to me !

Step-6 : Returning Back to the Present Situation

Now let me return back to the present situation. I feel, I return to the present situation after travelling a lot of distance. 'Here and now', today, at this very moment, I am compulsively repeating all my behaviour although I do not recognise it clearly. I have exactly the same desires, same wishes, same violence and same fears.

Yes, 'here and now', I should recognise that I have a great desire to be with my boss. His company produces in me feelings of being worthy. I am feeling happy in his company. I have a desire that no third person should intervene or come in between us. When someone comes, I immediately wish to remove him. A murderous thought comes to me. I have a dread to recognise my murderous thought. I must recognise it. Yes, I wish to strangulate the third person and wish to throw him out of the room. I further recognise that I want to be alone with my boss. I want to possess him exclusively. I have a fear to recognise that I do not want to share my object. But my murderous idea is creating fear and insecurity in me. They may retaliate. 'Here and now', I have a fear of retaliation. I withdraw immediately. I surrender the boss to the third person and escape. I abandon him. I am weak and nervous. I have a fear to assert myself, and to stick to my right. I am throwing the blame on the third person. But the fact is that I am weak and nervous. I am fearful of my ideas and feelings.

Oh, I do not assert. I forego my claim. I abandon my object because of these reasons. A clear recognition of all these things will produce tears of joy and relaxation in me. Immediate change in my behaviour may be effected.

Now I may sit more comfortably with my boss even if a third person comes. I may accept my real needs and desires and may assert occasionally. I may also share things instead of surrendering them to others. My behaviour in triangles will improve appreciably and my relationship with others will also improve.

Repeating it in Meditation

Now I sit in meditation for about half-an-hour. I repeat this

understanding and change my behaviour in my imaginations in various identical situations which had flashed in my mind. I will find in my imaginations that I am behaving differently in all those situations. This will considerably strengthen my new understanding and new and more positive behaviour.

Incident-2 : Most of the people, as they advance in age, especially those who are engaged in mental work, or who call themselves intellectuals, face one thing. They find tremendous resistance to work. They avoid to sit for writing and reading. They compulsively want to escape this drudgery. But, at the same time, they also feel guilty for not working.

Step-1 : Observing

'Here and now' I come to my office desk. I want to start work on a new book. However, I am trying to avoid it. I am wishing that someone should come to talk to me, or, it should be declared a holiday in the office so that I can convince myself at heart that I avoided work because of this reason.

After the day is over, I lie on my bed and feel guilty and depressed for not doing work. 'Here and now', I become conscious of this behaviour-pattern in me.

Step-2 : Thinking

I know the "what" of my behaviour. However, I have no control on it. I know that I repeat it in many situations. A number of identical situations are flashing before my mind's eye. I always make a determination that I will devote at least one hour in the morning on my writing work. But I escape it by some methods—either I start tending the plants or I engage myself in some other manual work or I simply keep on lying on my bed and imagining and day-dreaming various things. That is a plea for me to escape work.

Occasionally, I tend to escape even writing letters. In fact, I always face great resistance in starting a new work. To understand my behaviour and to modify it, I must switch back in my imaginations to the original childhood situation when this pattern got roots in me. I should try to understand it 'there and then' by re-living it in imaginations once again.

Step-3 : Switching Back

Let me switch back in my imaginations to my family in infancy and childhood. Let me recall and see a "parallel infantile situation" 'there and then'. The parallel situation is something like this :

"I am a child of four years. I am playing in the street with my streetmates. I am enjoying this play a lot. I am fully occupied in that play. At that moment, my father comes. He catches hold of me and takes me home. He beats me and forces me to sit and read my alphabets. He tells me that by playing in the street I will become a loafer. He ridicules me in front of everybody and humiliates me with all kinds of sarcastic remarks. I sit there out of great fear but I want to run out in the street and play. I do not want to study at all."

This, in short, is the "parallel infantile situation". Now let me, as that child, keep that situation in my mind and clearly see my desires, actions, position, etc., 'there and then' by writing about the whole situation in the present continuous tense.

Step-4 : Re-living By Writing in the Present Continuous Tense

I am small. I want to play. It gives me great happiness. My mind is wandering in the street. I am seeing the images and faces of my friends. I am wishing that something happens so that I can get rid of this school work and rush out to play. I am searching some opportunity. I am wishing that my father goes away somewhere. I am wishing that my mother asks me for something so that on the strength of that I can escape work. I am wishing that something should happen which could provide me an escape from that work. Even if someone dies, I do not mind. I am further wishing that my real intentions do not become known to my father. I am also posing that I am doing a lot of work. I am fearing him. However, I am deeply wishing to leave work and play.

Step-5 : Immediate Recognition in that Situation

"I recognise that I am a small child. I am dependent upon others. I have a great desire to play and enjoy. I have no desire at all to do any reading and writing. In fact, I become tense and restless whenever I sit for work. I have eternal desire to leave this work and play. My understanding is that it is all drudgery. However, I also recognise that my father is forcing me to do it. He is stronger than me. He condemns me and punishes me. I am doing the work out of fear. I have a fear of being punished, condemned and ridiculed if I do not do it. He incorporates in me feelings of wrongness if I do not do the work and simply play." This is my picture. I must recognise it. How clear it is to me! These recognitions provide me great relief.

Step-6 : Returning Back to the Present Situation

Now let me return back to my present situation. 'Here and now', today, at this very moment, I am compulsively repeating all my behaviour although I do not recognise it. I have exactly the same desires, wishes and fears although I have a dread to recognise them. Yes, 'here and now', I have a desire not to work at all. I have a fear to recognise my desire to get engaged in a playful and pleasure-giving activity. I wish that some escape-route emerges so that I can avoid work. I am being punished, condemned and beaten by my super-ego (the incorporated father in the mind). He is forcing me to work although I have no desire to work. 'Here and now', I cannot take freedom from him as he is so well-entrenched. Whatever I am feeling just now is guilt. It is nothing but condemnation from within. It is a tremendous feeling of wrongness from within which is forcing me to work and not permitting me to enjoy worklessness. Oh, I am not my master. I am still a slave ! This is the root-cause of my depressive feelings if I do not work. I am not as yet grown up sufficiently to take independent decisions and to face the father squarely.

Let me accept my desire to play and enjoy. Let me play and enjoy in freedom. Let me argue with my father in imaginations that I 'myself' am responsible for my life. I will work when I wish to work. He cannot force me to work. I must get out of the clutches of that figure to realise my independence and stature. My desire is to play. I have to live in the society. I will work also. But I will not work under force or compulsion. I will work at my conscious will.

A clear recognition of these aspects will immediately produce a change in my behaviour and provide relaxation. I will now enjoy the

playful activity more thoroughly as also the work when I return to work.

Repeating it in Meditation

Now I sit in meditation for about half-an-hour. I repeat all this understanding by visualising numerous present day situations connected with doing work and their origins in the past. A further relief emerges in me.

While sitting in meditation, I imagine clearly that I am playing with my street-mates with full concentration in play. A lot of happiness is flowing in me. I become conscious of it immediately. The happiness is not coming from the play. It is all happening 'here and now' in my body. I become conscious of it. It is happening in my backbone and brain. The happiness is starting from the lower tip of the backbone and going up into the brain. All the sources of happiness are within me. Concentration in play has done the trick. Can I achieve this concentration and consequent happiness at will ? No. The reason is that my mind has become victim of numerous incorporations effected during the process of living in the society. It jumps in all directions like a snake-bitten monkey. So, I cannot concentrate even for a moment. But if I can do it, I can search all fountains of happiness within myself. I try to concentrate at the lower tip of the backbone to find out the ocean of bliss in me. The supreme method to achieve concentration is psycho-analytical meditation as propounded in this book.

Incident-3 : This is another incident which repeats itself compulsively in many lives. Those who have this pattern repeat it to whatever position or age they may reach in life. This behaviour-pattern is the life-blood of many real intellectuals in the world. This pattern lies at the root of the desire to change the society.

Step-1 : Observing

'Here and now' I am restless. I am serving in an organisation (or living in a country, etc.) which has imposed certain restrictions on me. I am not permitted to feel, think and do whatever I wish to. The authorities wish me to seek their prior permission even to write and publish my views. I break their laws and procedures compulsively and have a great desire to de troy those who block my freedom. I wish to defy them, violate all laws and take full freedom. If they again stop me, I become violent at heart. I resent their control on my freedom.

Step-2 : Thinking

'Here and now' I know the "what" of my behaviour. But I have no control on it. I also know that I repeat this very behaviour along with these very emotions in all similar situations. If my Headmaster tried to impose certain rules on me while I was a teacher in a school, I reacted similarly. When my land-lord, in whose house I was living, tried to put certain restrictions on me, I wanted to react in the same manner. Many similar situations are flashing before my mind's eye, thus making me more conscious of it.

To understand my behaviour and to modify it, I must know that there is no other method for me except to switch back in my imaginations

to the original childhood situation when this behaviour got roots in me. I must try to understand it 'there and then' by re-living it in imaginations once again.

Step-3 : Switching Back

Let me switch back in my imaginations to my infant and childhood position in my family. Let me create a "parallel-infantile situation" 'there and then'. The parallel situation is something like this "I am of two years age. I have a lot of energy over-flowing in me. I rush here and there. I want to see my mother naked. I want to see the sex-organs of others. I want to play in dirt in the street. I want to run naked here and there. These are my various desires. I bubble with energy. But these desires are not liked by some persons in my family. They punish me, condemn me and watch me."

Thus, in short, this is the parallel infantile situation. Now let me, as that child, keep this situation in my mind and see my actions, desires, and position clearly 'there and then' by writing about the whole situation in the present continuous tense.

Step-4 : Re-living By Writing in the Present Continuous Tense

I am small. I am rushing here and there. I go in the street. I am playing in drain water. I am being seen and beaten for doing this. My father is condemning me. I again come back to home. I immediately rush towards the bath-room where my mother or sister or brother is taking bath. I am peeping inside to see their naked bodies, or more specifically, their sex-organs. I am enjoying seeing sex-organs. I am seeing their organs clearly. Numerous feelings are emerging in me. I want to hold the penis and suck it. I am sucking it. I want to put the breast of the sister in my mouth. My father is noticing my behaviour. He slaps me and pulls my ear. He condemns me for doing this wrong thing. I am reacting to it in my mind. I am wishing to slap him back. Who is he to stop me ? I am determined not to leave my desires. But I will not bow before him. Who is he to stop my freedom ? I am feeling bitter. He is pushing me into the verandah. He is indeed very cruel. I am feeling pain. I am wishing to overthrow him and to change the atmosphere in the family.

Step-5 : Immediate Recognition in that Situation

"I immediately recognise in that situation that I am small. I depend upon the family members for everything. I have a great desire to walk naked, play with dirt and see the sex-organs of others. I want full freedom. When someone stops me from that freedom, I react. My father is an authority. But I do not recognise his authority. I only want freedom. I am physically small and weak also. My father is physically strong. He can punish me. There are no laws to check him. He is all in all. He is supreme. But, emotionally, I do not accept his authority to punish me. I want to violate all principles, all procedures and all laws which he makes for me to restrict my freedom. I wish to have my freedom at all costs. This is my resolve and great desire. I want to flout authority. I wish to grow stronger and powerful so that I can overthrow that authority and flout it". This is my picture. I must recognise it clearly. Yes, how clear it is to me !

Step-6 : Returning Back to the Present Situation

"Now let me return back to the present situation. 'Here and now',

today, at this very moment, I am compulsively repeating all that behavi
out although I do not recognise it. I have numerous fears to recognise it.
I have a fear to see that I have exactly the same desires, same wishes
and I do the same actions although the form of actions has changed a
little.

Yes, 'here and now', I have a dread of recognising that I am dirty,
that I am a voyeurist, that I am a nudist. 'Here and now', those desires
come to me. There is nothing bad in them. Let me accept my desires.
'Here and now', I want to take freedom for fulfilling all my desires. I
resent any interference, any control and any restriction. 'Here and now'
I am resenting and I feel bitter about restrictions on writing anything. I
have a fear to recognise that I do not recognise any authority at heart.
I have a desire to flout all authority. I want to outgrow authority and
overthrow it. But the boss, etc., (or the government of the country)
represent authority as the father did in my childhood. Yes, my father
could punish me at that age. Now also, I can be punished. I recognise
now that some people represent authority and I accept my position 'there
and then' in the family and 'here and now' in the organisation. Let me
accept this reality that I can be punished. I can be humiliated. I can be
rejected by authority. My freedom can be stopped. But I also recognise
that as that child I had no rights. My father was an autocrat. He was
free to follow any rules or not. But now this authority acts under
certain rules. I have certain rights. I can fight for my rights.

A clear recognition of all these items will immediately produce a change in my behaviour and provide me great relaxation.

Now I sit in meditation for half-an-hour. I repeat this understanding by visualising numerous identical situations which exist in my mind. I try to modify my behaviour in all those situations. That will put my emotions in a more stable state.

Incident 4: This is one incident which happens almost daily in every man's life but we seldom become conscious of it and keep on repeating our behaviour in the same manner with the same language and expressions again and again. This resembles incident-1, but is not quite exactly so.

Step-1 : Observing

'Here and now', I am sitting with some dignitary who is a man of power and status I am a little happy at heart for being in his company. Immediately after, a colleague of mine comes in that company. I introduce my colleague to that person. My colleague immediately starts communication with him, and I am pushed a little into the background. Some nervousness and disturbance start in me. I wish the meeting should end but I cannot say it. After some time, the dignitary leaves. He invites me to his residence. He also invites my friend.

After he leaves, I sit with my colleague. My colleague shows a great inclination to visit that person. He says that he will go to him. I feel at heart that he should not go. I also know at heart that I will not be able to visit that person. But the idea that my friend will visit that person creates disturbance in me. 'Here and now', I become conscious of my great disturbance inside.

Step-2 : Thinking

'Here and now', I know the "what" of my behaviour. But I have no control on it. I know that I repeat it every moment in similar

situations. If my colleague goes to the boss in the office, I dislike it and I condemn the colleague for being a sycophant. I also condemn the boss. If another colleague goes with a girl, I feel it and often pass condemning remarks. I condemn both of them for being immoral and what not. I do it and feel it in numerous similar situations. Many similar situations flash before my mind's eye, thus making me more conscious of it.

To understand my behaviour and to modify it, I must know that there is no other method for me except to switch back in imaginations to the original childhood situation when this behaviour got roots in me and try to understand it 'there and then' by re-living it in imaginations once again.

Step-3 : Switching Back

Let me switch back in my imaginations to my family in infancy and childhood. Let me recall and see a "parallel infantile situation" 'there and then'. The parallel situation which I am visualising is something like this :

"I am a child of two years. I am sitting alone in the room with my father (the person with power and status). I feel a little happy as he is giving attention to me. Immediately my elder brother of 4 years (a colleague) enters that room. He instantly starts talking to the father and jumps into his lap. Father loves him. I see all this. I wish them separated as I find myself in the background. There is disturbance in me. I wish the situation to end. My father also calls me to his lap. But there is some resistance in me. My brother again goes into his lap I am extremely tense because of anger.

This, in short, is the parallel infantile situation. Now let me, as that child, keep that situation in mind and clearly see my desires, actions, positions, etc., 'there and then', by writing about the whole situation in the present continuous tense.

Step-4 : Re-living By Writing in the Present Continuous Tense

I am small. I am inferior to my brother. I am tense. I am not taking initiative to rush towards my father's lap. I am feeling intense jealousy with my brother, his activity and his initiative. I am wishing to displace him from my father's lap. I am feeling inadequate to do it. I am desiring that my father himself should remove him from his lap. My father should deny him contact and give me that contact. As my father is not doing it, I am feeling anger against him also.

Step-5 : Immediate Recognition in that Situation

I recognise that I am a small child. I have hunger for father's lap. I wish his contact. But I fear to recognise all this. Now I am recognising this clearly. I am jealous. I do not want that my brother should possess the father's lap. I want exclusive possession. I want to displace him. These are my desires and wishes. I try to break their contact by all methods to fulfil my wish. I do not want to give freedom to them for that closeness and contact. I am also passive. I cannot take initiative to possess that lap. I am dependent upon my father's will. If he calls me only then I will go to him. Even then, I cannot share his lap with my brother. When he also sits near me in father's lap, I want to push him away.

This is my picture. I must recognise it. These are my desires, wishes and urges. How clear are they to me now ! All these recognitions provide me great relief.

Step-6 : Returning Back to the Present Situation

Now let me return back to the present situation. 'Here and now' today, at this very moment, I am compulsively repeating all the behaviour although I do not recognise it clearly. The same desires, wishes, and urges are there in me at this very moment although I have a fear and dread to recognise them. Yes, 'here and now', I have a fear to recognise my desire of having a contact with that person of status. I am hungry for his exclusive company and attention. I have a fear to recognise that I am feeling inferior to my friend. I have a fear to recognise that I do not want them to come closer to each other. If they come closer, I want to remove my friend. I want to create ill-will between them so that they get separated for ever. I have a fear to recognise that I do not want to share his attention. I have a fear to recognise that I am in need of attention and love. I am the 'receiver'. The person with status is the 'giver'. I am one of the 'receivers'. He can deny his attention to me and give it to others. 'Here and now', I recognise all these things.

A clear recognition will immediately produce a change in my behaviour. Now I may take more freedom to capture the attention of the person. I may also like to give freedom to my friend (sibling) to take attention. I may give freedom to the 'giver' to reject me. I may overcome my desire to withdraw from such a situation. I may share things or even renounce them in favour of others by conscious will without being in tension or self-pity which result from suppression of desire.

Repeating it in Meditation

Now I sit in meditation for about half-an-hour. I repeat all this understanding in various identical situations once again. There are various situations of similar nature already incorporated in my mind. I apply this understanding in all situations. A great relief flows in my mind.

Now I discriminate the real from the unreal. The contact and attention produce pleasurable sensations. Is it the contact which produces them ? I try to concentrate at the lower tip of the backbone. I find that the pleasurable sensations are coming from that point. Oh, what is it ? I am searching this very pleasure in outside objects while the source of pleasure lies in me 'here and now'. Let me concentrate on the source of happiness within by renouncing the idea of object. This is indeed a delusion and part of ignorance to accept that pleasure comes from contact with an object.

This will take my consciousness towards freedom from desires, wishes, attachments on the one hand, and ideas, thoughts and images on the other hand. I will indeed turn to myself to find out unmistakably that the "Kingdom of Heaven" lies in me.

Incident-5: Most of the patients of nervous break-down become complete infants. They depend upon others for everything. This incident is very important. The psychic sufferers should note it and then try to transcend it for recovery from crippling dependence.

Step-1 : Observing

'Here and now', I am lying on my cot in the morning. I live alone and I have a servant who comes in the morning and evening to prepare my food and clean the apartment. I am lying on my bed (or sitting in my chair) and waiting for him. He has not come. The routine time for his coming has passed and this gives me an idea that he would not come. I feel nervous and depressive. I also feel a little violent at the idea that I pay him a good amount of money every month but he does not even inform me in advance if he has not to come. My morning tea-time is running out and he has not come. I often go to the gate to see if he is coming. I am still continuously waiting for him and feeling bitter. I do not feel like preparing the tea, etc., myself. There is a lot of resistance. 'Here and now', I become conscious of my behaviour.

Step-2 : Thinking

I clearly know the "what" of my behaviour but I have no control on it. I know, I repeat it every moment and everywhere in similar situations. If I have to deposit licence fee for my vehicle, I feel nervous and frantically search someone else who could help me in this matter. If I have to go out-station alone, I become nervous and fearful and search someone else who could provide me company. If I have to go to a doctor or to some hospital, I search someone else who should accompany me. I feel lost and fearful if I am alone. As I think in this way, numerous similar situations flash in my mind. There are indeed dozens of them. I may pose myself to be anything because of my supposed greatness, but this is my true picture. This is indeed a frightful picture.

To understand my behaviour and to modify it, I must know that there is no other method for me except to switch back in my imaginations to the original childhood situation when this behaviour got roots in me. I should try to understand it 'there and then' by re-living it in imaginations once again.

Step-3 : Switching Back

Let me switch back in my imaginations to my family in infancy and childhood. Let me create and see a 'parallel infantile situation' 'there and then'. The parallel situation which I am visualising is something like this : I am an infant of one year, who cannot properly walk or stand. I mostly play in the laps of others or lie on the bed. When I am on my bed, I keep on watching whosoever comes in the room. I am helpless. When I am hungry, I watch my mother more impatiently. If I pass on urine and stools on the bed, I again watch someone to come and clean me and my bed. I cannot get up myself to fulfil my hunger or clean my own bed. If my hunger is not fulfilled at the proper time, I become impatient, restless and cry. I become extremely tense and irritated.

This, in short, is the regressive infantile situation which I am visualising. Now, as that infant, let me keep that situation in my mind and see my desires, fears, actions and position clearly 'there and then' by writing about the situation in the present continuous tense and re-living my emotional experiences once again.

Step-4 : Re-living By Writing in the Present Continuous Tense

I am infant. I am lying on my bed. I am shaking my legs and arms. I am rolling my eye-balls in all directions. I am waiting for

someone, my mother, to be exact. I am hungry and this is the morning time when my hunger is fulfilled. As time tickles, I am becoming impatient. I am seeing more intently towards the door from which my mother uses to enter. But she is not coming. Time is passing. I am becoming more restless and impatient. She should come. This is my desire. But she is nowhere visible. I am becoming more impatient. I want to cry. I am crying both out of hunger and its frustration and consequent irritation. I am feeling helpless. I cannot stand up and prepare my own food. I am completely dependent on others. I am weeping. This dependence is painful. But I cannot take initiative and work for my ownself. I am crying. I cannot even speak. I am simply crying.

Step-5 : Immediate Recognition in that Situation

Immediately I recognise that I am a small infant. I am hungry and impatient. But I fear to recognise this position of mine. I further recognise that I am completely dependent on others. I cannot even move. I cannot walk. I cannot work at my own will. I am completely helpless. I cannot go anywhere without being properly picked up. I cannot demand anything through words. I have to make certain emotional gestures to demand something. I feel bitter and frustrated. I recognise all this.

This is my true picture. I must recognise it. These are my desires and wishes. How clear they are to me! All these recognitions provide a great relief to me.

Step-6 : Returning Back to the Present Situation

Now let me return back to my present situation. 'Here and now', today, at this very moment, I am compulsively repeating all that behaviour although I do not recognise it clearly. The same desires, wishes and urges are there in me at this very moment. Today my position is the same although I have a fear to recognise it.

Yes, 'here and now', I have a fear to recognise that I am hungry. I am dependent. I am waiting for my servant. As time is passing, my hunger increases. I become more impatient, restless and tension-ridden. I have a fear to recognise that I am completely dependent on him. I have a fear to recognise that I am not walking and working for myself 'here and now'. I am indeed impatient with my servant. I am deciding in my mind to change the servant and to bring someone else who pays more attention to me. I am indeed so much dependent 'here and now' that I am only thinking in that direction. But I am not taking a small step both physically and mentally in another direction, that is, to stand up and prepare my own tea and clean my own room.

An upsurge of energy takes place in me. The area of my consciousness increases. What is it ? I am no longer infant. I have grown so much that I myself can immediately do all these things. I start dancing and singing in my mind. They come to me as I realise my independence clearly. I feel I am myself.

A clear recognition of all this 'here and now' immediately produces a change in my behaviour. I immediately feel tears of happiness rolling down my cheeks. I feel doing many things myself and feel less angry with my servant or anybody else on whom I was dependent previously.

Applicability in Many Situations in Meditation

Now I sit in meditation for about half-an-hour. I repeat this understanding in many situations which are similar and which exist in my mind. Yes, I can go to the doctor alone. I can travel alone. I can go and face various situations alone. I can take initiative in various situations. A wave of happiness rises in me. This happiness lies in me. Only my mental formations blocked it.

Incident-6 : Numerous people, who suffer in love, have this formation at heart. They may have grown quite elderly but their formation remains the same. The formation is described under step-1.

Step-1 : Observing

'Here and now', I sit with a love-object (same sex or opposite sex, that is immaterial). I perceive myself as superior to that object. I feel a lot of happiness ; it is indeed happiness. I wish physical contact with the object. This is my great desire. I get this contact. I lie with the object on the couch with my lips in the lips of the object and the two bodies in tremendously close touch with each other. The object says, "I love you". I feel a tremendous upsurge of energy. It is indeed a state of bliss. I tend to forget even my identity.

After some time, the object takes leave of me. I feel tense. I long for the object restlessly. I want to see the object again and again. I want to force my love-object for a continuous physical contact. However, soon it appears that my love-object is losing interest in me. I am often rejected and consequently I feel humiliated. I also gather that my love-object may be leaving me permanently. This sends waves of anxiety down my spine. I feel heart-sinking. I cannot eat properly. I cannot sleep properly. An idea grips me that I should die or commit suicide.

Step-2 : Thinking

I know the "what" of my behaviour. But I have no control on it. Today the situation is serious. But I have emotionally repeated this behaviour even in my past life in identical situations. Some of my past love affairs flash before my mind's eye. Yes, I see them clearly. Then I was simply a Higher Secondary school student. I fell in love with a woman elder to me by at least seven years. In fact, I had a great hunger for love. But then, I did not have the guts to approach anybody. She herself enticed me. I began to have long spans of love-making with her. I longed to see her and meet her. She would caress me and love me and would also teach me the ways as to how should I love her. Night and day, I longed for her. I wanted to see various parts of her body ; she saw my sex-organ. This continued for about two months. After that, our family had to leave that place. I was overtaken by anxiety and heart-sinking. I could not say anything to anybody. I soon felt that my life was useless. I should die. Pessimistic feelings gripped me.

All these emotional experiences and patterns were repeated in me at a more intense level when I entered into love with another girl after four years and had to leave her very soon. The same desire to die, the same depression and the same pessimism captured my mind.

A few more identical situations come to my mind. My position is the same. I repeat that behaviour again and again with increasing intensity after every affair. How clear I become about all this in my mind !

To understand my behaviour and to modify it, I must switch back in imaginations to the original childhood situation when this pattern took roots in me. I should try to understand it 'there and then' by re-living it in imaginations once again.

Step-3 : Switching Back

Let me switch back in my imaginations to my family in infancy and childhood. Let me recall a 'parallel infantile situation' 'there and then'. The situation, in fact, lies in my mind. The 'parallel situation' is something like this : "I am a child of two years. I always feel attached to my mother. I cannot leave her for a moment. I sleep with her. When I go to bed, I wish that she must leave all work and come to me. I often call her, "Mother come, mother come !" If she does not come, I become impatient. I often weep. This weeping is an instrument to call her to myself. At that moment, I do not like anybody else in the family. I cannot sleep with anyone else. I am only fixated to my mother. I cannot even think of a substitute.

Once she went out to meet a relative leaving me at home with my sister. She promised that she would come by night. But she did not come. This was horrible for me ! As more time passed, it looked that she would not come ! I felt like dying. I felt completely lost. No one could console me. I wept and wept and wept. The world had grown dark for me. Life was not worth-living. It was all darkness in my mind. I did not want to take any food. I could not properly sleep on that night.

This is, in brief, the 'parallel infantile situation'. Now let me, as that child, keep that situation in my mind very vividly and see my desires, actions, position and other emotional experiences by writing about this whole situation in the present continuous tense as if I am reliving the original emotional experiences once again.

***Step-4 :* Re-living By Writing in the Present Continuous Tense**

I am clearly seeing that I am a child of two years. I am playing in the street. In the evening, I come home. I am asking my mother to give me food. She is serving me food. I am asking her to sit near me and feed me with her own hands. She is doing so. I am very calm and quiet. She is patiently giving me small bits of food. I am chewing it and opening my mouth for more ! I am now full. I am taking water from her hands. I want to sleep now. I am asking her to come with me. She says that she is working and she would come only after finishing the work. I am not liking her idea of work. I am a little irritated. She sees it. She accompanies me upto the bed, puts me there, pats me and gives all loving care and says, "I would come in a moment after finishing the work".

I am lying in my bed. But I am not sleeping. I am continuously watching her and waiting for her. All my concentration lies in her. I do not like my siblings coming to me. I am only waiting for her and wishing for her. The moment I feel she is coming, it arouses great energy and happiness in me. I am becoming very alert. But I am feeling depressed since she is not coming. I am again waiting and watching for her. I am feeling great impatience.

Now she is coming. I am extremely happy in expectation of the

contact with her. I sleep with her. That is giving me the feeling of solace.

One day, she says that she is going to a relative where some death has taken place. I am becoming nervous. I am wishing that she should not go. I am trying my best that she drops that idea. I am weeping. But she is saying that she will come in the evening. She gives me some money also. Oh, what a cruel social compulsion that the mother leaves her child !

As night is approaching, I am becoming restless. I am sitting at the door of our house and watching the whole road from which she is expected to come. Again and again my sister takes me inside consoling me that mother will come after some time. But as time is passing, I feel more and more restless. I often break down in tears. With the passage of time, I am getting convinced that she would not come. I am crying in pain. I am feeling lost. I have also a feeling that she has left me and betrayed me. My faith in her stands shaken. Oh, what is this ! I cannot simply stop sobbing and weeping. My sister is embracing me and consoling me. But there is no consolation for me. There is no substitute or replacement for mother for me. My whole world has become dark.

I am not eating anything. Whatever my sister puts in my mouth does not go inside. I feel like vomiting whatever I put in my mouth. I am not sleeping also. I am remembering her. "Oh, I will die without you". A great feeling and desire of death is overtaking me. I am getting choked.

Step-5 : Immediate Recognition in that Situation

While writing all this in the present continuous tense, I immediately recognise in that situation that I am fixated to my mother. She looks to be the only object who likes me and gives me love. I cannot bear separation from her. I have complete faith in her only. I cannot bear betrayal. I feel completely lost if she goes somewhere. I am a 'receiver' in every respect. Desertion and betrayal create horrible feelings of death in me. I immediately wish to die. I indeed have a great fear of separation and the consequent desire-to-die. This is my picture.

Step-6 : Returning Back to the Present Situation

Now let me return back to the present situation. 'Here and now', at this very moment, I am compulsively repeating my behaviour and all those desires and wishes although I do not clearly recognise them. Yes, 'here and now', I am a child. I have a fear to recognise that I am completely dependent. I must recognise my dependence on the love-object. I am completely fixated to the love-object. I have a dread to recognise this fixation. I feel that the object of love is irreplaceable ; there is only one object which can give me dependence and love. Any idea or action on the part of the object that the object may leave me or desert me sends waves of deep anxiety into me. Immediately a death-wish grips me. I want to die. If the object promises something but does not fulfil it, I again feel desertion and a desire-to-die. I feel completely lost without that object. I cannot live.

Repeating in Meditation

Now I sit in meditation and revisualise the various identical situations along with my desires and fears. It effects a change in my behaviour.

Incident-7 : This is a major incident which escapes consciousness even after long years of meditation and psycho-analysis. One may become partially conscious of it during one's backward journey. But this has to get fully exposed if one wants to achieve full freedom. This is so because it is one of the most early 'conditioning of consciousness'. Let us see the incident.

Step-1 : Observing

'Here and now', I am lying on my cot or sitting in a chair. There is no one else at home. I am restless. I am searching something and constantly waiting for someone to come. The 'someone' whom I wish to come should be the love-object. Oh, the mind is extremely restless. This makes my eye-balls roll and go to the gate or in the street again and again. This restless mind makes my body restless. I also move occasionally upto the gate to see someone—some love-object. 'Here and now', I become conscious of what I am doing. I am eternally restless and waiting for some love-object.

Step-2 : Thinking

'Here and now', I know the "what" of my behaviour. But I have no control on it. I know, I do it every moment while sitting in the office or home. For the same reason, I keep on waiting even for my phone calls and letters. I remain restless. Immediately, I recognise numerous identical situations.

To understand my behaviour and to modify it, there is no other method for me except to switch back in imaginations to the original infantile situation and try to understand it 'there and then' by re-living it in imaginations once again.

Step-3 : Switching Back

Let me switch back in my imaginations to my family in my infancy. Let me see a 'parallel infantile situation' 'there and then'. The situation which I am visualising is something like this : "I am an infant. I am lying on the bed. I am very active (restless). I am pushing my small legs and arms in the air. I am rolling on the bed."

This is the situation. Now let me see clearly my desires, actions, and position by writing everything in the present continuous tense.

Step 4 : Re-living By Writing in the Present Continuous Tense

I am infant. I am lying on the bed. I am small. I cannot stand up. I am watching with my eye-balls rolling in every direction. I am desiring that someone should come and pick me up. Somebody is coming. I become more restless. Someone comes and picks me up. He is kissing me and embracing me. This has activated pleasure in me. This pleasurable sensation is running through my whole body. But as soon as I feel the touch of that person's hand on my buttocks, I find more pleasure there.

Now that person is leaving me. He is separating me from him. I am resisting. But I am helpless. I am dependent on that person. I cannot do anything. I have a desire for that contact. I have a desire for permanent contact. But I am pushed on the cot again against my wishes. I become tense.

I am again alone on the bed. I again watch for someone. I again wait for someone to come. I am impatiently hoping for someone. I am in need of contact.

Step-5 : Immediate Recognition in that Situation

Oh, I recognise, I am an infant. I am small. I am dependent. I have love-hunger, contact-need and object-need. I want to have pleasure through that contact. I am helpless and inadequate. Others can reject me. I am impatient and I am waiting.

Step-6 : Returning Back to the Present Situation

Now I come back to the present situation. 'Here and now', today, at this very moment, I am compulsively repeating all that behaviour although I do not recognise it. The same desires, fears and perceptions are working in me even today. I have a fear of recognising that I am small, inadequate and dependent on others. I have a fear of recognising that 'here and now', I am hungry for love and contact with a love-object. I am frantically searching and waiting for some love-object. I have a fear to recognise my desire of passive love. Oh, how hungry I am ! I fear to recognise that I am impatient. I become more impatient by seeing some love-object coming near me. I have a fear to recognise that I am a 'receiver' and I can be ignored and rejected by the love-object. This is my position. Instead of getting angry, I should accept it.

All these recognitions put me in a state of calmness and solace. 'Here and now', I feel more in touch with my emotions.

Repeating in Meditation

Now I sit in meditation for a few moments. I see all these aspects of my life again. All these situations and fears exist in me. I repeat the experiences once again to get a better grip on my behaviour. After doing it, I further discriminate between right and wrong. I find in meditation that these pleasurable sensations are happening 'here and now' at my rectum (lower tip of backbone, the first source of happiness). Oh, what is it that I am searching in outside objects? This pleasure, right here, lies in me. Let me concentrate on these sources within.

The total achievement drives of an individual originate from this single object-need. The confused structure of civilisation stands on those achievements. The moment this consciousness dawns and we renounce the object and concentrate within, we take the greatest freedom. We come in our ownselves permanently. The consciousness now does not run in outside objects for pleasure – the source of all ignorance, delusion and suffering. It comes to itself for pleasure.

Incident-8 : This is one of the most important incidents which can often lead people to a nervous break-down. If one wants to become free from mental depression and fear of death, one has to know it clearly.

Step-1 : Observing

I have developed a deep feeling of infatuation with some love-object. I am fully concentrated in the object. There is nothing else in the world which looks as important and as beautiful as the object. However, a day comes when the object goes away breaking the relationship permanently. Severe depression breaks out in me and there is great fear of

death which grips my mind. I feel lost. I stop recognising myself as I used to.

Step-2 : Thinking

I see the "what" of my "state". It happened to me in the past also although not so severely. It happened to me when I left my beloved in the adolescent period. This happened to me even while reading fiction or seeing movies. I associated myself with those characters who met tragic end after suffering a 'break' in love. I dwell on similar things. I find that I used to see a particular 'tragic movie' again and again and used to feel tearful satisfaction when the hero died. That movie attracted me instantly. I was also often thrilled by the idea of suicide-squads whenever I read some literature connected with revolutionaries.

To understand my behaviour and to modify it, there is no other method for me except to switch back in imaginations to the original situation when the roots of this behaviour took place in me and I should try to understand it 'there and then' by re-living it in imginations once again.

Step-3 : Switching Back

Let me switch back to my family situation in my infancy. The parallel situation which I am visualising is something like this : "I am deeply fixated to my mother. She provides me security, love and fulfils my hunger. I cannot bear separation from her even for a moment. One day, she goes somewhere leaving me in the family. I weep and weep. There is no consolation for me. Everything has grown dark.

Step-4 : Re-living By Writing in the Present Continuous Tense

This is the situation. Now let me see my position, actions and desires by writing everything in the present continuous tense : "I am a very small child. I am weeping. I cannot live for a moment without my mother. I will die. Other members are consoling me. They want to give me different things. I do not accept anything. I cannot eat anything. I am not finding any substitute for my mother. She is indispensable. She is irreplaceable. The whole world has grown dark for me. I am weeping. I am wishing to die. I cannot bear this separation.

Step-5 : Immediate Recognition in that Situation

I immediately recognise that I am a very small child. I have object-fixation. I am completely dependent on the object. I have merged my identity in the object. I cannot be separated. Separation means death for me. I wish to die at separation. This desire-to-die at the separation of the love-object is born in me at that stage.

Stop-6 : Returning Back to the Present Situation

Now I return back to the present situation. At this very moment, I am compulsively repeating this total infantile behaviour although I do not recognise it. The same desires, fears and patterns are working in me even today. I have a fear to recognise that I am infant and fixated to my mother. I have a great dread of separation. I fear to recognise that I have a desire-to-die at separation. This creates fear of death and depression in me.

All these recognitions put me in a better frame of mind. Now I repeat all these understandings in meditation.

Incident-9 : This is another important incident that tells us about the roots of morning depression after the love-object has gone permanently.

Step-1 : Observing

I get up in the morning. For some time, I am all right but then heart-sinking starts. I feel severe depression. I feel that I cannot face the world. I am lying on my cot and feeling this great depression.

Step-2 : Thinking

I become conscious of "what" is happening to me' here and now'. I start introspection on this incident. There has often been a desire in me not to get out of the bed. I have always wanted to remain in sleep. The hopeful attitude for the coming day has never been my strong point. I have always felt inadequate in dealing with men and materials. However, I find that this situation has now further worsened. Now this is accompanied by severe depression also. I wish to change it but find myself completely helpless. I do not know the 'why' of it.

Step-3 : Switching Back

Let me switch back to my family situation in my infancy. The 'parallel infantile situation' which I visualise is like this : "I lie on my cot. My mother has left me for doing household work. This is against all my wishes. I am feeling dejected. I am in pain". This is the situation. Now let me see my position, actions, desires and needs by writing everything about this infantile situation in the present continuous tense.

Step-4 : Re-living By Writing in the Present Continuous Tense

I am lying with my mother. It is security, warmth and love for me. I am hugging her. I am her child. She is a part of me. The dawn time is coming. Mother moves in the bed once or twice. I know that she is going to get up and leave me. I catch hold of her. I do not want her to go. I indicate this to her by my numerous actions. But she gets up and forcibly leaves me. I am made to feel helpless and powerless. There is instant desire of violence. There is counter-reaction of self-destruction. I wish to die. I will not live without her. I am in pain. I am feeling lost and do not know what to do.

Step-5 : Immediate Recognition in that Situation

I instantly recognise in that situation that I am helpless, inadequate and dependent. I wish not to give her freedom. I want to be powerful and wish her to do as I like her to do. I have constant object-need, love-need and contact-need. I want her permanent possession. I wish her exclusive possession.

Step-6 : Returning Back to Present Situation

I return back to my present position. It is a re-enaction of that old situation. As long as I was in sleep, my contact-need and love-hunger were being fulfilled in dreams and fantasies. As soon as I am awake, it looks that the object is gone. The same desires, fears and formations are working in me compulsively even today. I fear to recognise that I have love-need, object-need and contact-need. I fear to recognise that 'here and now' I am helpless, inadequate and dependent. I fear to recognise that I have a desire of exclusive possession and permanent

possession. I fear to recognise that while I have a great desire to power, I am powerless. I fear to recognise that I do not wish to give freedom to the love-object. If the love-object takes freedom, I wish to die.

These instant recognitions bring tears of joy in my eyes. I willingly give freedom to the love-object to go away. I leave my desire to die. I inhale and feel the desire to live. I feel happiness for the first time.

Brief Explanations of a Few More Examples of First Formula

In the foregoing pages, we have concentrated on the first formula by dwelling on all its aspects and bringing out the total implications of an incident 'here and now'. Now we give a few more examples with very brief explanations. The readers are requested to elaborate them with all steps in their own note-books.

Incident-10 : My dictator-brand teacher calls me. I hate him in my heart, but I go to meet him. If I do not go, I feel great anxiety.

Step-1 : Observing

I dislike to go but cannot refuse. I feel anxiety if I tend to refuse.

Step-2 : Thinking

I know the "what" of my behaviour. I repeat it compulsively in identical situations. Numerous identical situations come to my mind. My mind gets illumined.

Step-3 : Switching Back

I recall a parallel infantile situation in my childhood. I visualise that situation in my family. I write everything about that situation in the present continuous tense. I immediately recognise in that situation :

(*i*) I hate authority ; I have fear to recognise my hatred and hostility towards authority. There is a fear to take freedom to reject my teacher (authority).

(*ii*) I have a fear of retaliation and hostility from authority. This creates tremendous anxiety and insecurity in me.

(*iii*) I am re-living it even today.

Step-4 : Returning Back to the Present Situation

I return back to the present situation. All those fears are being experienced by me even to day. They come to my consciousness. Now I can change my behaviour. I can feel free to have my way.

Incident 11 : I sit near my boss. There is no emotional relaxation in that situation. I tend to withdraw as soon as the business finishes.

***Step-1* : Observing**

I clearly recognise what is happening to me. There is a great tendency to escape and go.

***Step-2* : Thinking**

I know the "what" of my behaviour. I repeat it in numerous identical situations. Many such situations come to my mind from my past and present life. I get illumined.

Step-3 : Switching Back

I recall a parallel infantile situation in my family. I clearly visualise it. I write everything about it in the present continuous tense to re-live it. I immediately recognise in that situation :

(*i*) I tend to withdraw from father (authority).

(*ii*) There is a fear of his questions, sarcasm, ridicule and condemnation.

(*iii*) There is nervousness.

Step-4 : Returning Back

I return back to my present situation. All those things are happening to me 'here and now'. I change them consciously because everything is different in present outside reality.

Incident-12 : I get a charge-sheet from my office levelling certain charges against me. The charges generally relate to violation of rules. There is tremendous anxiety in me.

Step-1 : Observing

I am clearly seeing what is happening to me.

Step-2 : Thinking

I know the "what" of my behaviour. Often I repeat it. If there is any criticism against me, I react to it sharply. There is both violence and tremendous anxiety. I think of numerous identical situations both from my past life and present life. I feel a little illumined.

Step-3 : Switching Back

I recall a parallel infantile situation. My father comes to know of certain defects in me and levels charges against me. He punishes me severely with threats of turning me out of home. I write everything in the present continuous tense. I immediately recognise :

(*i*) I have certain things in me. I am a voyeurist, exhibitionist and I seek pleasure in many other playful activities.

(*ii*) I fear to speak and present my case and point of view before the authority.

(*iii*) I act as if I have no case. I act in a mute way.

(*iv*) I wish the authority is destroyed. But, because of its powers, I feel miserable.

(*v*) I have a conviction that there can be no appeal against authority.

Step-4 : Returning Back to the Present Situation

I return back to my present situation. Everything is different today. I can present my case and view-point. I can appeal to a higher authority. I can fight back. Everybody is not with authority. I have my supporters. This understanding effects a change in my behaviour.

Incident-13 : I face some problem. I try to solve my problem on my own. I have no desire to take help from anyone as there is no conviction in me that I will get help.

Step-1 : Observing

I want to get out of the problem immediately. I also cannot seek help from any person.

Step-2 : Thinking

I recognise the "what" of my behaviour. I repeat it compulsively in many identical situations. I feel illumined when I recall numerous similar situations.

Step-3 : Switching Back

I recall a 'parallel infantile situation' in my childhood in my family. I see that the man who can help me is my father. But he never helps me. Rather, he is condemning me for my problem. I see the situation and write everything about it in the present continuous tense. I recognise 'there and then' that instead of helping me, he would condemn me, rebuke me and punish me for my problems. I further recognise as follows :

(*i*) I have a fear to speak before him about my problem.

(*ii*) I remain in tremendous anxiety and try to solve my own problem on the basis of whatever resources I have with me.

(*iii*) Because of my limited knowledge and resources, I often make a mountain of a molehill.

Step-4 : Returning Back

I come back to my present situation. Everything is different in the present day objective reality. Other persons are much better than my father in their understanding, attitudes and personality make up. They listen to me in a relaxed way. I modify my behaviour.

Incident-14 : At night, I sit emotionally cut off from the rest of the people. Everyone has gone into his or her room smilingly. I sit outside in pain and isolation.

Step-1 : Observing

I am alienated, tense and stubborn. There is pain, hurt-pride, and blocked tears. I cannot break this situation.

Step-2 : Thinking

'Here and now', I recognise what I am doing. I do it daily. I do it compulsively in all similar situations. I remember numerous such situations. I become more aware about this pattern in me.

Step-3 : Switching Back

I recall a 'parallel infantile situation' in my childhood. The 'same time', the 'same family situation', and the 'same behaviour' exist there. Yes, 'there and then', I behaved like this. I write everything about the scene in the present continuous tense. I recognise the following things while writing :

(*i*) I am stubborn, non-cooperative and emotionally tense.

(*i.*) I need contact with my mother (love-object) but at my own terms.

(*iii*) I want her exclusive possession. I do not want to share her.

(*iv*) I wish to remove all other persons in the family.

(*v*) They ignore me. I wish to weep. I am violent.

(*vi*) I wish to have an exclusive family of my own where I cannot be ignored.

Step-4 : Returning Back

I return back to my present situation. Everything stands changed today. I modify my behaviour.

Incident-15 : 'Here and now' the newspaper-man does not come in time. I start feeling angry. I feel violence against him.

Step-1 : Observing

I become conscious of my mental state 'here and now'. I am in violence and want to remove him.

Step-2 : Thinking

I clearly recognise the "what" of my behaviour. However, I find myself completely helpless to change it. I remember that in numerous identical situations this happens to me. If the washerman promises to bring my clothes at a particular time but does not come, I get angry. If somebody promises to come at a particular time but does not come, even then it happens. I see numerous situations. I become very aware of this pattern in me. This consoles me.

Step-3 : Switching Back

I switch back in my imaginations to a 'parallel infantile situation' of my early childhood. I find that everything is happening to me in relation to my mother. Mother is doing household work at night. I am feeling sleepy. I call her. She says that she is coming in ten minutes. I wait impatiently. But she does not come. I feel bitter and violent. I write everything about this situation in the present continuous tense. I instantly recognise the following things in me :

(*i*) I am in need of an object.

(*ii*) I am hungry.

(*iii*) I am dependent and I am a 'receiver'.

(*iv*) If my hunger is not fulfilled at the promised time, I feel frustrated and grow violent.

(*v*) I wish to change the object of my hunger fulfilment at the moment.

(*vi*) I am extremely impatient.

Step-4 : Returning Back

Oh, I am simply repeating all that behaviour just now in relation to the newspaper-man. Yes, 'here and now', I am hungry, I am impatient and I am violent. I wish to change the newspaper-man. I smile at this repetition of my infantile behaviour. I can definitely be patient. I can definitely live without a newspaper. I can definitely refuse to be angry. I can smile and feel happy even in 'deprivation'.

Incident-16 : Five or six office colleagues are sitting at some distance. They are talking among themselves and one of them looks towards me. I become suspicious and feel persecution. I feel that they must be talking something about me.

Step-1 : Observing

I clearly observe my suspicion. I am nervous. I feel they are talking about me. They are smiling at me.

Step-2 : Thinking

I clearly know the "what" of my behaviour but I do not know the "why" of it. I also remember a number of similar occasions when this thing happened to me. Often I had a tendency to escape the situation. This remembrance of numerous identical situations illumines me and tells me that there is something wrong with me.

Step-3 : Switching Back

I switch back in imaginations to my childhood and try to recall a 'parallel infantile situation' in my family. I find my father, mother and grandmother sitting at a distance and talking about my behaviour in silent tones. I start writing about this whole situation in the present continuous tense as if everything is happening to me again. I recognise the following points : "I have a number of faults in me like voyeurism, exhibitionism, playing with dirt, etc. I have a fear to recognise them. I have a great fear that others may recognise them. Their talking about me at a distance gives me an impression that they have recognised my faults and are talking about them. I feel let them recognise and talk. I drop this feeling of suspicion and thus change my behaviour 'there and then.'

Step-4 : Returning Back

I feel confident and return back to my present situation. I accept my own weaknesses and consider them as natural and right. Let others also recognise them and talk about them. Why should I feel insecure ? I also know the weak points of so many people. What can I do to them? Similarly, what harm can they do to me? Nothing ! My suspicion vanishes. I feel more free and secure.

Incident-17 : 'Here and now', I get directly involved in some case. I feel tremendous anxiety and a great desire to solve it immediately and get out of it. I often do it by feeling my fault even if there is none. I often take an apologetic attitude.

Step-1 : Observing

I observe my feelings and mental state. I am tremendously nervous. I want to escape. I want to finish the situation at any cost. My feelings of insecurity are tremendous.

Step-2 : Thinking

I clearly recognise the "what" of my behaviour. I see numerous identical situations. If someone even accused me of something wrong, I wanted him to change his opinion. I become defensive and apologetic. Even a small letter calling my explanation would create tremendous anxiety in me. Immediately I would like to get out of the situation and feel secure. I see more and more identical situations but I cannot change my state

Step-3 : Switching Back

I switch back to my early childhood in the family and try to see a parallel situation 'there and then.' I find that my father has accused me of something and immediately, without listening to me, gave me severest of thrashing. He created such an insecurity in me that the only way for me to survive was to accept my fault and become apologetic. In each similar situation, I did it. I write everything in the present continuous tense and come across the following major visualisations :

(*i*) I am weak, helpless and dependent.

(*ii*) I cannot feel relaxed even for a few moments if I am involved in some case or accusation. I feel completely insecure and nervous.

(*iii*) There is no arguing for my case. There is no appeal. Father's words and opinions represent the final judgments.

(*iv*) I have no supporter in the family. Every member in the family, out of anxiety, supports my father and opposes me. I am the most insecure person there.

Step-4 : Returning Back

Everything comes to my mind like a flash and I know that my present behaviour is a mere repetition. But today, everything has changed. I can feel relaxed while involved in a case. Many cases continue in courts for years and people do not feel nervous. I can also do that. There is no insecurity today.

Incident-18 : 'Here and now', two or three friends talk among themselves about certain matter. They do not take me into confidence. I feel anxiety.

Step-1 : Observing

I catch hold of the incident and observe my mental state. I am in anxiety. I pose not to be interested in what others are talking about. But this is an action to avoid certain feelings of worthlessness which are coming to me.

Step-2 : Thinking

I think about my behaviour. I am conscious of "what" is happening to me. But I cannot change it and I do not know the 'why' of it. It happens to me in almost all identical situations. Similar incidents and situations come to my mind. I feel more illumined but am helpless to change my behaviour.

Step-3 : Switching Back

I switch back in imaginations to my childhood situations in the family and create a 'parallel infantile situation'. My father and mother sit near each other and talk. When I come, they immediately stop. (A more original situation is that they love each other. As soon as I come, they get separated to avoid my watching them). I write about this heppening in the present continuous tense keeping in view my emotional state. I recognise the following things in me :

(*i*) I have a desire to be a partner in the game.

(ii) I do not wish to give them the freedom to have the game by themselves.

(iii) I am confused as to why they try to ignore me.

(iv) I feel worthlessness and pain.

(v) I feel something is wrong with me and I should not try to meddle with the affairs of others.

Step-4 : Returning Back

Things and desires get illumined in my mind and tears of joy and pain roll down my cheeks. I return back to my present situation. I instantly give freedom to others not to take me into confidence. I be ignored in certain matters. They are free to consider me "not trustworthy" in certain matters. It is also quite possible that certain things just do not concern me according to their judgment. I find that my behaviour has got modified.

Incident-19 : 'Here and now', I am lying on my bed. I am not working. Rather, I am indulging in fantasies.

Step-1 : Observing

I find that I have some guilt feeling. I wish to work. But I simply cannot break the resistance. I am dwelling on fantasies of love and love-objects, or that of greatness.

Step-2 : Thinking

I see the "what" of my behaviour. I know that I repeat it day after day. I repeat it compulsively. I have no conscious control on it. I get a little more illumined about the pattern. I wish to break it.

Step 3 : Switching Back

I regress back into my childhood situations. I visualise numerous infantile situations which provide a parallel to my present situation. I write at least about one situation in the present continuous tense. I instantly find : "I indulge in fantasies about a thing when I feel completely helpless to have it in practice. Neither I leave the desire to have that thing by accepting emotionally that I cannot have that thing, nor can I achieve that thing. So I achieve that thing and enjoy it in fantasy. Slowly and steadily, it turns into a compulsive action.

Step-4 : Returning Back

I feel greatly illumined while writing. I return back to my present situation with the following changed ideas :

(i) The situation has changed completely. I can really achieve certain things if I work for them.

(ii) Fantasy-actions and fantasy-achievements do not bring anything. They are mere wastage of time.

(iii) There are certain things which cannot be achieved. It is best to accept emotionally that they cannot be achieved. It is useless to hanker after them in fantasies.

Incident-20 : I owe some money to someone. I am in anxiety. I wish to return that money immediately even though I have not been asked for it.

Step-1 : Observing

I observe my behaviour. I have tremendous anxiety and want to feel free and secure after returning the money.

Step-2 : Thinking

I see the "what" of my behaviour. I find that other people do not return money even if repeatedly asked for. There is something wrong with my behaviour. I remember numerous identical situations. I find that I feel a lot of burden in all those identical situations. There is no relaxation but tension. This does not happen to others. I feel the necessity to change my behaviour and get rid of this compulsive tension.

Step-3 : Switching Back

I switch back to my childhood situation. I visualise a 'parallel infantile situation'. I find that my father sends me to the market to buy something. I save some money and keep it with me without disclosing it to my father. My father comes to know of it. He gives me severe punishment. I write about the whole scene in the present continuous tense and instantly realise the following :

(*i*) I have a fear of being caught and punished.

(*ii*) I have tremendous guilt born out of fear that whatever does not belong to me is not mine.

(*iii*) I have tremendous fear of ridicule, criticism and demand.

Step-4 : Returning Back

I return back to my present situation. It is a great moment of tearful joy as if I have found out a way to escape the slavery of some of my mental formations. Now I can really relax in such situations.

Incident-21 : 'Here and now', my love-object wants to do something. I wish to stop the object from doing that thing. I have a great desire that the 'object' should act according to my wishes.

Step-1 : Observing

I observe my feelings closely. I feel hurt if the object does not do as I wish him to do. Not only this, I tend to be violent. I wish to break relationship.

Step-2 : Thinking

I see the "what" of my behaviour. I recall numerous identical situations. Yes, I act in the same manner in every situation. I have lost my good friends because of this pattern. I have lost my love-objects because of this pattern. I have a dictatorial tendency. The fault is with my behaviour. I must change it.

Step-3 : Switching Back

I switch back in imaginations to my childhood and visualise a parallel situation. I find that I am a child of two years. My love-objects are my mother and father. I wish to rule them. I wish they should act according to my desires. I write about the whole scene in the present continuous tense and find out the following things in me :

(*i*) I have needs and desires. Others can fulfil them easily, but I cannot. I am 'receiver' and dependent.

(*ii*) I have a great fear of rejection. Rejection brings violence in me.

(*iii*) I have a fear to give freedom to others to act as they wish to act. I feel rejection in that.

(*iv*) I have a great desire to make others my slave.

Step-4 : Returning Back

I return back to my present situation greatly illumined about the 'why' of my behaviour. I feel, I can be rejected. I accept that I have no power on others. I can be ignored. I learn to give freedom to my love-object.

Incident-22 : 'Here and now', my boss calls me and tells me that he wants to give me promotion. I come back happy. I cannot keep this secret and tell it to everyone.

Step-1 : Observing

I observe my behaviour. I really feel a great pressure on me to divulge the news. I cannot keep it as it benefits me.

Step-2 : Thinking

I dwell more on this behaviour-pattern. Immediately, I find that I have a great compulsion to leak out those news in which I am going to be benefited or harmed. I cannot calmly think about them. I remember numerous incidents which are identical. The more I think, the more they come. But my behaviour is the same in every situation. I get more and more aware of the pattern. Others do not do so. There is a need to understand the 'why' of this behaviour in my own personality.

Step-3 : Switching Back

I switch back in my imaginations to a childhood situation. I find that if I tended to conceal anything or any secret, I had to confront my tyrrant father who would beat me, punish me and use such words as, "Bark, tell, spit out, give out...". Out of that tremendous insecurity, I gave out everything. Even now that incorporated super-ego forces me to repeat the pattern.

Step-4 : Returning Back

I return back to my present situation greatly relieved from that super-ego. Now I can really modify my behaviour.

Incident-23 : 'Here and now', I feel fear to speak naturally and normally in a group in which certain senior people are sitting.

Step-1 : Observing

There is hesitation, fear and emotional blockade. I feel, I am nervous. I am extremely self-conscious.

Step-2 : Thinking

I become painfully conscious of the "what" of my behaviour. I immediately think about it and find numerous identical situations when I behave similarly. I wish to change it but find it difficult to change it.

Step-3 : Switching Back

I switch back in my imaginations to my childhood situation. I create a parallel situation and find that I sit in my family where my father also sits. I want to avoid that situation. I simply do not feel secure there. I cannot express my opinions naturally and spontaneously in that situation. I write everything in the present continuous tense and I find the following :

(*i*) Fear of being snubbed.

(*ii*) Fear of listening sarcastic remarks from father.

(*iii*) Fear of being humiliated before others.

(*iv*) Fear of becoming violent.

(*v*) Fear of retaliation and tremendous insecurity.

I become greatly illumined about my behaviour.

Step-4 : Returning Back

I return back to my present situation. I find everything has changed in the situation but I foolishly repeat my behaviour of childhood. I instantly change my behaviour and feel relieved.

Through a continuous use of this formula, we achieve a stage when no one can provoke us or harm us. We start becoming calm and mature. We achieve a state of emotional balance in all situations.

CHAPTER-XII

EMOTION AND REASON[1]

In early 1973, I saw a documentary titled "The Mind of Man" in New Delhi. I do not remember who prepared it and through which agency it was being shown. But the documentary proclaimed to include the latest researches on the mind of man and their findings. I was amused to see that yogis and rats were being treated at the same level and through almost the same instruments by the famed psychologists of the world. I sat through the whole show of about two hours. At the end, it was told as a conclusion that emotion and reason both are realities of the mind of man. They work side by side. Both have to be accepted. Reason alone cannot guide the actions of man. It was quite obvious from the documentary that what they meant by emotions was indeed the same thing which is connected with such reactions as jealousy, violence, hate or attachment, etc.

From my personal experiences of both psycho-analysis and meditation over long years, it looks very obvious to me that while the existing objective reality of man is the same as described by these psychological researches,[2] this is in no way the final reality of man. Indeed, I find it a futile assertion that emotion is an independent reality and cannot be brought at the command of the reason. I shall explain the nature of emotion and reason as experienced by me under the following main points:

A Nature of emotion
B. Nature of emotional disturbance
C. Curing emotional ills
D. Nature of pure reason

A. Nature of Emotion

The super-structure of total psychological writings today stands on the conclusion that emotion and reason are two independent realities. Even psycho-analysts have not been able to go beyond it although their method of free-associations to probe the mind is superior to the pure laboratory method of the experimental psychologists, as one mind cannot be studied in a laboratory by another mind which does not know itself. It is widely accepted that certain instincts are inborn, that many emotions represent reality of man and they have to be accepted as such to free the man of his emotional ills. Emotion of jealousy, emotion of hate, emotion of love and affection, etc., have to be accepted and given free play. There should be full freedom to their expression in order to keep the psychic-being of man in fine fettle. The knowledge is useful but is in no way an end in itself. So, let us probe the nature of emotion.

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[1]Certain statements in this Chapter may appear to be mere repetitions of what has already been said in Chapter-III on the theory of mind. However, these repetitions are necessary to develop the second formula.

[2]In fact, this merely refers to the inter-play of *Shiva* (Cosmic Consciousness) and *Shakti* (Cosmic Energy). The entire universe is working because of the conjunction of *Shiva* and *Shakti*. Here, these two realities have been described as reason and emotion without in any way becoming clear about *Shiva* and *Shakti*.

Nature has given three things to man—energy, individual consciousness and body. This individual energy is the part of Cosmic Energy (*Shakti*), and this consciousness (*jiva*) is the part of Cosmic Consciousness (*Shiva*)[3]. If the individual consciousness (*jiva*) comes in direct touch with the Cosmic Consciousness (*Shiva*), the individual energy gets mingled into Cosmic Energy and this total Cosmic Energy starts coming at the command of the consciousness of the individual (*jiva*) which starts emerging as the Cosmic Consciousness (*Shiva*) itself due to its merger with Cosmic Consciousness (*Shiva*). Here the individual is supposed to live at the first-stage "self". This represents the spiritual universality of man.

During the process of growth of the infant in the social-material world, this Cosmic Energy (*Shakti*) partly becomes the emotional energy in the individual and a ray of this Cosmic Consciousness (*Shiva*) becomes the individual consciousness (*jiva*). How does this happen? An answer to this question would help us in understanding the riddle.

It must be stated that desire which is born while we interact in the society is the root-cause of the so-called development of personality. The infant desires to possess the mother and wishes to have her permanent contact. These desires attract a part of original pure energy, and the desires get converted into emotions of attachment and love. If this contact is broken or denied to him, the reaction of anger, hate and violence is born. Now a part of the original pure energy goes into this hate-reaction and, in modern psychology, we say that emotion of hate is a reality of man's psyche and we must live with it. If another sibling possesses the mother, the reaction of jealousy is born and a part of the energy goes into that reaction and in modern psychology, we call it the emotion of jealousy and describe it as a reality of the make-up of man and we must live with it. All the emotions of man, at least, most of them known to modern psychology, are certain reactions of infant (they are often born out of desires and thoughts) and nothing else. This is the part of second-stage "self" of the man. This represents the animal universality of man and is quite opposed to the third-stage "self", that is, individuality of the civilised man. Thus, the true nature of emotion is desire or thought plus a small part of Cosmic Energy. Mathematically, we can say like this : Emotion = Desire + Some Energy.

It may be emphasised that the entire world inside a man (that is, mind) is nothing but a combination of desires, thoughts, images and energy. The world inside will cease to exist if, through some method, one disconnects oneself from all desires, thoughts and images, and brings back the energy into its source, that is, Cosmic Energy.

B. Nature of Emotional Disturbance

Once we have understood the real nature of emotion and its constituents, we can proceed further to understand the nature of mental disturbances. A large part of the energy which was originally put by nature at the command of the consciousness does not remain at the command of the consciousness. During the process of growth in the socio-economic world, it goes at the command of certain self-generating animal reactions, desires and thoughts. Let us take a very simple example to understand it. Suppose, I am sitting here and feeling fatigue.

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[3]This Cosmic Energy (*Shakti*) and Cosmic Consciousness (*Shiva*) reside in their totality in each human organism.

I feel I am just lifeless and there is no energy in me. Immediately, I think of an enemy who harmed me unnecessarily at some time in my life and I wanted to take revenge. I just recall this old desire to take revenge and in a moment I find that my whole physical frame shakes up with violence. Where did this energy come from? Obviously, it is in me. But I cannot utilise it at my will. This energy, to put it in another way, is not at my conscious command. It is at the command of 'the desire to take revenge' and the thoughts connected with that desire.

There can be numerous similar examples. Thus, we see that most of the energy which should have been at the command of the consciousness, no longer remains at its command. It rather goes at the command of animal reactions, desires and ideas connected with them. Thus, the original spiritual energy or the Cosmic Energy turns into emotional energy. It may be desirable to clarify the distinction between spiritual energy and emotional energy once again. *If the energy is at the command of the consciousness (or the spirit), it is known as spiritual energy. If it is at the command of the desires and thoughts, etc., it is known as emotional energy.*

Now it is easy to understand the nature of emotional disturbance. If a lot of energy has taken freedom from the grip of the consciousness and has gone at the command of the opposing or conflicting desires and ideas, it will cause emotional disturbances. One desire comes in the mind, and the energy attached with it starts its play in one way. Then another but opposing desire comes at the same time, the energy attached with this latter desire starts its play. The conflict between two opposing 'energies' at the command of two opposing desires puts all the nerves into disarray. Occasionally, the conflict is so severe that the orderliness of the nervous system is disturbed. This is the reason why emotional disturbances are also described as nervous disorders.

C. Curing Emotional Ills

From the foregoing discussion, it should be pretty obvious that the real basis of cure of nervous or mental ills lies in one thing only. More and more energy which has gone at the command of animal reactions, desires and ideas should be detached from them through some method and put back at the command of the consciousness again. In most clear terms, I would say that more and more emotional energy should be converted into spiritual energy.[4] This term 'spiritual' may be an anathema to many so-called educated persons. But this represents a fact, and their minds will have to accept it. The strategy of the mind is always such that if it (the mind) is incapable of probing and understanding a complex thing but it is also accompanied by a strong ego then it considers it best to attack and ridicule that thing in order to conceal its own ignorance and inadequacy.

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[4]At one time in my life, I reacted very sharply when a *sanyasi* told me that we should convert all sexual energy into spiritual energy to achieve peace and happiness. I, in the plenitude of my own wisdom, considered that sentence foolish and silly. However, today, I clearly see that my reaction was an expression of my own ignorance. He was simply saying through that sentence that we must detach the energy which has gone at the command of the sex ideas and thoughts from those thoughts and put it back at the command of the consciousness where it truly belongs. This is as simple to understand today as the palm of my hand. Let me have some lewd thoughts and I find that some energy is gripping my whole body. This energy is at the command of my lewd thoughts and not at the command of my consciousness. Had it been so, I could have used it very consciously for any work.

Indeed, for any real cure of emotional and mental illness, we should do it, that is, convert emotional energy into spiritual energy. We should change hate-energy into spiritual energy. We should change jealousy-energy into spiritual energy. We should change attachment-energy into spiritual energy, so on and so forth.

The world has developed numerous methods to cure those emotional disturbances. Many medicines, electro-shock therapy, pure common-sense suggestive therapy, hypnosis and certain other therapies are in vogue today. However, they provide very temporary cures; they seldom help the sufferer to come into touch with himself again and taste happiness. The reason is that the protagonists of these methods seldom understand and take into consideration the real basis of cure as described above.

Psycho-analysis is a comparatively superior method as, at least, it puts the person partly in touch with himself and provides him some sense of happiness. While in the sense of ego-reason, there is all praise for this method and one would like to give all credit to the pioneers like Freud and others who developed this method, it must be said without hesitation and on the basis of thorough experiences that this method is inadequate. It is incomplete method which cannot, and can never put the man into a state of complete happiness. After undergoing psycho-analysis even for twenty years one cannot claim that one's search for something more stable has finished, or, one has reached the goal.

The inadequacy of the method lies in certain basic flaws inherent in the understanding of the reality of mind. The major among them is the understanding that emotions and reason both are realities in the mind of man and emotions cannot be erased. It is a flaw of not making distinction between the emotional energy (bound energy) and individual consciousness (bound consciousness or *jiva*) formed in the society on the one hand, and pure Cosmic Energy (unbound energy or *Shakti*) and Cosmic Consciousness (unbound Consciousness or *Shiva*) on the other hand.

The ignorance about this distinction puts limitations on the efficacy of so fine a method as psycho-analysis. The technique of psycho-analysis starts from the third-stage "self"—the moral and cultural self or the individual self born out of fears and introjections from the society. The technique, slowly and steadily, brings the person in touch with the second-stage 'self', that is, the animal formations of the infant and the child. This is tantamount to bringing him towards his animal universality. The patient recognises his emotion of jealousy, his emotion of love, his emotion of hate, so on and so forth. He is made to see certain wishes, certain fears and certain patterns of behaviour formed mostly because of those emotions. The man does recognise "I am jealous" or "I am hating" or "I am fearing" or "I am escaping", so on and so forth. He accepts his jealousies, aggressions and attachments as valid and starts living with them.

In psycho-analytical understanding, we say that these are our realities but there are certain social realities also which may not permit us to express these realities freely. Let us then try to strike a balance between the two realities. We may express these emotions where society permits. Where the society does not permit, we should not express them although we must continue to accept in our hearts that they are our realities and we should not deny them at heart. This is the principle o.

striking a balance between two realities preached by psycho-analysis. We indeed get some happiness by accepting our emotions and living with them consciously. What is the reason? The reason is that by coming near our emotions we come in touch with our emotional energy although partially. We (our consciousness) develop a partial command on this energy, which simply means that a very small part of the energy has been converted into spiritual energy. Indeed, through psycho-analysis, the man can become only partially happy as he comes in touch with the spiritual energy only partially.

Psycho-analysis has gone only thus far. It makes us adjust with these desires and emotions. It says, this is our reality. This is only because of the limitation of the method. If we pursue psycho-analysis to the logical conclusion (though we cannot pursue it through this method) we will find that even these realities can be transcended as these are also formations in the nervous system. These are also not realities of the mind. The supreme method to do it is meditation. It includes complete psycho-analysis and something more.[5]

Meditation unfolds all those things before the consciousness which psycho-analysis does. Slowly and steadily it takes us to our animal nature, that is, jealousy, violence, need of contact with a love-object, various desires, fears and compulsions, etc., as psycho-analysis does. But, if we continue with it, we can go still further. We shall see jealousy is a reaction, it is a formation in the nervous system. Once it is seen clearly, the portion of spiritual energy which got attached with the sensation of jealousy would get free from it and merge back into the portion of that spiritual energy which is at the command of our consciousness. Thus, the emotion of jealousy will get erased. The consciousness would transcend the need of the love-object also. It would clearly see that a desire originated in infancy, and it became a thought or idea and a part of the spiritual energy got linked with it and got turned into emotional energy. When it is clearly seen the energy would get free from that formation and would mix with the portion of the energy at our command. The consciousness would see how a thought of hate came and how a part of the original spiritual energy got linked with it to represent the emotion of hate. It would transcend that also and the energy connected with hate would get free and merge back into the main-stream of spiritual energy. A stage would come when all emotional energy would merge into the spiritual energy. At this stage, all this energy will be at the command of the consciousness. There will be perfect peace and absolutely complete absence of emotional disturbance.

What is being emphasised here is only this that emotions are not the truth in the ultimate sense. A desire was born, it got converted into an idea or thought during the animal reaction formation stage of development, and a part of the Cosmic Energy or spiritual energy got attached with it. This energy began to remain at the command of these ideas and not at the command of the consciousness. That gave birth to emotions.

Psycho-analysis puts the spiritual energy only partly at our command by describing it as the emotional animal energy and, thus it makes

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[5]Total past (past of this birth and the past of previous births) can never be unearthed through psycho-analysis. It can be done only through meditation and especially through *Kundalini* when it gets activated in the last stages of meditation.

as only partially happy and provides us only partial control on ourselves. Meditation puts the whole spiritual energy at our command and thus provides us complete control on ourselves. What psychologists call emotional energy is indeed the spiritual energy in its origin. Logically, what they call emotional illness is indeed the spiritual illness.

D. Nature of Reason

When the entire emotional energy is converted into spiritual energy and put back at the command of the individual consciousness (*Jiva*), then we say that the individual consciousness has been liberated from the notion that it is the body. At this juncture, the spiritual energy merges into Cosmic Energy. Here, the man truly becomes universal in character. Now he no longer lives in his formations or emotions of the mind; he realises his immanence in the whole universe. He himself becomes Cosmic Consciousness (*Shiva*). At this moment, the pure reason gets established.* Pure reason is established when there is a complete absence of "emotion" and when the fully liberated individual consciousness (*jiva*) gets a contact with the Cosmic Consciousness (*Shiva*). One follows all values and principles which Lord Krishna, Lord Jesus Christ, or Lord Buddha spoke of. When we were at the animal level (which Freud extols), we were made to introject and incorporate these values and principles through punishment and tremendous fear. All the educational agencies, formal and informal, did this job of incorporation. However, we could not practise all those values because the emotional energy at the animal stage and its suppressed actions were much stronger than those values at the super-ego command. We posed to others and quite often to ourselves also to practise those values but often we betrayed others and ourselves through our actions as we often indulged in the actions of the animal-stage. We thus often looked hypocrites to others.

Freud derided these values and culture as they create suffering for the man. He would wish us to get rid of these values and culture and

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*One recognises clearly what is false and what is true; what is good and what is bad; what is right and what is wrong from the view point of indestructible reality of spirit. That represents pure reason.

There are certain important observations which need to be made here. These are as follows :

Firstly, the entire Cosmic Energy belongs to Ram (the Cosmic Consciousness, or Lord *Shiva*). It does not belong to *Kaam* (sex and other lustful desires). Psychoanalysts make a big mistake when they base their understandings and various theories on sex and sex-desires. If the entire energy remains at the command of Ram (the Cosmic Consciousness) and the intellect of an individual works in the light of Truth (God, Ram, etc.,) then alone it can produce 'pure reason'. In case a part of the energy remains at the command of sex and other desires, and the intellect works in the light of untruth (ego and mind and their desires, etc.) then it will produce what can be described as 'impure reason'. It is at this latter level of human existence that 'reason' and 'emotion' work side by side.

Secondly, the more one comes near to Ram (the Cosmic Consciousness, or Lord *Shiva*), the more one tries to get near pure reason. Such a person becomes very sensitive to Truth. He develops sharpness of intellect and a high degree of discriminative power.

Thirdly, the absolutely pure reason comes to very very few persons in the world. These are persons who realise God in themselves. This pure reason is, in fact, the same thing which has been described as *gyaan* in *Shrimad Bhagavad Geetaa*. For details kindly see, Goel, B.S. *Shrimad Bhagavad Geetaa* (*A Psychological Commentary For Spiritual Seekers and Psychic Sufferers*) (Kurukshetra : Third Eye Foundation of India, 1986).

come at the animal stage and accept the values of that stage for becoming happy. There is no hesitation in accepting the truth of what he says because we do not follow this great culture in reality. We pose to practise it only because of super-ego fears. Indeed, it is better to come to that stage of animal to get at least some happiness. But we can proceed beyond that stage and reach the stage of unbound and pure consciousness or the stage of spiritual universality. At this stage of pure consciousness, we can follow all these values and culture automatically and not under any fear or coercion of the super-ego. Thus, these values preached by all great saints are not wrong and they do not in any way cause any suffering in man. It is the fear and guilt born out of it which is the cause of suffering.

This stage of pure reason is achieved when the consciousness is first located in the mind (it is known as emergence of consciousness and may well take over two years of practice) then it is enlarged by constant practice (at this stage, it transcends the whole past. It, in fact, represents complete psycho-analysis, and may take anything about five years) and then finally it merges into God or Cosmic Consciousness (*Shiva*). The consciousness (*jiva*) must get established in Cosmic Consciousness (*Shiva*). It is a stage when consciousness (*jiva*) is liberated from all reactions and their causes built up in the mind. Along with it, all the emotional energy which got connected with those reactions and represented emotions, gets freedom and merges back into its source, that is, the spiritual energy. This is generally described as the fourth state of consciousness or the "*Turiya*" stage.

Here we know that modern psychology is still groping in the dark; emotion is not a reality like reason. Freud was indeed a very great man who opened the way for realising happiness but he left us in between and at a stage which does provide us happiness to some extent but not completely precisely because it still remains caught in the tangles of emotion and reason without appreciating the nature of Cosmic Consciousness (*Shiva*) and Cosmic Energy (*Shakti*), that is, God.

CHAPTER-XIII

THE SECOND FORMULA TO REACH THE FIRST-STAGE "SELF"

In the previous Chapter, we have given our views on 'reason' and 'emotion'. The perceptions propounded in that Chapter can be debatable, or, can even be rejected. But I feel convinced about their truth, as they emerge out of my practical experiences. In this Chapter, I propose to extend the ideas propounded in that Chapter. I am doing it with two intentions. Firstly it is my intention to further clarify my ideas on emotion and reason as already propounded. Secondly, it is intended to help the practitioners of meditation and self psycho-analysis in their evolution towards the first-stage "self", by evolving a formula and explaining it through one or two practical examples from daily life related to our mind. This Chapter will be discussed under the following four sections :

A. Three major ideas propounded in the previous Chapter.
B. Derivation of second formula.
C. Practical use of the second formula.
D. Certain other observations.

A. Three Major Ideas

The three major ideas propounded in the preceding Chapter were :

1. Emotional energy is merely spiritual energy. As this spiritual energy is attached with certain desires, instincts and ideas, it comes at their command and assumes the form of emotional energy.

2. Through psycho-analytical meditation, the animal reactions ideas, and desires can be consciously detached from that emotional energy. The emotional energy so freed will merge back into the main stream of spiritual energy. It will no longer remain at the command of ideas, desires or instincts. It will come at the command of the consciousness.

3. By this process, the whole emotional energy can be brought back at the command of the consciousness. At such a stage, there is only consciousness and energy, and no emotion. It is only at such a stage that the individual consciousness (*jiva*) gets a contact with the Cosmic Consciousness (*Shiva*) and pure reason is established. The idea was mooted in the previous Chapter that 'emotion', as understood in modern psychology is not a reality in the ultimate analysis. Reason is the only ultimate reality as that is an attribute of pure consciousness and spiritual energy. When the western psychologists talk about 'emotion' and 'reason' as two realities, they talk about spiritual energy connected with some desires and ideas, and also the 'reason' which is born at the third-stage "self". As this stage is mostly a result of fears, the 'reason' they talk about is also largely the result of fears. No wonder, the reasoning of an individual is always conditioned by his emotional self-interest which is itself largely coloured by fears.

How can these three formulations be checked and made use of in daily practice of psycho-analytical meditation for the complete liberation

of the "self" ? Can the above formulations be converted into some kind of a formula in order to derive quick benefit out of them ? I feel that they can be changed into such a formula with clear steps as given below :

B. The Second Formula

There are certain steps which can be arranged into a formula to practise this technique of detaching energy from ideas and desires again and again at the advanced stages of psycho-analytical meditation. The steps are :

Step-1 : Observing Some Incident in the Mind

Note down the exact happening in your mind while doing meditation.

Step-2 : Visualising Various Constituents

Visualise all constituents of the happening clearly.

Step-3 : Repeating Various Constituents in the Mind

Repeat all the constituents in the mind to have a heightened consciousness about them. See the desires and the ideas clearly.

Step 4 : Repeated Noticing of the Connection of Idea/Desire with Energy

Repeat the desire and idea again and again in the mind and notice the energy acting as a slave of that desire and idea and not of yourself. Be more and more conscious of all this.

Step-5 : Conscious Understanding and Intelligent Interpreting

Now understand how you are engaged in dealing with mere shadows. See everything with the "eye of knowledge" and interpret everything intelligently.

Step-6 : Dropping Desires and Ideas

Drop your desires and ideas very consciously and smilingly again and again to detach the energy from them so that the energy does not remain at their command, and it comes at your command.

Step-7 : Repeating Procedure Over a Period

Repeat the procedure over a period of time in meditation till the desires and the ideas are completely dropped and the total energy attached with the desires is detached and it comes at your command by merging into the main stream of spiritual energy. Realise that you are mere witness (consciousness). You are seer, not the seen. That is your identity.

These are the various steps of the formula.

C. Certain Practical Examples

Let us understand these steps through certain examples. Suppose I am sitting in meditation and observing very clearly everything which passes in my mind or, in more clear language, with which my consciousness associates itself. I note, for instance, the following incident :

Step-1 : Observing an Incident

I go to my teacher to demand something. He denies that thing to me. Rather, he opposes my desire to get that thing. I immediately have a desire to hit out at him. I oppose him and call him names. I want to demolish him by arguments. I clearly feel and see that my

whole nervous system is shaken up with a strange tension and it is shaken right upto the *Brahma-randhra*, that is, the very roots of the mind.

Step-2 : Visualising Various Constituents

After noting down this whole incident, I think about its various constituents. The constituents of this whole incident which I recognise are :

(*i*) I have a desire of something. I am dependent on my teacher to get that thing. I am a 'receiver'. I express my demand or desire in some ideas and words.

(*ii*) The teacher rejects my desire and condemns me for having that desire.

(*iii*) I feel blocked and thwarted. I want to hit him back. I have a desire to hit him and take revenge. I want to demolish him.

(*iv*) I use certain words and ideas to oppose him and demolish him.

Step-3 : Repeating Various Constituents in the Mind

Now, while doing meditation, I revolve those constituents—desires and ideas—again and again in my mind. I attain heightened consciousness about them and become absolutely clear about each one of them.

Step-4 : Noting the Connection of Desire With Energy

Now I repeat the ideas and desires wilfully in my mind and notice how energy acts as a slave of those ideas and desires. Oh, as soon as the desire and ideas emerge in my mind, the energy also runs up in my nervous system.. It is not at my command. It is at the command of ideas or desires.

Step-5 : Conscious Understanding and Intelligent Interpretation

Now I try to understand and interpret, or I would say, I start seeing everything with the "eye of knowledge" located at the mid-point between the two eye-brows where I concentrate in meditation. This 'vision of knowledge' emerges at the time of jet-experience. With further practice of meditation, it gets stabilised more and more.

(*a*) I see that my teacher is nowhere present in the vicinity. He lives away at a distance of miles. I am violent against a person who is not here and whose image and 'denial-action' resides only in my nervous system. I open my eyes wide and see all around. Yes, I am alone. He is incorporated in me. Am I not fighting with a shadow only ?

(*b*) Now I think of my desire to hit him back. Yes, I am demolishing him, humiliating him and disrespecting him. I am using certain words, ideas and sarcastic remarks. I am clearly noticing them in my mind.I immediately become conscious that as soon as those desires and ideas come,a lot of energy gets activated in me and I shake in violence. What is this energy ? How is it associated with that desire and idea to hit back the teacher ? The moment I get those ideas and desires to demolish him, this energy also gets activated. It looks that this energy is inextricably interwoven with the desire to take revenge and ideas of humiliating and hitting back. It is so powerful that I become helpless.

These desires and ideas can come against anybody. As soon as they come, this energy gets activated. Thus, it is quite obvious to me

(self or consciousness) that this whole energy is not at my (self's) command but it is at the command of those desires and ideas. This is the emotional energy.

Step-6 : Dropping Desires and Ideas

So, let me visualise those desires and ideas and this whole energy again and again. Let me consciously drop those ideas and desires again and again in meditation. I see the ideas, desires and energy again and again in meditation, and drop those desires and ideas again and again consciously and smilingly. The energy will get separated by a slow process as the ideas and desires vanish. Where does this energy go ? It gets mingled with the spiritual energy which is at the command of the pure consciousness or real "self". The power of the energy to do mischief in the mind has vanished. This power was created by desires and ideas. I feel more calm, free, relieved and contented.

Step-7 : Repeating the Procedure over a Period

I repeat these desires and ideas again and again and observe the energy acting as the victim of those ideas and desires. I am only helpless. So, I bring those ideas and desires again and again into my consciousness over a period of time. When I become extremely conscious of them, I tend to drop the desires and ideas. I find, although through a slow process, that the energy tends to come at my command. I feel more happy, balanced and calm. In that state, I notice that ideas and desires do not come and the energy does not rush up into nerves. In this calmness, I find that I am mere consciousness. I am the light which is 'seeing' and I am the light which is seen. I am pure self. This is my identity.

Example-2

Now let us take another practical example so that the understanding about the second formula becomes more clear.

Step-1 : Observing an Incident

I am sitting in meditation. To be sure, it is psycho-analytical meditation. This means that I am not concentrating my attention at the mid-point between the two eye-brows forcibly. On the other hand, I am feeling relaxed and permitting a free play to my consciousness to go anywhere and everywhere. I am simply observing the images, ideas, thoughts, and numerous desires with which my consciousness associates itself. I note down the following incident:

"I am a bit nervous. I am restless. I am looking for some beautiful woman to hug with. I am feeling hungry for this contact. I see a pretty and young woman. I am hesitating in going towards her. I am fearing rejection. However, my love-need is great. I am extremely hungry. I walk towards her. I simply want a physical contact. I see each part of her body. I embrace her body. This is pretty white marble like body. I cling to her. A state of extreme pleasure emerges in me. At this time, a third person—her father—emerges on the scene. Immediately I want to remove him. But the woman separates herself from me. I am again in a state of tension. The desire to remove her father is intense. My nervous system shakes with violence.

I recognise all these happenings clearly. Everything has happened within me.[1]

Step-2 : Visualising Various Constituents

Now I think of the various constituents of the whole scene. I find the following :

(*i*) I have a desire of sex, physical contact, voyeurism, love and close contact with a pretty woman. I can express all these desires and demands in some words.

(*ii*) As soon as I get that contact or even the idea of it, a lot of emotional energy gets activated and starts flowing into my nervous system. I clearly see that this energy is not at my conscious command. It is at the command of the desires of sex, object-need, idea of love, and image of a pretty woman.

(*iii*) The interference of the third person who can deny this contact to me is abhoring. My desire feels thwarted. I want to hit out at that person.

(*iv*) I use certain words, ideas and thoughts to hit out at that person. As soon as I get these ideas of violence, a lot of energy again gets activated in me.

Step-3 : Repeating Various Constituents in the Mind

Now I revolve the various constituents in my mind again and again. I attain a very heightened state of consciousness about each constituent.

Step-4 : Noting the Connection of Desire With Energy

Now I repeat the ideas and desires deliberately in my mind again and again and notice clearly how energy acts as the slave of ideas and desires. Oh, as soon as the desire gets activated, the energy also gets activated and rushes in the whole system. It is not at my command. It is at the command of the idea or the desire.

Step-5 : Conscious Understanding and Intelligent Interpretation

Now I try to understand and interpret or, I would say, that I start seeing everything with the "eye of knowledge". I understand the reality of everything like this :

(*a*) I see clearly that the woman is nowhere present in my vicinity. I am extremely attached to a person who is not present anywhere near me !

(*b*) The desire of love, object-need, and the ideas connected with them are also in me. My consciousness is surrounded by them. They propel me to search an object.

Immediately I become conscious that as soon as those desires come, the ideas and thoughts start working feverishly and the object is searched frantically. I search a pretty image of a woman in my own self in my imaginations. As all this happens, a lot of emotional energy rises in my nervous system. In the process of love, this energy remains continuously in an upward motion and maintains a state of

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[1]This is a point at which most of the analysts terminate the analysis by feeling that the person is in contact with his own feelings and emotions and can well take care of himself.

pleasure. However, as soon as the third person enters the scene the *desire* vanishes or is cut off. The ideas and thoughts also vanish and the energy also gets vanished. Along with them, the state of happiness also gets lost. I, the real "self", cannot use that energy and remain in that state of happiness at my own sweet will. The energy is at the command of the desires, ideas and thoughts connected with the object. The moment I get these desires and ideas and images, the energy gets activated again. How I (the real self) wish that the whole energy should come at my command !

Step-6 : Dropping Desires and Ideas

So let me now again and again visualise those desires, ideas, thoughts and images which are connected with the emotion of love. Let me see the play of that energy again and again by bringing the whole thing into me (the consciousness) again and again. When I am at the height of consciousness, let me detach the desires, ideas and images from the energy and drop them and leave them. Yes, what remains at my command is energy. As I repeat this process of dropping the ideas and desires, the energy attached with them, known as emotional energy, gets detached and mingles into the spiritual energy which comes at my (consciousness) command. I become more calm, quiet and feel a state of bliss by living in touch with this energy at conscious will. I feel liberated.

Now let me similarly visualise the emotion of hate also which rises in me when the father of that woman emerges from some where. I have a desire that no one should separate me from the object of love. No one should deny me the pleasure of contact with a love-object. Whosoever does it, I want to wreck him. I have a desire to kill him and remove him.

As soon as this desire comes, I feel certain thoughts and actions emerging in my mind. The whole system gets activated in a moment. Where from this energy has come within such a short time ? It looks, as if it lay asleep somewhere. As soon as the desires and ideas of hate get activated, it also gets activated. Immediately I go into state of great disturbance. I wish to calm down. But I notice it clearly that this energy is not at my command. It is at the command of those desires, ideas and thoughts. I am indeed helpless.

So, let me repeat this process of energy-disturbance and when I am at the height of consciousness about the whole thing, let me drop those ideas and desires very consciously. The energy is indestructible. It is something real. Ideas were not real as they were incorporated from outside or as they originated from desires. So, I can drop them. I feel more liberated and hence more happy.

Step-7 : Repeating the Procedure over a Period

I repeat this procedure, that is, I repeat the desires again and again over a period of time in meditation. I repeat the process again and again and drop the desires and ideas again and again in this period. It is through a slow process that energy gets completely detached from them. Where does this energy, described as emotional energy in western psychology, go ? It gets mingled with the spiritual energy and comes at the command of the consciousness. I become calm, quiet and happy. In that state of inner silence, I notice that I am mere consciousness. I am the seer and witness only. This is my real identity.

D Certain Other Observations

We also reach certain other observations and conclusions from the examples given above. They are as follows :

(*a*) There are only four things which exist. They are :
(*i*) Real self or the pure consciousness
(*ii*) Spiritual energy or the Cosmic Energy
(*iii*) Animal desires
(*iv*) Ideas and thoughts connected with those desires. The animal desires and the ideas and thoughts connected with them can be dropped and transcended by the consciousness through psycho-analytical meditation or pure meditation. Ultimately only two realities remain. They are : (*i*) Pure Consciousness (*Shiva*) and (*ii*) Spiritual Energy (*Shakti*).

(*b*) The pure consciousness surrounded by these ideas and desires and without having any control on the energy attached with those desires and ideas becomes the "impure self", the ego, the worldly "I". This "impure-self" or bound-self is known as *jiva*. The consciousness (*jiva*) has to be freed from all desires and ideas and the so-called emotional energy has to be brought back under its control to make it 'real-self' or 'pure-self' (*Shiva*).

(*c*) When the consciousness (*jiva*) is completely free and the total energy comes at its command, it is only then that the real state of spirituality is established. It is the state of pure reason ! It is the first-stage "self".

Thus, it is pure reason and not emotion which is a reality in the ultimate analysis. To state it more emphatically, we can say that *the spiritual energy and emotional energy are basically the same things. Energy, which remains at the command of certain animal desires and wishes, and the ideas and thoughts connected with them, is described as the emotional energy. Energy which is at the command of pure consciousness or real-self is described as the spiritual energy. All the emotional energy can be turned into spiritual energy by detaching it from all desires, ideas and thoughts, etc. These desires, ideas, thoughts, images, etc., do not represent the reality of the "self". They can be renounced. Thus, emotion which is a result of union of desire and spiritual energy is also not very real. As soon as the desire vanishes, the emotion vanishes. Energy does not vanish as it is a reality. It comes back to the main stream of spiritual energy and comes at the command of consciousness, or the "self".*

It is at such a moment that we realise : 'I am This ! I am God, or I am the son of God, or I am the messenger of God !' One becomes a *gyani* (knower of Truth or God.). It is at such a moment that pure reason emerges.

2 Super-Ego Observation and Pure Observation

Here I would also like to deal with a phenomenon related to the partial ignorance of the psycho analysts. I came across this phenomenon on a large scale during my own psycho-analysis as well as in certain writings of others.

My analyst told me that I should not indulge in self-watching or self-observation through meditation. Further, I should not try to judge things in myself. Initially, I was not very clear about what he

said and why he said that. But, slowly and steadily, I understood what he meant by it and, at that time, I was convinced that there was indeed a very potent reason behind it.

In psycho-analytical understanding, it is the father or the mother or any other authority in childhood which generally watches our actions, judges them and condemns some of them. We, out of fear, introject those watching figures in us and by identification start watching our own actions of the second-stage "self". So, we watch that stage, judge it and condemn it in ourselves when we grow into adults. It is indeed a process of watching the second-stage "self" with the eyes of third-stage "self". If we do it, there is a possibility that we may never come out of the trouble, as our identifications which cause the trouble will remain intact. No doubt, it is a sound idea. Self-watching may indeed be harmful in psycho-analytical evolution.

However, there is a limitation in this idea as it became obvious to me slowly and steadily. And this limitation is precisely due to the fact that the psycho-analysts often have no idea of "self" and pure reason connected with it. When the "self" is surrounded by certain persecutory figures in the mind and is dominated by their ideas and judgments, it is not itself. It is the identified self. At such a stage, whenever it makes observation about itself or others, it always makes an impure judgment and conditioned observation. This is indeed a super-ego observation and may be harmful in the cure of emotional ills.

But pure consciousness is also there. This is always there. In fact, the real substratum of the impure consciousness or ego is pure consciousness. A flower surrounded by thorns and leaves may give the impression that it is all thorns and leaves. But the reality of the flower is always there. This consciousness has also a quality to see and to witness. In spite of numerous bondages and conditionings, that quality of the consciousness is never lost.

There are occasions in meditation that this consciousness sees and grasps certain things with pure reasoning. This is a state of being a mere witness. This observation may relate both to third-stage "self" and the second-stage "self". One may see clearly that one is neither the third-stage "self" nor the second-stage "self". One is merely a witness of both. This observation alone is fruitful and real. I describe this kind of observation as pure-observation. It should be contrasted from super-ego observation. Only this pure-observation is real source of total evolution of mankind. It is not psycho-analysis or meditation but this pure-observation of everything in the mind which frees the "self" from everything in the mind. Psycho-analysis and meditation are simply techniques to develop this pure-observation.

In meditation, after a period of two or three years, one reaches a stage which I have described as the jet-experience stage. This stage separates the consciousness from various formations in the mind. From this stage onward, the process of pure-observation becomes very sharp and very fast. It continues till the total formations in the mind (which convert the spiritual energy into emotional energy) are destroyed. Then there are no emotions, no desires and no fears. There remains only the "self", the "spiritual energy" and the "reason". This is the state when one knows one's truth or one's reality. Here one gets the final answer to the question of questions : Who am I ?

PART FOUR

SIGNALS TOWARDS THE FINAL GOAL

Introduction To Part Four

The backward journey through psycho-analysis, meditation and psycho-analytical meditation is the longest, most tedious and most meaningful journey in the world. As we get numerous indications of nearing the goal in any other journey, so in this journey also we get numerous signals while nearing the goal. These signals are invigorating, satisfying and relief-giving. We cry again and again in ecstasy, "The goal is coming", or "Now I am nearing the goal".

There are hundreds of such signals before we reach the final goal. It is quite possible that different persons undergoing the process of meditation may report about different signals. But signals do emerge and they are very important. They tell us about the distance already covered and the meaning of the emerging goal.

In this part of the book, I have attempted to enumerate in psycho-analytical-cum-meditational language the numerous signals which I experienced and thought to be indicative of the coming goal. These signals may be found meaningful by all those persons who are doing meditation and self-analysis simultaneously.

The emerging signals, as enumerated in this part, represent two things. Firstly, they represent the evolution and expansion of consciousness and its march towards the Cosmic Consciousness (Lord *Shiva*). Secondly, they represent a slow and steady process of dissolution of the mind where it starts losing its capacity to do mischief and to create trouble for the individual consciousness (*jiva*).

CHAPTER-XIV

TOWARDS THE FINAL GOAL

We have seen the theory of mind, major differences and similarities between psycho-analysis and meditation, the theory of dreams and the theory of fears in Part One of this book. In Part Two, we saw the technique of meditation and its practice on the one hand, and many simple techniques for self psycho-analysis on the other hand. In Part Three, we learnt about the first formula to reach the second-stage "self" and the second formula to reach the first-stage "self". Part Three of the book is a mere extension of Part Two where the practice of meditation and self psycho-analysis has been propounded. The two formulae speed up the backward journey in the mind, or the journey towards the final goal.

We have talked about "the goal" again and again in the whole text of this book. I do not know if the readers ever questioned about it during the process of reading the book. This is indeed the goal of individual consciousness (*jiva*) to meet God and achieve the final stage of *samadhi*. This is the goal of self-realisation or God-realisation.

Are there certain signals which tell us during the journey that the *jiva* is nearing the goal ? What are those signals which give us this inkling ?

Major Signals of the Coming Goal

Right after the stage of jet-experience, one starts seeing certain indications of a journey towards some goal. However, the goal is not clear at all to the meditator. Occasionally, a point of light or a flame of light, certain sounds, beautiful scenes of flowers, taste of joy, realisation of calmness, emptiness and nothingness, etc., keep on appearing, thus reminding the *sadhaka* that the journey is continuing towards some goal and he is progressing. But what is the exact goal, he does not know.

I have described certain experiences in Part Two of this book while elaborating the technique and practice of meditation. They have been described under the title "certain early evolutionary experiences". Those experiences are indeed the indicators of a successful journey in meditation in the early years of its practice. However, during my experiences in the beginning of 1974, that is, after almost nine years of meditation, I noticed that I was nearing the goal. Again and again I said to my own self, "Be ready, the goal is near. I am reaching the destination". I told it to myself so forcefully during the process of meditation at this stage that I myself often felt astonished ! This forcefulness behind the same suggestion increased after every four or five days.

Why did I say it so forcefully to myself that I was nearing the goal ? Why did this forcefulness increase after every 4 or 5 days ? The reasons were that I started getting new experiences which I had not got before. Those experiences, along with the conclusions based upon them, started getting further fortified after every 4 or 5 days with new experiences. Those experiences, I found, proved to be the signals for

the coming goal. First, I will enumerate below the major fifty signals. Then I will give brief explanations of each one by one:

1. Goddess Mother standing on a red and white petalled flower at the *muladhara chakra*.
2. Easy coming of the consciousness at the mid-point between the two eye-brows.
3. Sticking of the consciousness near the *Brahma-randhra*.
4. Experience of single concentration and of joy, love and light.
5. Complete touch with each part of the body and environment as it is.
6. Consciousness about each thought.
7. Consciousness, body, intellect and energy.
8. Perfect *shavasana*.
9. Knocking at the door. Emergence of new *mantras*.
10. The vision of flowers, petals and light.
11. Continuous, contented smile at everyone. Vanishing of persecution or the feeling that the other person is watching.
12. Complete and sharp touch with everything present. Only present is there. No future. Every moment is a 'continued present'.
13. Pulling back five snakes.
14. Outer dark cover gets separated from inner illumined body. "Be still and realise that you are God !"
15. Sitting in perfect calmness in meditation-posture at the mid-point between the two eye-brows.
16. Inkling of unchangeable and permanent contact.
17. The great distinction.
18. Stick and the door shall be opened unto you.
19. 'So-Ham' and 'Ham-So'.
20. Flame of light.
21. The emergence of great thought.
22. A glimpse of *Brahma-randhra*.
23. More stability in the flame.
24. Appearance of a flower at the mid-point between the two eye-brows.
25. Total dissociation with ego-world and association with light.
26. Complete clarity about the origin of denial, separation, pain and desire to take revenge.
27. Inkling of final vanishing of ill-will.
28. Inkling of contact of individual-will with the Supreme-Will.
29. Inkling of the end of identifications and emergence of the feeling of "self".

30. Separation-anxiety and depression; and real knowledge of difference between object and objectlessness.
31. The end of waiting.
32. State of objectless contact and sexual discharge.
33. The great desire for being pierced and penetrated.
34. Visualisation of one's own face at the mid-point between the two eye-brows.
35. The great dream : seeing my own corpse.
36. I am all alone; everyone has been disconnected.
37. Thudding, ticking and running of blissful waves at the mid-point between the two eye-brows.
38. Desire of putting a nail at the mid-point between the two eye-brows.
39. Fear of receiving.
40. The uncontrollable flow of energy.
41. The last great distinction.
42. The last possession.
43. Great attachment with a single form.
44. The final anxiety.
45. The great distinction between "something" and 'nothing".
46. Realisation that I am not the 'doer'.
47. Waves of energy. Ball of molten gold. Beauty and yellow colour all around.
48. Clear visualisation of "consciousness", "energy" and "desires thought complex" as distinct phenomena.
49. Guru's face (Sri Sathya Sai Baba's face) everywhere right from *muladhara chakra* to the seventh centre near *Brahma-randhra*.
50. Inkling of immediate contact with the Super-natural and the shakiness of two nerves near the *Brahma-randhra*.

1. Goddess Mother Standing on a Red and White Petalled flower at the Base of the Backbone (Muladhara Chakra)

One day, while sitting in deep meditation, a very powerful and strange vision took place. It was so startling and clear that I could not ignore it. Instead, I simply watched it with a mixture of awe and joy.

I found that at the base of my backbone, known as *muladhara chakra* in the yogic parlance, there was a very very beautiful woman (known as Goddess Mother in India) standing on a highly sparkling flower of red and white petals. I felt an intense desire to continue to look at the sublime beauty of the Mother. I also felt a desire to cry, 'Mother, Mother !" This experience is being depicted in figure-29.

As this was the most extra-ordinary visualisation, and further, as most wonderful experiences started taking place after this experience, I thought it fit to consider it to be the first major signal towards the final goal of meeting the Lord.

Figure-29

2. Easy Coming of Consciousness at the Mid-Point Between the two Eye-Brows

The second signal of nearing the final goal was indicated by the easy coming and easy sticking of the consciousness at the mid-point between the two eye-brows. This was something which had often repeated itself. For this reason, it might create a little confusion as to how this experience now formed a signal of the coming goal ?

In meditation, the language to describe some experiences may look to be the same again and again, but the experiences behind the language keep on changing. As I have already attempted to show throughout this book, let me try to explain the idea of this signal also through an easy although inadequate language.

After the jet-experience in meditation, we use the first formula for certain length of time. This exposes most of our second-stage "self" before our consciousness. This is partly a process of visualisation and transcendence, and partly a process of "loosening up" the tenseness of the total nervous formations. It is indeed a softening of all those formations in the mind (fears and resistances mostly) which do not permit the consciousness to be free from them. This process results in a lot of freedom for the consciousness. A state of relaxation also emerges along with this freedom. When one is free to hate or love, at that moment, hate or love do not keep one tense. One feels relaxed. Such relaxation comes in a large measure with freedom.

Now, we use the second formula also as given in Part Three of this book. We again and again note down certain desires, ideas and images which keep the energy at their command. Again and again, we drop these desires, ideas and images consciously and smilingly. After the practice of this formula for some months, we find that the ideas, desires and images are becoming less and less effective in creating energy-disturbance in us. Energy does not remain at their command much.

It is at such a moment that this second signal emerges. One day, while sitting in meditation, we realise that the consciousness sticks at the mid-point between the two eye-brows easily. The ideas, images, desires etc., do come and the consciousness (attention) does run to them for a moment, but it immediately sees their futility and automatically comes back at the mid-point between the two eye-brows. One wonders at it. It never happened before. "How is it ?", one asks in great astonishment. No force, no pressure, no great attempt to do it ! Yet it comes more easily at the mid-point between the two eye-brows ! Rather, at times, it refuses to go into ideas, images and desires. It looks as if it says, "I have seen all of them and lived with all of them again and again, but I did not find anything in them. I will not go to them leaving my own abode at the mid-point between the two eye-brows !"

It does not find charm in the thought of violence and hence refuses to associate itself much with it. It does not find any charm in a pretty human body for love and hence refuses to associate itself much with it. It similarly does not find any charm in numerous other things and hence refuses to associate itself with them. Every phenomenon of mind looks to be false and meaningless. This was then the second signal for me.

3. Sticking of the Consciousness For Longer Spans Near the Brahma-randhra

The third signal which soon became visible was the easier sticking of the consciousness near the *Brahma-randhra* for longer spans of time.

For me this has been a clear observation over a period of more than five years that the mid-point between the two eye-brows and the *Brahma-randhra* have got very close connection. Repressed mental formations emerge from near the *Brahma-randhra*. After it, the consciousness feels more free to come at the mid-point between the two eye-brows. After resting for some time at the mid-point between the two eye-brows, it again runs near the *Brahma-randhra* to demolish more repressed material. This has been a continuous process. *From this recurring experience it had become very obvious to me that till the consciousness demolishes all the formations near the Brahma-randhra, it would not be at rest and would not stick permanently at the mid-point between the two eye-brows.*

Now after the second signal, that is, after its remaining at the mid point between the two eye-brows for longer periods, as also more easily, when I found that it stuck to *Brahma-randhra* again, I concluded immediately that certain more repressed material remained there which was yet to get exposed before the consciousness. So I was always conscious that certain more material was going to be demolished soon. Three things emerged soon in my life in terms of psycho-analytical understanding.

Firstly, the central figure in each group-situation, which used to look very dominating earlier, looked very ordinary now. I could directly face it without being conscious of who else were sitting there in the situation. For example, if there was a big meeting in which a very powerful authority was sitting surrounded by many other senior persons, I found it very easy to concentrate and communicate with the central figure on the level of equality.

Secondly, I felt that there was nothing or nobody in the street, office or country who could check my movement of going forward. "Who are they" ? This question emerged in my mind and the people all around looked very small and meaningless. The consciousness about people (as watching men with opinions) vanished. The idea of watching them and being watched by them vanished. In psycho-analytical language, it meant the vanishing of persecution. What immediately emerged as a change in my behaviour was :

(*i*) People along with their egos and opinions looked meaningless.
(*ii*) I walked straight and erect without any fear or anxiety.
(*iii*) I talked straight and firm without any nervousness.

Thirdly, I saw certain dreams which confirmed that the change had taken place right at the foundation. I explained in the theory of dreams and their analysis that we are often forewarned in meditation that more important dreams would come tonight. These dreams were indicated to me in meditation. In one dream, I saw myself humouring with my father in my family, where my siblings, mother and others were also sitting. I took him to be very ordinary person. It may be pointed out again that my father was a very persecutory figure, and represented authority and the central figure in the family.

In the second dream, I found myself humouring with one of my teachers in a big group. This teacher was very dominating and a dictatorial figure. If not more, he was at least as much of a persecutory nature as my father was.

I find from my experiences that there is an image of someone near the *Brahma-randhra*, which blocks the free flow of energy upto *Brahma-randhra* because of his or her suppressing actions. That figure has to be transcended by the consciousness. This is one of the most important items[1].

4. Experience of Single Concentration, and of Joy, Love and Light

The fourth signal of nearing the destination appeared when all of a sudden, say after ten days more, I found while doing meditation, that I (my consciousness) stuck to the image of a single form near the *Brahma-randhra* by forgetting everything else and everybody else.

This was forceful as well as fearful. It was forceful in the sense that the single-concentration continued for some time despite my not liking it and not wishing it. It was fearful in the sense that I felt that I would become oblivious of the social reality altogether! In the more mundane sense, it looked as if I would become insane losing all contact with the total socio-economic forces around me. The fear was consuming; it looked that the sense of "I" which I had been feeling myself to be and thinking myself to be, would vanish in a single stroke.

This experience of single-concentration may be understood more properly by recalling our own experience of infatuation with someone if we had any, or the experience of infatuation of someone else, with another person[2]. Infatuation with someone makes us see only one image of our beloved at all times. All our energy, all our thoughts, all our desires are concentrated on one image. We forget all realities of the world, and remain tied down to only one image. People around us soon start calling us "mad" and "insane".

Numerous cases of deep love of hetero-sexual or homo-sexual nature which form famous love stories all over the world have indeed been cases of infatuation, and this single concentration, I have no doubt in my mind whatsoever, that those persons who become victims of infatuation, must have remained highly evolved spiritually in their past births. Their search for the final goal of merger with God, as also for infinite truth, beauty, goodness and bliss, must have always been higher and more intense. The only snag which spoils their happiness is that while they search the beauty and bliss of the Formless God to merge with it finally, they get stuck in the beauty of the form of a person which is after all destructible. The beauty and bliss emerge when the *Brahma randhra*, the gate to heaven, is opened by the forward marching consciousness.

Anyway, the experience of fear soon subsided in me. What followed after two days was an experience of joy, light and love. I felt that I had hatred towards none and love for all. I also experienced

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[1] I have found in numerous Indian pictures that the yogi is shown surrounded by light. He marches forward and tramples down many demons under his feet. This is a real experience. Those demons not only represent jealousy, greed, violence and pride, but most of the persecutory figures also!

[2] The case of Majnu and his infatuation with Laila can be well-imagined in this context.

light all around. There was a tremendous flow of love feeling inside. That was indeed an indication of the coming goal.[2] This was signal 4 for me.

5. Complete Touch With Body and Environment

The fifth signal appeared soon on the path of this journey towards the final goal. This was the signal of complete touch with my own body as it is, and also with the immediate environment.

This statement is perhaps not very clear to the readers. They can say that we always have it. However, it is not true. No doubt, we remain in touch with our own body as well as with the environment, but it is never a perfect touch. We remain in touch with these things only partially. Our minds are coloured with ideas, prejudices and notions about our bodies and environment. They do intervene between our consciousness and our bodies and environment. They colour our perceptions about our bodies and environment. They dim the sharpness of our perception of our bodies and environment. We are seldom in complete touch with them.

I put a simple proposition before the readers to know what I say. Close your eyes for a moment. Try to remember the exact picture of your own face! Most of you will find that in your imaginations you do not see your face exactly as it is. Either you cannot imagine it clearly, or you find it more dirty than it is, or you find it more beautiful than it is. Yes, this is what most of us experience. We see our face daily, may be many times a day. Yet we cannot remember it correctly in our imaginations. We only see it in accordance with certain ideas, prejudices and feelings of worthlessness or goodness which we had incorporated in us during the early stages of our present life.

Each part of the human body attracts attention, criticism or praise. Our consciousness gets stuck in those opinions about those parts of our body. We see those parts through those opinions or through self-generated opinions which are formed in reaction to the opinions of others. Hence we are seldom in perfect touch with all parts of our body.

There are, however, certain parts of our body which are mentioned again and again by others, or in literature and elsewhere. Face, especially nose and eyes, buttocks, sex-organs, and colour of the body are some of them. We will find that seldom have we correct perception of these parts belonging to our own bodies.

This signal-5 immediately produces that clear perception. In our imaginations, we correctly see our face as it is today. We recognise the size of sex-organ, curves in the body, position of teeth and eyes, the colour of cheeks, etc., perfectly well. *It looks as if consciousness and body are two distinct things and nothing intervenes between the two. Body looks separate and consciousness looks separate.*

What is true in relation to consciousness and body is also true in relation to consciousness and the immediate environment. Each item in the environment is sharply visible. No idea or opinion intervenes.

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[2] From psycho-analytical point of view, sucking of mother's breasts with single concentration on mother looks to lie at the root of this signal. However, from spiritual point of view, this may not be true.

When such a state emerges, we should know immediately that signal-5 has come. The journey is going on well and correctly and we are nearing our final goal every moment.

6. Consciousness in Complete Touch With Each Thought

After another week of meditation, I found one day that I was in complete touch with each thought and idea which passed in my mind. I was a perfect witness to it. This appeared to be correlated with signal-5 and was very much similar in experience.

As I have stated at other places also, the consciousness is surrounded by numerous ideas, desires and thoughts. Quite often the two are so well-interwoven with each other that we cannot see them separately. But during this experience, one immediately sees idea as an idea having no relation with consciousness. *The two appear separate and unrelated.* That is a state when we can say that the consciousness has transcended the mind and intellect also. The consciousness sees the whole thought-process very sharply without getting swayed by it in any way.

7. Consciousness, Body, Intellect and Energy

Another week of continuous journey brought into sight another signal. This was the seventh signal and told a lot about the continuation of the journey as also its correctness. During this experience, I immediately became clear about four things. They were: body, intellect and thought, energy, and consciousness. "Thought is thought. Energy is energy. Body is body. Oh; What am I? Neither body, nor intellect, nor this energy. I am indeed the 'self', or this consciousness !"

I started on a great feeling of "I AM, I AM, I AM," with each breath. It was a signal for me that the consciousness was marching towards its goal of real liberation[4] from body, mind, intellect and emotions.

8. Experience of Perfect Shav-Asana

In yogic exercises, there is a posture of lying on the back as if a dead body is lying. This is known as *shav-asana* and is thought to be one of the best exercises for relaxation.

Over the years, I found that the *asana* was good but never produced the desired results as described in various books. Soon, it was obvious to me that the results were not upto my expectations because I could never do that *asana* in a perfect way. And I could not do that *asana* in a perfect way because during the dead posture, my own consciousness kept on associating itself with the body and mind, and various thoughts also kept on coming. Not only this, I also found that the greatest hurdle in that *asana* was the flow of emotions. So, the practice of the *asana* was never perfect. It was futile to expect desired results.

Now one day, after doing my meditation, I just lay down on my couch. And lo ! I was as good as dead physically. I clearly saw that

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[4]In Indian spiritual thought, it has been clearly stated that the consciousness has to pierce and transcend the five sheaths in order to come into contact with Supreme Consciousness finally. These are: (*i*) the physical sheath, that is, body, (*ii*) the mental sheath, that is, mind, (*iii*) the *prana* sheath, that is, the breathing aspect, (*iv*) the *vijnana* sheath, that is, the part dealing with the knowledge of external world, and (*v*) the sheath of joy and bliss. One has to realise, "I am neither this body nor mind, nor intellect, nor breath, nor pulse, nor even happiness. I am unshakable witness to all of these: Verily, I am God."

I (consciousness) had got separated from the body. There was no thought and no emotion, and the body was lying in complete rest as if it was dead. It was completely immovable as if there was nothing which could move it. Indeed, it was as good as dead wood.

Immediately I realised that this was the perfect *shav-asana*. The energy and thoughts had come at the command of the consciousness. Unless it directed them to stir the body, they would not stir it. What a stage of beauty and peace !

This was the eighth signal for me. I knew I was nearing the final goal. What would that goal be like, I did not know. Fears and expectations were mingled in equal proportion about the goal.

9. Knocking at the Door and Emergence of New Mantras

I have written in the Chapter on psycho-analysis and meditation, that evolution and involution go on side by side. Not unoften, it appears that after some progress, we have got reverted back to our old formations. That creates discouragement in us. However, that is never so. That reverting back is momentary and is an indicator of further progress and further march. It looks as if the whole journey is performed by the process of "One foot forward, six inches backward, one foot forward, six inches backward," till the whole journey is completed.

The ninth signal appeared to be a reversion for me while it was not so. While sitting in meditation, I experienced one fine morning that my consciousness was sticking at the *Brahma-randhra*. This had a close resemblance with signal-3 when the consciousness used to stick for greater spans near the *Brahma-randhra*. However, it was not the same thing. There were certain differences.

(*i*) This time there was single-concentration as explained earlier. There was complete forgetfulness about everything else.

(*ii*) There was a clear inkling that the consciousness wanted to pierce something and enter somewhere.

I was soon surprised to note down that I was standing at the gate of *Brahma-randhra* and knocking at the door. The "self" or consciousness was saying while knocking at the door, "You are father, I am child. Open the door father ! You are father, I am child. Open the door father !"

The process sharpened with each breath. The "self" increased the knocking with these words, "I am knocking, open it my father, I am knocking, open it my father, open it, open it, open it, open it..." I burst out into tears. The gate was closed. However, I clearly realised that I had yet to go further in evolution to open it. Till that happened, the goal could not be reached. I came to understand the meaning of the sentence which Swami Vivekananda uttered long back, "Arise, awake and stop not till the goal is reached". I also realised why Lord Jesus Christ described Himself as the son of God. His words, "Knock and the gate shall be opened unto you", looked perfectly meaningful and experiential to me.

This experience also forces me to write that, "You are father, I am child, open the gate father", is a perfect *mantra* as it established a perfect rhyme with the ingoing and out-coming breath. I used it in my meditation after that and I found that it was very effective.

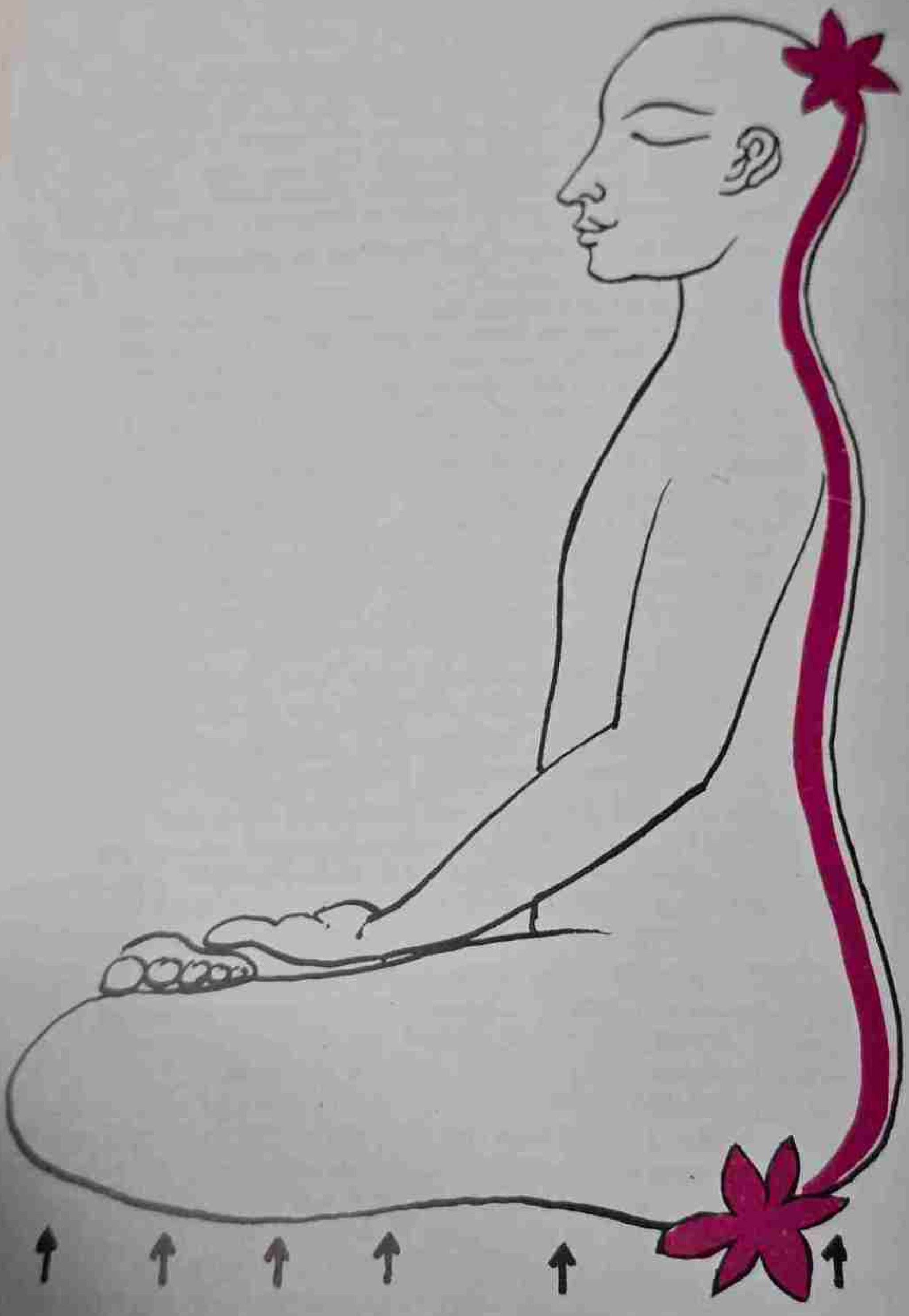


Figure-30

This ninth signal represented the same kind of experience which tells us that a more important dream would come tonight. It was the same kind of experience which foretells that a new and important signal would soon emerge which would take us further towards the final goal.

10. The Vision of Flowers, Petals and Light

The ninth signal had indicated the arrival of the tenth signal It was not clear what it would be like. However, it was obvious to me that it would be an important experience in my psychic evolution. This always happened when the consciousness stuck near the *Brahma-randhra* and there appeared great scratching sensation at that point. This time, it was not merely a scratching sensation, it was a "knocking at the door".

Next day I was sitting in meditation. I felt my whole body had got uplifted from the ground. I felt that I was sitting somewhere in space And at that moment I saw that one flower opened its petals at the base of my backbone and another flower similarly opened its petals at the *Brahma-randhra*. Both the flowers had beautiful petals of deep-red colour. They were joined together by a path of light in my back-bone. See figure-30.

What was it ? I sat like a statue full of joy and light. I have no words to describe the ecstasy. Indeed there is no language which can convey that experience. This was signal-10 in my journey towards the final goal.

11. A Continuous Contented Smile

The next signal was a minor one and was an extension of an earlier signal where the feelings of persecution vanished from my mind. It was the eleventh signal and appeared in the form of a "continuous contented-smile" on my face. Before this experience in meditation, I would often experience two things. Firstly, I would feel some people to be very good and a smile would automatically come on my face. But then at the sight of certain other people, this smile would tend to vanish. It was a clear indication that in my mind, there were still certain elements of fear, persecution and hatred. Otherwise that situation just could not happen.

After this experience, even that situation vanished. There was a continuous low-key smile towards every one. This was indeed a sign of further progress towards the final goal.

12. There is only Present and No Future

After another fifteen days or so, I had another experience which can well be regarded as a major signal towards the goal. After the experience of light and flowers, that is, after signal-10, I developed a great desire to go into that state and have that experience of joy, love and light. I wanted to sit in that state without any disturbance. What a state it was! No problem, no tension, no worry. It was a state of perfect calmness and beauty. There is no external beauty in the world which could match it.

Yes, I often wanted to go into that state, and I did go into that state quite often. One day, when I was sitting in that state, I found that some-thing more had got changed in my mind. Wonderful ! I almost cried in that state. I opened my eyes to feel a touch with "this world" ! It took at least a minute. Although I got the touch with this world, yet I realised

that a change had come here also. *A change in our mind always produces a change in our perception of this world.*

What was this change ? I felt to my great astonishment that I was sitting all alone 'here and now'. Every point of earth represented the top of the earth. Nobody belonged to me. I belonged to nobody. I was all alone. And it was joy all around. I had sharp touch with everything 'here and now' and everything had got converted into "present".

When I took initiation to pursue the path of meditation, I was told to feel all these things in my imaginations while doing meditation. How often I imagined those things, and how often I did not, I cannot say. While developing the concept of psycho-analytical meditation and psycho-analytical yoga, I often flouted that advice. But I inevitably reached that state of realisation when this signal came. So I say, there is only *present*. And when this signal comes, it should be taken as the major signal towards the final goal.

As I dwelt a little more on this signal, I stood up. I went to my kitchen. I found that the state of 'presentness' continued even there. Immediately I realised while doing various things that *it is all present. There is no future.* At each moment, I was "here and now". At each moment I was in peace and joy. At each moment I had abundance of energy in me. The idea of future at some distant date simply did not occur to me.

Immediately I became conscious of another thing. *All future is continued present. I am living from moment to moment.* Yes, I had heard and read this idea of "living from moment to moment", but I had never known it. Now I knew it. It was a part of me. There was no anxiety about any kind of future. This state cannot be described as "Present Continuous Tense" state. It is indeed "present" state when we are dominated by the continuous feeling of "I am", "I am" and "I am".

I also found that my mind also refused to go to the past reveries or distant fantasies. Immediately it looked that the consciousness had taken freedom from past, future and distance. It would no longer dwell in fantasies related to past, future or distance.

13. Pulling Back Five Snakes

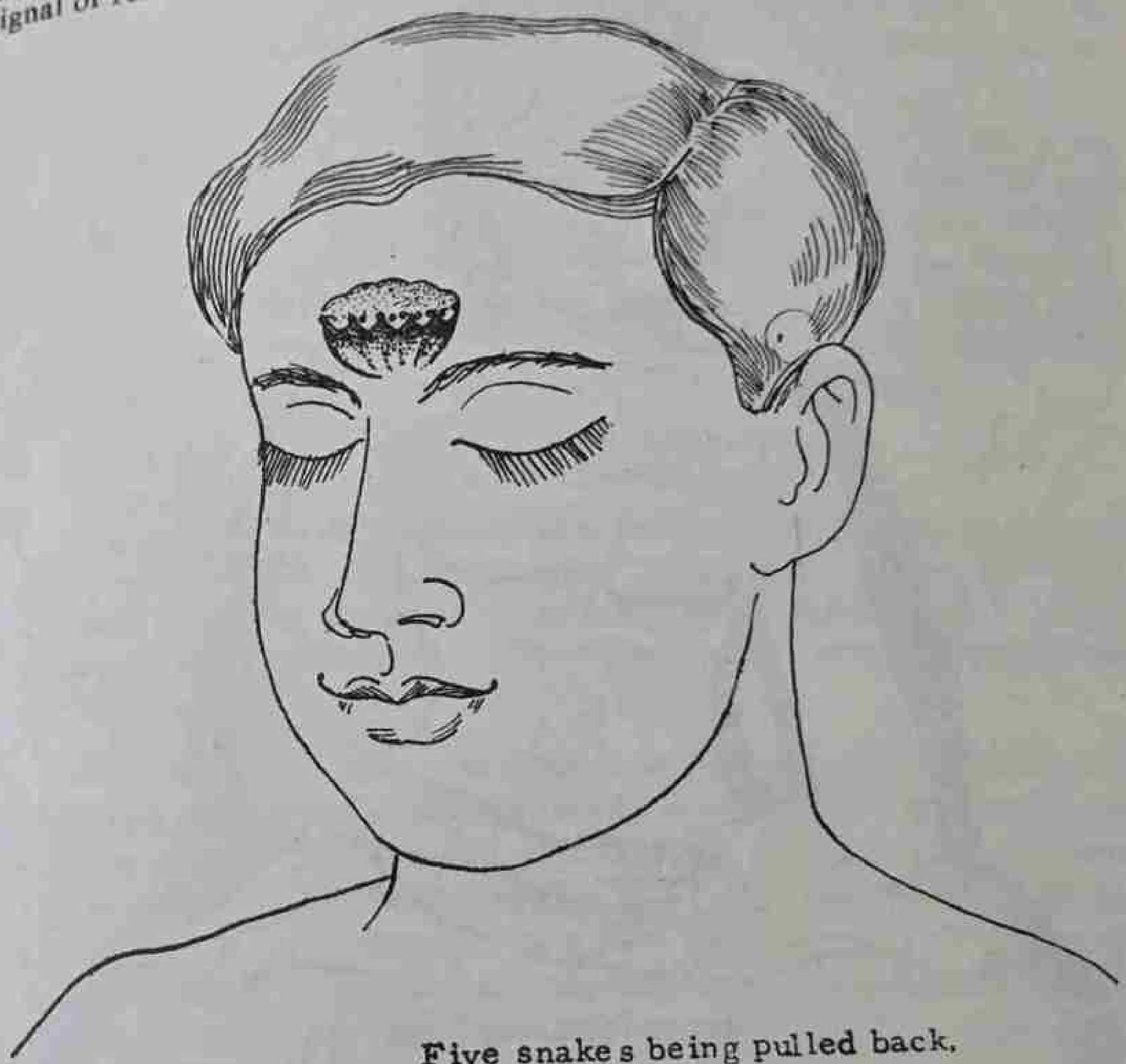
However, as I have said, such experiences often succeed by reversion or regression to the previous situation. Now it was my turn to go "six inches" back. Not only would I regress, I would also experience some past situation at a higher level.

After a week of meditation, I felt the re-emergence of the second signal, that is, "Easy coming of the consciousness at the mid-point between the two eye-brows". However, there was a qualitative change in the experience. This change was easily discernible in the experience itself. In the prior experience, the consciousness would go into various clusters, but would easily come back at the mid-point between the two eye-brows. There was not much effort.

Now it looked that some force was sitting at the mid-point between the two eye-brows. It held the reins of my consciousness and it would simply pull it back if it tried to go somewhere else. The consciousness still wanted to run into numerous clusters through five paths all of which started from the mid-point between the two eye-brows and went into the

skull. But someone sitting at the mid-point between the two eye-brows would gently pull its reins.

I had seen a picture in India where Lord Krishna is shown to control very gently the reins of five snakes or a five-hooded cobra. I never understood the meaning of that figure. However, my experience looked almost similar. It is depicted in figure-31. This is then the thirteenth signal of reaching near the destination,[5]



Five snakes being pulled back.

Figure-31

14. Outer Dark Cover Gets Separated From the inner illumined Body

Soon, may be after another two weeks of practice of meditation, a major signal appeared. In my case at least, it took two weeks after the appearance of the thirteenth signal. While sitting in meditation, a state of complete silence and stillness emerged in me and what a strange experience I had! It looked as if there were two bodies in me. One was the outer body which I always thought myself to be. This was not merely in the physical sense but in the sense of mental make-up also.

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[5]It was only after the opening of my Third Eye and seeing my Guru in it that I came to know that the force which pulls back consciousness (*jiva*) from going into various clusters of mind is none else than the beloved Guru.

But inside that body there was another body which was quite different. It was made up of pure light. See figure-32.

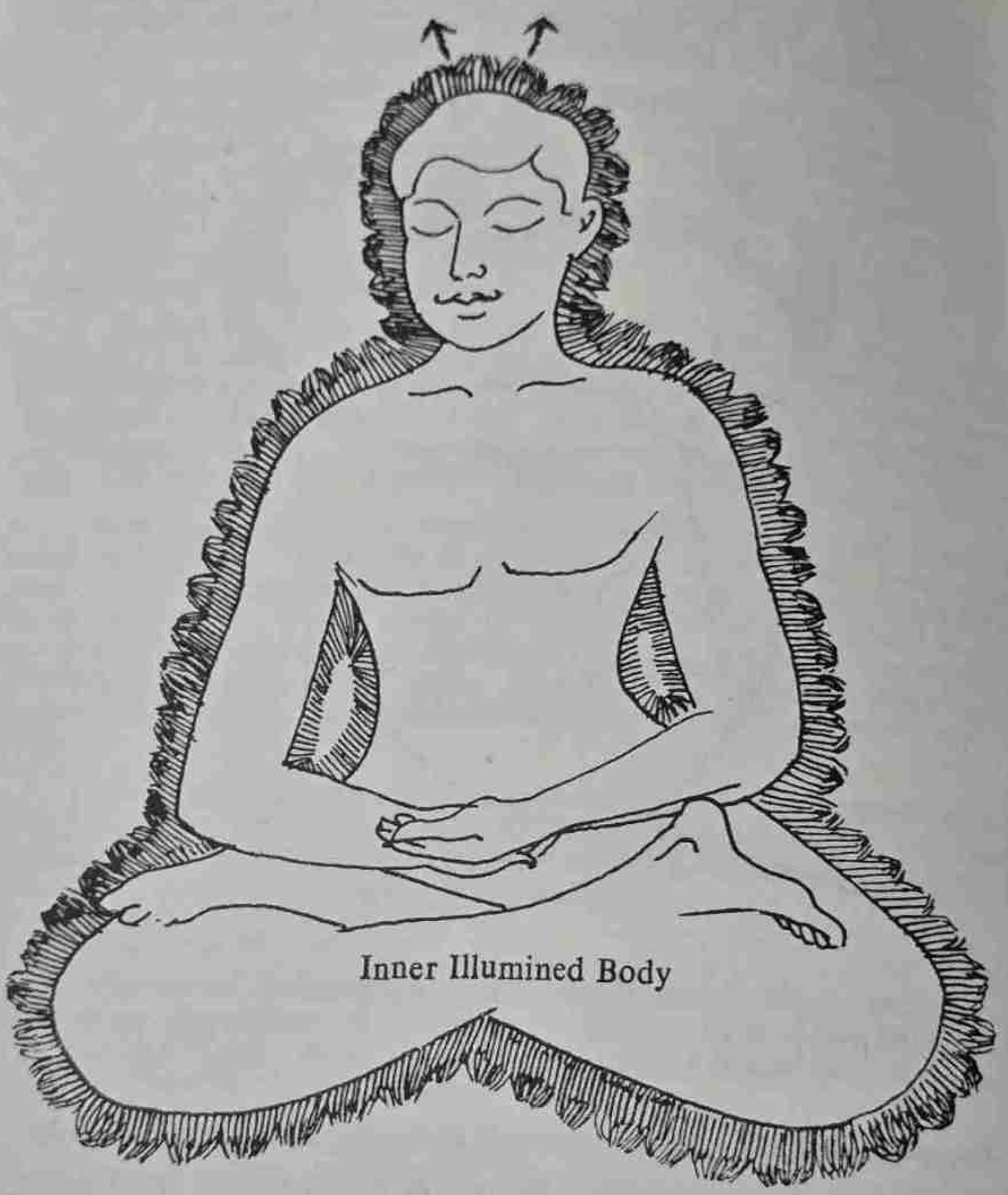

Figure-32

The external body is heavy. It represents darkness and it is prone to quick tension and disturbance. Its ego-part has all the images, thoughts, emotions, etc., in it. The inner body, on the other hand, is light and is surrounded by light. It is completely stable. It has no image, thought or emotion. It is calm, unshakable and completely at rest.

It appeared that the two bodies had got separated from each other. The outer dark cover of the body was getting disengaged from the

inner body of light as shown in the figure. I felt that I was the inner body of light and my outer cover was fake.

"Be still and realise you are God", this is the sentence which I remembered in that state. I also remembered various statues of Lord Buddha in that state of "**stillness**". This was exactly the same picture of stillness. This picture of stillness was surrounded by light. Quite often, it looked as if it **was** surrounded by pure white light. But it also looked sometimes as if it was surrounded by light of deep-red or crimson colour.

Another aspect of the experience was that as long as "I" felt to be that picture, it was absolute stillness. However, the moment "I" got connected with the outer-cover, I came into this world with all the images, ideas and emotions working in me. This gave me an idea that there are two bodies in us. There are two worlds in us. After long years of meditation, we can live in both the bodies as also in both the worlds. This is then the fourteenth signal of nearing the goal.

15. Sitting in Perfect Calmness in Meditation-Posture at the Mid-Point Between the Two Eye-Brows

The inner illumined body, as described in signal-14, was at rest and in eternal peace. This body got separated from the outer cover. However, in another week, a beautiful experience took place which I would describe as the fifteenth signal. This signal appeared to announce the on-coming of the destination.

The *sooksham* body or the inner body, it appeared in the experience, rose through my backbone and got seated at the mid-point between the two eye-brows. It sat there as I used to sit for meditation when I learnt it. Even now, while I am writing this, I can just close my eyes and can find that body of light sitting at the mid-point between the two eye-brows It is stable, peaceful and in eternal rest. All connections with the world are cut-off. I am only aware that it is surrounded by rays of light. Nay, it looks it is emitting rays of light all around.

Yes, I recognise this image is me. It is the "Self". It is all light, it is all beauty, it is all joy, it is all goodness, it is all truth, Yes, I want to cry, "I am light. I am truth, beauty and goodness". I also feel, "I was this, I am this. I will ever be this". I further feel, "I am beginningless and endless". Oh, I do not want to leave this contact. I do not want to remove my gaze from that point and return to this ego-world. After all who would leave heaven to enter hell; who will exchange his gold with iron ?

This was the experience which I am repeating again and describing it as I am seeing it. It is difficult to give a correct picture of that experience. The readers perhaps cannot even imagine

it. However, figure-33 represents just a physical image of that experience.

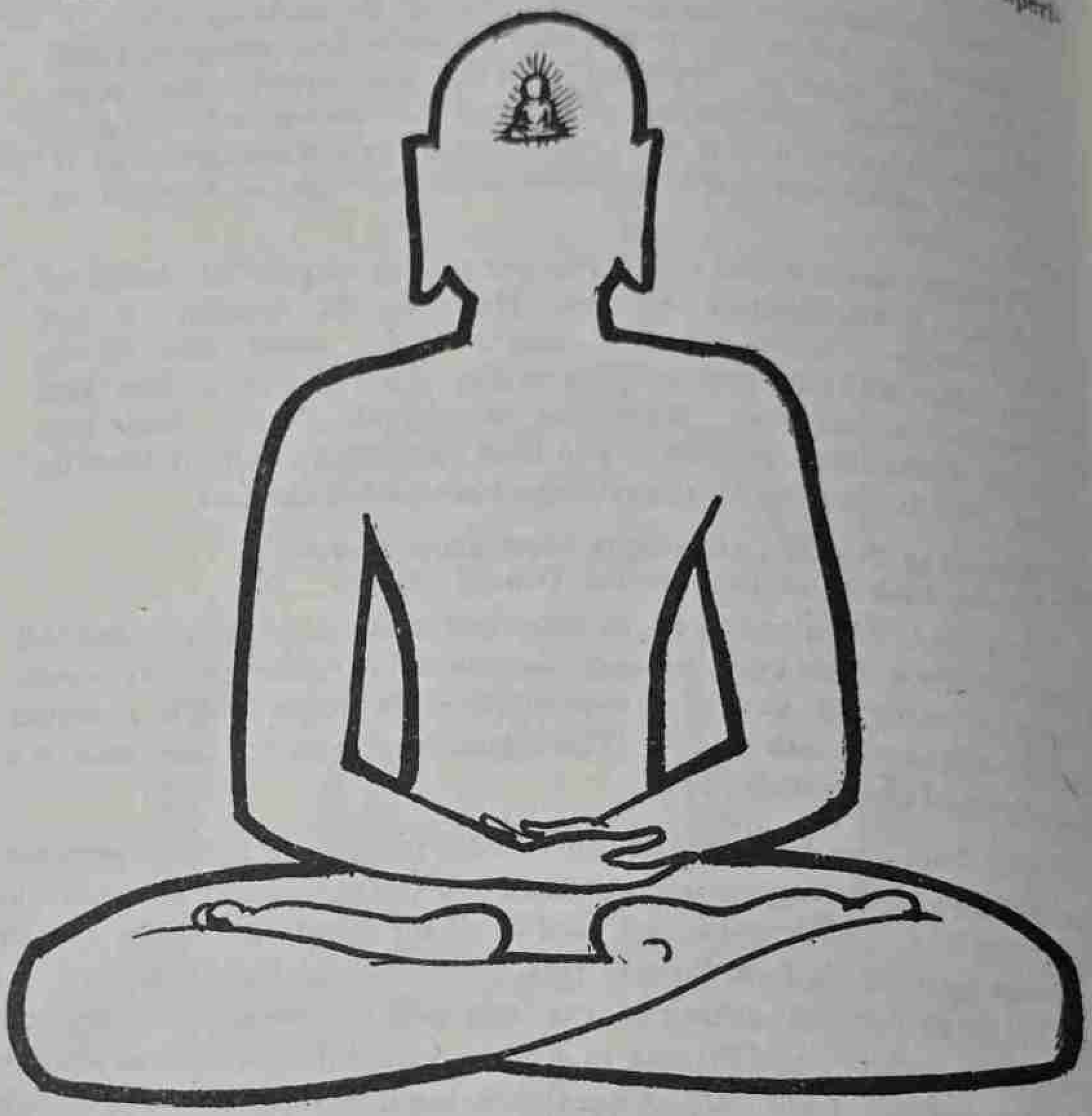

Figure-33

This is signal-15 which tells us that we are nearing the goal. "The goal is coming. Open the eyes", we suggest to ourselves.

16. Inkling of Unchangeable and Permanent Contact

After signal-15, I continued my journey as before, but neither the goal was visible, nor was any further signal noticed. Almost four more weeks elapsed. I was rather disheartened. Doubts again arose in my mind regarding certain aspects of meditation, as also about the final goal. Again and again I wished that if no new signal appeared in the form of a new major experience, let, at least the old signals, with the old experiences reappear. I wished that I should re-experience the state of joy and light. I should re-experience the intense state of "presentness". I should re-experience the flowers and beautiful petals and so on. However, neither those experiences came with the same intensity, nor did come any new signal for all these four weeks.

Journey through meditation has been described as the harshest journey. Disillusionment and discouragement come again and again. However, the advice of those who have experienced it, is that one should be regular and continue with meditation under all circumstances.

I followed this advice. I continued with my regular sessions of meditation both in the morning and in the evening. The fifth week also passed. Nothing emerged. However, one evening, when I engaged myself in meditation, I did receive a great scratching sensation at the *Brahma-randhra*. There was indeed a feeling of great friction at that point. I was happy at heart. I did not know what was going to emerge, but I was sure that certain new experience would emerge. It might well be the new signal.

I slept at about 9 p.m. and got up at about 1.30 a.m. which was rather unusual for me. The more astonishing thing was that I got up with a tremendous new vision and a new understanding. This vision and understanding releated to the phenomenon of a permanent contact, and I consider it to be one of the most important signals.

I know the idea of permanent contact is not clear to the readers. They want to know what it means. But wait a little, till I explain something about your and mine life in a somewhat psycho-analytical language. This would facilitate the understanding of the experience.

I have stated it again and again in this book, and I repeat it, that psycho-analysis and meditation lead to evolution and more or less similar realisations if pursued correctly. Meditational evolution can be seen as a part of psycho-analysis by one who has seen and understood the meaning of complete psycho-analysis. (Perhaps there is no one who has seen it). Similarly, evolution through the technique of psycho-analysis can be seen as a part of meditation by one who has experienced both.

For quite a few days before this experience emerged, I was coming across three things again and again in self psycho-analysis. They were :

(*a*) If I felt some real love for someone, I still felt some fear of involvement. In fact, I did not want the other person to take a chance to reject me in love. I frantically desired to transcend that attachment and become free from it. Not only this, I had a great desire to break the contact and to snap the ties.

(*b*) Secondly, I noticed that despite the experience of "presentness" everywhere, I did want to change my place or position in expectation of better situation and better things to emerge. I had a desire to rise and become something else.

(*c*) Occasionally, I also found that I had a fantasy of death-wish for someone who appeared to be unduly disturbing for me.

I noticed the above mentioned situations and desires again and again during this period. When I wanted to repeat my earlier experiences as stated before, I also wanted to repeat my experience of sticking my consciousness to the *Brahma-randhra*. However, I found that neither it stuck at *Brahma-randhra* for sufficiently long intervals, nor did it stick at the mid-point between the two eye-brows for good spans of time. During my meditational practices, I had realised that a permanent contact of the consciousness with the *Brahma-randhra* was very

essential for complete stability. If the consciousness was not achieving that, there was a likelihood that certain desires and mental formations did not permit it to stick there.

When I got up at 1.30 a.m. on that night, I felt what I would describe as a greatly illuminated realisation regarding these psycho-analytical-cum-meditational understandings. I was immediately wide awake with the following feelings : I wanted to snap ties and break relationship with the love-object because of some apprehension. But now it looked as if the desire to break contact and relationship out of some apprehension immediately vanished from my mind. Strong feelings ran in me on this pattern, "Let the love-object behave the way it likes. He can reject me, abuse me, ignore me, etc. But I can maintain the contact" with it.

What I realised immediately after this was that while my consciousness got automatically stuck to *Brahma-randhra*, it was my desire to "break the contact" which was responsible for my non-permanent contact with the *Brahma-randhra*. Thus, the desire to break the contact was vanishing.

A further realisation also emerged immediately. When I was in contact with the *Brahma-randhra*, the outside object was not significant. His or her rejection or acceptance was meaningless. The previous experience became clear immediately. A feeling of rejection would push my consciousness away from the *Brahma-randhra*. This meant that a feeling of rejection created or sharpened in me the desire to break the contact and relationship with the object and this led to an immediate separation of my consciousness from the *Brahma-randhra*.

Oh, what was it ? It was a mischief played by my own desire. Not only this, the object was an illusion. My real need was to maintain a contact between my consciousness and the *Brahma-randhra*.

I do not know how far my words have conveyed this realisation to the readers. However, I must state that this understanding represented the greatest freedom for me. I instantly achieved the freedom to stick to *Brahma-randhra* at any moment.

As I felt the sticking of the consciousness at *Brahma-randhra*, I became aware of a state of happiness in me. I got up and sat down in my quilt. What was it ? More related things immediately started flashing in my mind. When I still desired to leave my present residence for another one, or my job for a better job, or my office seat for a better office seat, or my ignorant teacher for a better teacher, or my boss for a better boss, it was all a part of my "desire to break the contact and the relationship". I clearly noticed that whenever such an idea passed in me, it disturbed the contact between my consciousness and the *Brahma-randhra*. This disturbance in contact created a disturbance in the whole nervous system. Visualisation of this desire to break the contact in a wider form immediately gave me more freedom from the desire. Immediately I found that my consciousness again got stuck to *Brahma-randhra*.

At this moment, I realised that it was complete immovability in me. It was a state of complete "changelessness" in me. It was a stage of complete "here and now" in me. It was a state of complete "disturbancelessness" and "tensionlessness" in me. I also saw that the eternal

spiritual need means in the first place an eternal desire of the consciousness to stick to *Brahma-randhra*[8].

Further Indications

This was one of the greatest experiences for me. I sat down in a state of happiness for about one hour. Then I went to sleep again. I saw a dream. I found that my electric heater was emitting big sparks of light and fire and throwing them all around. The heater never did it, and it was not possible also. It created some anxiety in me. I felt that if this continued,, the whole room might get burnt. But it also looked as if it was uncontrollable. It increased my anxiety in the dream. At that moment of anxiety, some voice told me in the dream itself that there was nothing to worry. The sparks of light must emerge in such a permanent contact.

The permanent contact of the individual consciousness (*jiva*) with *Brahma-randhra* will produce slowly and steadily this experience of sparks of light. This is indeed an indication of the arousal of *Kundalini*.

In the dream itself, it appeared to me that I was completely satisfied as I understood this meaning completely. The anxiety was set at rest. In the morning, I knew clearly that it was one indication of some other emerging experience.

17. The Great Distinction

After signal-16, I reached the next signal without losing much time. This was a small signal, but was very important from all accounts.

Signal-16 had brought in me great clarity.It was that as soon as we stick to *Brahma-randhra*, we do not continue sticking there for very long. The "sticking" gets broken. In psycho-analytical language, we clearly saw that this 'break' meant that there was some rejecting figure, there was lurking experience of pain and there was yet some apprehension and fear which was responsible for the breakage of the contact. There were also certain thoughts and ideas connected with them.

This immediately caused a separation of the consciousness from *Brahma-randhra*. In fact, it was our own desire to break the contact, which caused the separation. At that point, we tentatively dropped this desire to break the relationship and felt a lot of solace as if the final contact had been established. It produced a feeling of great relief and stability.

However, as new experiences emerge in meditation, previous experiences look very shallow. Not only this, it is often wrong to draw conclusions on the basis of previous experiences, although there is a great tendency to do so.

To me it appeared in a day or two that although I dropped the desire to break the relationship, the intervention of a painful experience or of a rejecting figure between the consciousness and the *Brahma-randhra*, still created irritation and desire to remove those figures. This was experienced by me again and again in meditation. One day, it immediately flashed that both are correct. To me it became absolutely clear that:

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[8]These are experiences and understandings which are not final in any way. However, they look to be final at a particular stage of evolution. As one progresses further, one knows that they are not final.

(*a*) I had a desire of permanent contact. This desire is my first and most important desire. However, the point *Brahma-randhra* with which I wanted to have a contact is right inside me. And it is quite different from my object of love, etc., in the outside world.

(*b*) Secondly, it became clear to me that often I confused the desire of contact with this point with the desire of contact with an outside object. This image of an object created separation by the process of denial. This was an unreal object. I have a real desire to remove the object also. I, in fact, wanted an *objectless contact and a permanent contact.*

This point of contact and object are two things. This shook the very foundations of the total theory of psycho-analysis. The distinction was so clear that my consciousness immediately stuck to the *Brahma-randhra*. I felt that a state of complete stability had emerged. For the first time, the image of any object would not be in a position to disturb this contact.

18. Stick and the Door Shall Be Opened unto You

Soon my evolutionary situation improved a great deal. I would just sit in meditation, and would get stuck to *Brahma-randhra* or occasionally to the mid-point between the two eye-brows. I would just sit and say, "Yes, this is my desire to to stick at *Brahma-randhra*. Who else is there ? None." Any image etc., would immediately vanish, and I would stick with that point. I realised that now all the previous signals had got crystallised. The position of "here and now", the position of "presentness", the stability, the situation of joy and happiness, all had got crystallised to a great extent. I would realise all this while sticking to the *Brahma-randhra*

One day, it struck me in a flash of the moment that what Lord Jesus Christ said can possibly be improved upon through this experience. He said, "Knock and the door shall be opened unto you". This knocking has distinct undertone of some lurking trouble. I say, "Stick at the door and the door shall be opened unto you". Stick, be wide awake and watchful. The door would definitely open.

19. 'So-Ham' and 'Ham-So'

From the eighteenth signal, it looked that the door would open. But it did not happen. The end of the journey was still nowhere in sight.

In one of the earlier signals, I have written that one finds oneself sitting in the meditational pose at the mid-point between the two eye-brows. It apears that a great calmness engulfs the whole mind. The picture is unmovable and unshakable. The *mantra* becomes automatic and goes on slowly.

Now I felt that the *mantra* with which I started my practice of meditation a number of years ago appeared to change. 'So' and 'Ham' both appeared to break into two equal parts. The in-going slow breath also appeared to have two parts.

When we breath-in, we mentally utter "So". When we breath out, we utter "Ham". Now it looked that the last moment of breathing in and first moment of breathing-out joined in a rhyme with 'So-

Ham". Then the last moment of breathing-out and the first moment of breathing in joined hands together, and the *mantra* developed a rhythme "Ham-So". So with one pair of in-going and out-coming breath, I mentally uttered two *mantras*. They were "So-Ham" and "Ham-So". The two *mantras* meant, ultimately means that we "I am HE and HE is I". That (God and I) are not two but "ONE".

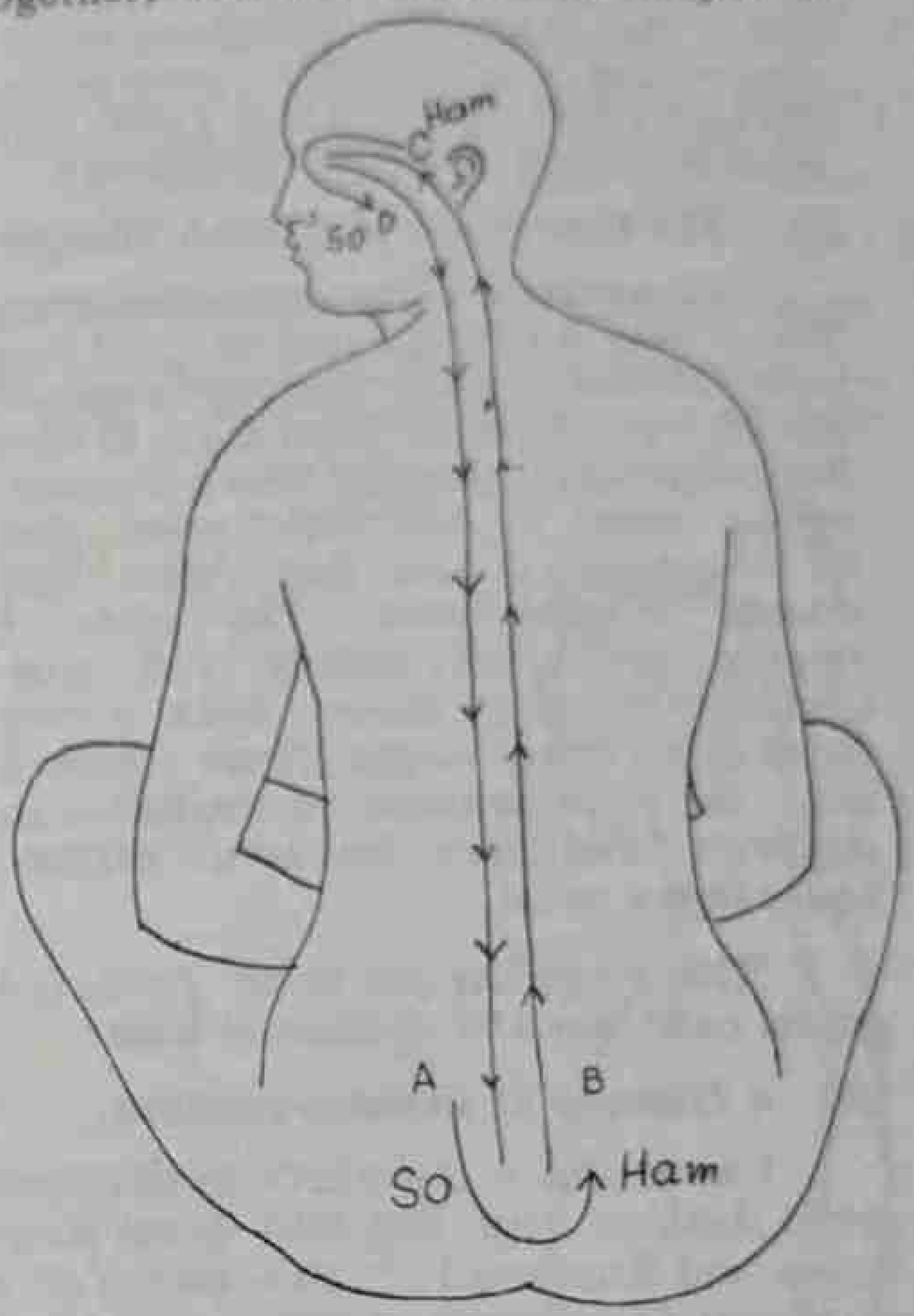

Figure-34

It is very important to understand the above experience as it is one of the greatest experiences. It produces instant joy, calmness and stillness. The *mantra* can be understood from figure-34.

The ingoing breath is shown by downward arrows and the outcoming breath is shown by upward arrows. We start with "So" while inhaling. Near the lower tip of the backbone, the ingoing "So" combines with the out-coming breath with the sound "Ham", thus giving it the sound "So-Ham". This is shown by the curved line joining A and B. Similarly, the out-coming breath starts with a mental sound "Ham". Near the nose, the outcoming "Ham" combines again with the ingoing breath with the sound "So" thus giving it the sound "Ham-So". This is shown by the curved line joining C and D. Thus, there are two *mantras* now. They are "So-Ham" and "Ham-So".

One should practise it a little to understand its meaning. Now the *mantra* resounds as "So-Ham," "Ham-So", "So-Ham", "Ham-So" alternately.[7]

20. Flame of light

After a few more days of meditation, an old experience emerged in a distinct way. I, who appeared to sit at the root of the nose in the

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[7]After passing through the experiences of the Third Eye and *Kundalini* (the experiences are contained in Volume-II), I instantly became clear one day about the deeper meaning of this "So-Ham, Ham-So".

The *jiva* sits near the Third Eye or the place of God/Guru and with the down going current says, "So-Ham", that is, "I am You." This practice of the *jiva* continues for many years. Then the Lord accepts the *jiva* and says in return, "Ham-so", that is, "I am also you." This means the Lord says, "You are indeed me," This happens some day with the automatic establishment of return current.

Thus, the establishment of the return current of "Ham-So" automatically reprerents a very high stage of spiritual evolution. It is only after this that a firm contact of *jiva* with God is established.

meditational posture, found to my surprise, that I (my *padmasana* posture at the mid-point between the two eye-brows) had turned into a flame of light. See figure-35. The flame burnt slowly and steadily. My concentration remained tagged to this flame. My mind became happy and enlightened.

Figure-35

21. The Emergence of a Great Thought

However, the flame got disturbed. There was still some tension. At one such moment, a great thought came to me. It was, "Let me relax here in this flame." It was a thought which destroyed the roots of all withdrawal and all escapism. I saw that flame and relaxed in that flame. The more I relaxed, the more calmly and continuously the flame burnt. Even a very small disturbance in the flame showed that there was some disturbance in my *prana*, and there was some disturbance in my mind.

This stage has got to be perfected. But this is a stage of deep peace, calmness and contented bliss.

22. A Glimpse of Brahma-randhra

I have stated elsewhere in this book that the individual consciousness (*jiva*), or soul, has two great powers. These are the powers of seeing and listening. It is this power of seeing which makes us visualise numerous formations in our mind during the process of meditation although our eyes always remain closed. The consciousness sees them, transcends them and marches forward towards the *Brahma-randhra*. Unless it reaches that gate and opens it, it cannot see God and be truly liberated.

I have mentioned in certain earlier signals how it knocks at the door, sticks to the door and so on. But on further experience I found that, no doubt, the consciousness knocked at and stuck at certain point in the brain near the *Brahma-randhra*, but the visualisation of the door or the *Brahma-randhra* was not clear.

As certain more nerve-formations got dissolved in me during the process of meditation, this door became visible. It looked like a point. It was not just under the point where Hindus keep a lock of hair but a little below it. It looked as if it was suspended there. It was indeed on the line which joined the mid-point between the two eye-brows and the lock of hair. Its visualisation gave me great joy. So I call it the next major signal towards the final goal.

23. *More Stability in the Flame*

In an earlier signal, I referred to the visualisation of a flame of light at the mid-point between the two eye-brows. However, as I also pointed out, the flame flickered, disappeared and reappeared. There was not much stability in it. Now the same flame emerged with more stability. It was still shaky. It still flickered. But its shakiness and

flickering had lessened to a great extent. Moreover, for whatever moments it remained stable, it was joy-giving. I would describe it as another signal in the journey.

The greater stability of the flame in signal-23 caused a proportionately greater sense of awareness, calmness, stillness and reactionlessness in me. I also got certain dreams of very infantile and passive love.

24. Appearance of a Flower at the Mid-Point Between the Two Eye-brows

As I continued further in meditation, I kept on realising the significance of signal-23. I knew that I was growing more and more stable at the mid-point between the two eye-brows. I enjoyed this stability and calmness greatly. During this enjoyment, one day I found that a beautiful flower opened its petals at the mid-point between the two eye-brows. This flower was clearly connected with the base of the spine with a shining path of light. I simply felt amazed at the appearance of this flower. I was bewitched at its appearance and its blood-red colour. This flower is shown in figure-36.

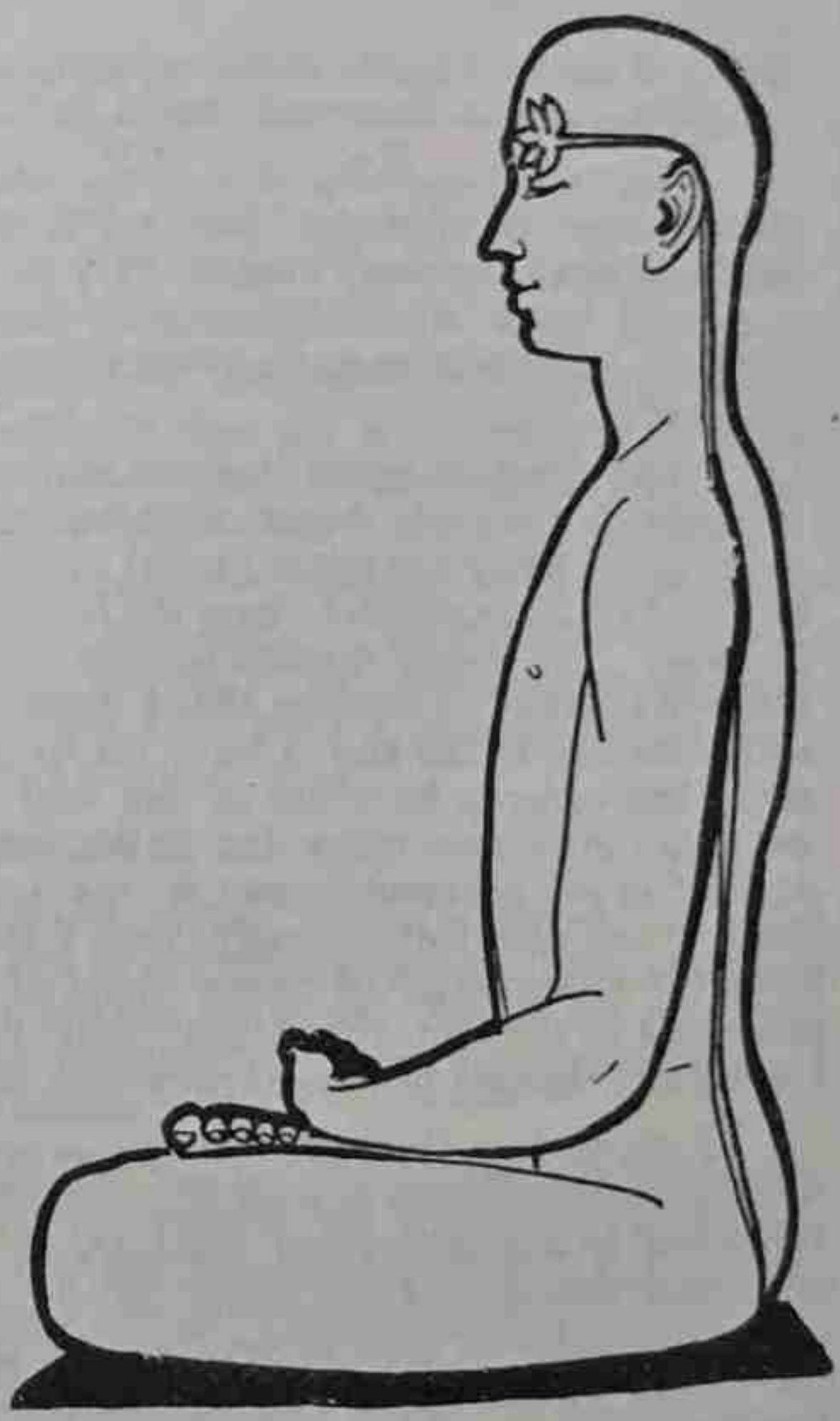

Figure-36

25. Total Dissociation With Ego-World and Association With Light

In the series of signals, it was perhaps one of the most wonderful and significant signals. My consciousness completely dissociated itself at will from the ego and associated itself with the vast emptiness in the backbone. It was all light and joy. In its association with the ego-world, there were still what can be described as stimuli and responses, or actions and reactions. I still wanted to hit someone and take revenge from someone. I still wanted to possess an object of love and love that object. But once I dissociated myself from the ego-world, it was complete stillness and light. "I AM THIS" ! This feeling became very intense in me. I wanted to say, "I am indestructible ! I cannot be burnt. I cannot be harmed. I cannot die. I cannot evaporate". This was indeed my eternal reality !

I lost my anger towards those persons who harmed me once and towards whom I reacted violently previously. Now I simply wished that

this light and joy which had become my reality be passed into those persons also. Let those persons be also happy.

It was the association of my consciousness with this state of emptiness, light and joy which finally made me transcend the total ego-world and its qualities of jealousy, hatred, possession, sex, etc. It may be pointed out that at this stage of evolution, the very idea of sex and object-possession looks funny and very small. This state is a state of silence. It is a state of stillness. One simply does not like any thought or any object which should disturb it even for a moment. The idea of sex tends to disturb. One realises how little pleasure that idea gives in comparison to the bliss of this state. The pleasure of stillness is far too superior to the pleasure of disturbance.

26. Complete Clarity about the Origin of Denial, Separation, Pain and Desire to Take Revenge

My consciousness did dissociate itself from the remaining ego-formations completely, but for a few moments only. Often it went near *Brahma-randhra*, tried to stick to it, but clearly found that there was still some minor process of friction at that place. Due to this friction, there was no unshakable contact. One day I instantly knew the cause of it.

The most original formations, may be those formations which originate in the early stages of infancy and belong to breast-level, become clear. They are related to (*i*) the need of fulfilment of hunger, (*ii*) its denial, that is, separation from the breast, (*iii*) pain and (*iv*) desire to take revenge. The minor friction between the consciousness and the *Brahma-randhra* made it so obvious that I immediately felt that these four things still remained in me and I have yet to take full freedom from them. I also liked to weep both out of joy and pain at this recognition. The weeping out of pain came due to two reasons. One, the pain was incorporated in my nervous system at the infancy-level. Two, the weeping came at the disturbing thought that I was still not free from my psychic formations even after so many years of efforts ! The weeping out of joy came due to the fact that I felt that further freedom was round the corner and the end of the journey was becoming more visible.

I must say that the four items enumerated above are the most early developments in human life and determine our later patterns of behaviour to a great extent throughout life. They lie at the root of all schizophrenia. Even most of the psycho-analysts never transcend them although, in their interpretation, they may talk about them again and again. So, I deem it fit to elaborate them a little more at the present juncture.

Need of fulfilment of hunger with mouth is the primary need. Occasionally, it so happens that the mother is not able to provide the contact of the breast to the infant due to certain reasons. Some guest intervenes, or some house-hold duty immediately forces the mother to leave the sucking infant, or something else happens. This "denial" and the "breakage of contact" or "desertion" or "separation" create three things.

(*i*) It leaves the hunger unfulfilled. It leads to a feeling of deprivation.

(ii) It causes pain due to non-fulfilment of hunger and denial of physical contact.

(iii) It helps in the origin of the desire to take revenge by rejecting the pain-givers in return, and conversion of love-energy into hate-energy because of the desire to take revenge.

This desire to take revenge and hate the 'denier' creates guilt about the demand itself. This leads to the birth of following three patterns of behaviour which continue in adult life:

(i) Guilt in making any demands. One may not like to recognise one's own needs and demands.

(ii) If one makes a demand, and if it is rejected, then it leads to the origin of pain and suffering. One may not like to make the demand again. One may keep on searching an opportunity to reject the 'denier' and inflict pain on him.

(iii) If the demand is rejected five or six times by the same person, one may like to take an irreversible decision to break the relationship with that person permanently.

These three patterns of behaviour originate at the breast-level. Being most original, slowly and steadily they get a strong grip on the mind and determine the strategies of the second-stage "self" a great deal.

In psycho-analytical meditation, one immediately becomes aware of these three items while some friction takes place near the *Brahma-randhra*. This awareness loosens the grip of these most infantile formations and tells the coming of the final goal. Naturally, I feel that it represents a major signal towards the final goal.

27. Inkling of Final Vanishing of Ill-Will

The previous signal was a major signal which exposed the most original formations of the mind before my consciousness. This visualisation did not completely free me from the patterns. But it did give me a sense of some freedom from the clutches of some very powerful and original infantile patterns of behaviour.

The patterns remained at the surface for some days. After a few days of meditation, it immediately dawned on me that the patterns stood dissolved and the gate of the *Brahma-randhra* stood shaken. A joy engulfed me. "God bless him. God give him happiness", I started uttering these sentences about all those persons whom I hated once for reasons of my own rejection and pain. It was one of the most wonderful experiences of liberation and change inside. Some image appeared in my mind which wanted to hit me. I immediately said, "May God bless you".

This signal for the first time enlightened me about certain aspects of behaviour of great saints and yogis. How Lord Vishnu, when kicked by *Rishi* Bhrigu, a great saint, could say in return, "Sir, your foot must have got hurt. Let me press it". How Lord Jesus Chirst could say that when one receives a slap on one cheek, one should offer the other cheek. How other saints could say when abused by someone, "May God bless you". Learning through listening is meaningless. When such a signal comes, only then one learns it.

This signal gave me an inkling that the roots of "Ill-will" towards all rejectors, all deniers, all persecutors and all others were getting consumed. The denial, the separation, the pain born out of it, the anger, the desire to take revenge, the pride born out of pain and violence, were the major bases on which my second-stage "self" and consequently the third-stage "self" developed. Now it looked that the total bases of the "personality" which I developed while living in the social-material world were being finally knocked out. I felt that a new personality untouched by the ego-world was "emerging". I felt, "No longer shall I be like them, though I will remain with them as one of them, and walk with them as one of them".

28. Inkling of Contact of Individual-Will With the Supreme-Will

After the twenty-seventh signal, I was calm, quite and silent. I was relieved of many basic tensions. Whenever any person came, I uttered in silence, "God bless him. Give him happiness and peace".

The signal was succeeded by a very logical signal. It looked while sitting or lying in meditation as if my consciousness was getting a contact with the Supreme Consciousness, and that a flood-gate of light was going to be opened soon. Even a small touch near *Brahma-randhra* made me shiver as if I would merge into some very great thing. Out of fear which was born out of this very very momentary touch, I withdrew from the contact. But that very momentary contact gave me an idea of new things. It was indeed an experience as if a drop of water was about to merge in the ocean and lose its identity. At such a moment, the happiness which was likely to emerge out of the realisation that "I am the ocean" was less. But the fear that I would be destroyed or lost, was more.

However, one positive idea which immediately emerged in me was that my personal will was merging into some kind of Universal Will. It was losing its individual identity. A glimpse of the all powerful consciousness came in this form, "I will 'will' and things will happen". This was the first realisation of the Almighty within.

I call it a logical signal after the twenty-seventh signal because, the glimpse of this power comes when the desire to harm others vanishes by and large.

Another very important realisation also dawned on me at this stage. While living in the ego-world, we have lots of desires to hit and harm others. We always wish ill of others. Now it appears very clear that as long as we wish harm to others at our ego-level, our wish may not materialise. Our wish at the ego-level can materialise only if it becomes the part of the Supreme wish. Thus, in the ego-world, we must be sure that we cannot harm anybody and nobody can harm us normally, howsoever we or others may wish it. However, if someone really harms us, we should immediately know that his desire to harm us has become a part of the Supreme wish to harm us. We must bow to accept the harm instead of grumbling against the man who superficially looks to be the cause of the harm.

29. Inkling of the End of Identifications and Emergence of the Feeling of "Self"

The total meditational journey is a process of elimination of identifications and uncovering the "self" by coming from the third-

stage "self" to the second-stage "self" and then from the second-stage "self" to the first-stage "self".

After the emergence of the last signal, a great peace engulfed my mind. I felt, as if I had come out of the total tensions of the mind. This peace and the consequent calm happiness were so enormous that I wished to distribute them to the whole world.

After 2 or 3 days, I came to a strange signal and became immediately conscious of it. I found that I was not taking sides between any two teams of players in a match between our country and the other country, between the winner and the loser, between the accused and the accuser, so on and so forth. I was merely a witness to this, but I did not associate myself with any of the two. I had my blessings for the killer and the killed equally. I gave my good wishes to the winner and the loser equally. I had no enemy and I hated none.

This was the most magnificent situation of my mind. I felt no meaning in the laws, practices, traditions and transactions of the ego-world, that is, this social and material world. It was obvious to me that I was getting free from all identifications —identifications with nations, communities, good and bad, great and small, mine and thine. All identifications were vanishing from my mind. This state of pure witnessing was something like the state of "self", where I felt I was nothing and yet everything. Thus, I would describe this signal as a major signal in the journey towards the final goal.

30. Separation-Anxiety and Depression, and Real Knowledge about Object and Objectlessness

While I kept on experiencing the friction near the *Brahma-randhra* for some days, I was not aware why did it happen ? But it became obvious to me after a few days.

Suppose we listen a news that one of our close relations is dead. Or we are told by our beloved that she is leaving us. This news at once creates a lot of anxiety in us. This is the separation-anxiety which most of us experience at the separation of someone whom we love. We also experience an immediate depression. This is the reactive-depression which results from the loss of the love-object. This also results in heart-sinking.

It was at one such moment in meditation that I suddenly cried "Eureka". I wanted to stand up and dance in joy. But after this initial reaction, I burst out into tears of both joy and pain. A great curtain of ignorance was removed. I immediately knew that the separation between the subject and the object was indeed an incorporated phenomenon and the anxiety and depression were also due to some of the earliest experiences. I also immediately asked myself in meditation, "But where is the object ? My consciousness is just trying to stick to the *Brahma-randhra* and that is all. There is no object."

As now there was better "sticking", the anxiety and depression vanished quickly and the friction between the individual consciousness and the *Brahma-randhra* lessened. Immediately I saw that the object was just not there and there was a contact with mere *Brahma-randhra*. It was indeed a contact with no object. It was indeed an objectless contact. There was absolutely no image of any object.

I felt a stupendous feeling of freedom and liberation. I realised that henceforth I would not grieve at the death or separation of anyone,

as this outward contact with an object was fake. *There is an objectless contact within us which is more real and which we search eternally. That is indeed our desire of ages.*

On the basis of this experience, I can say that those who have suffered a classical nervous break-down accompanied by great depression at the separation of someone cannot perhaps come out of it completely without reaching this experiential state. The cases of infatuation have also to realise this state. Psycho-analytical meditation is absolutely necessary for them.

31. The End of Waiting

The preceding signal was immediately succeeded by another signal which was very logical in succession. As long as there was the delusion of the object, there was a great desire for the object-contact. This desire invariably led to a situation where I consciously and unconsciously kept on waiting eternally for an object in order to get a loving contact.

In two or three days, I realised this phenomenon. Thus came the end of all "waiting" in my life. It produced a great relief and stability in me as now I was no longer dependent on the object. I knew that there was an objectless contact which I could immediately establish within myself.

32. State of Objectless Contact and Sexual Discharge

The next signal was merely an extension of knowledge gained earlier. How do the feelings of pleasure come in a contact with a physical body ? Do the same pleasurable feelings come in the objectless contact ? In a physical contact leading to sexual discharge, one goes to a point of transcendence of the total nervous formations. At a state of heightened forgetfulness, one gets the discharge to get the bliss. This is an external discharge. But the feelings of happiness and bliss come not because of the object at all. They come from the state of objectlessness which we reach at the origin of the discharge. This objectlessness opens the gate which leads to happiness for a moment.

When I became conscious of the state of objectlessness as explained in the last signal, did I open some kind of gate ? For some days, I knew that there was some 'rubbing' near the *Brahma-randhra* and there was an objectless friction at that point. This friction itself led to a sexual discharge. This meant that the external discharge of sexual energy was still there and this was often taking place by some kind of friction, not between an object and subject in the physical sense, but between the consciousness (*jiva*) and the *Brahma-randhra*. It became immediately clear to me that the source of the discharge was this friction at this point. It was not merely the result of friction of the sexual organs.

33. The Great Desire for Being Pierced and Penetrated

Now I shall discuss the next signal which indeed is very significant. It may be highly interesting for those who are practising psycho-analysis. They can study this signal and see where do they commit a mistake in their understanding. In psycho analysis, the patient is often told that he has a great desire of being pierced or penetrated sexually. This desire, they say, results from early conditioning of being penetrated in the mouth by the mother's breast. Afterwards this oral hunger becomes the anal hunger, and there is great desire for being penetrated

in the rectum by the penis of someone. Other forms of penetration also originate from the same stage.

This looks highly so to the patient himself, especially to the paranoid patient who has certain homosexual tendencies, but who talks of God and other things. However, even if he experiences the anal-penetration repeatedly, his desire never vanishes. It is often reported in the literature on psycho-analysis that the homosexual is never cured !

The secret was unveiled before me when I reached the thirty-third signal. The individual consciousness (*jiva*) had come near the *Brahma-randhra* and had seen the state of objectlessness. It, however, still rubbed itself near the *Brahma-randhra* to get bliss. Quite often, it resulted only in the external discharge as explained in signal-32. However, its desire for bliss continued. One day I saw that there was a great desire of penetration or being pierced at the *Brahma-randhra*. It was so great that I liked to drive a thin nail at that point (where the Hindus keep a lock of hair) and see it through the skull. It looked very clear to me that if that point was pierced something great would happen.[8] Perhaps a state of permanent bliss would emerge.

It should be obvious that this desire of penetration at the *Brahma-randhra* may, out of great ego-ignorance, turn into the desire of passive anal-penetration. However, such a homosexual may not be an ordinary homosexual. He may indeed be one who searches this penetration at the *Brahma-randhra* in order to permanently open the gate to God. Such a person is not an ordinary person. He cannot be cured by any therapy. He has to reach a stage through psycho-analytical meditation where he really gets penetrated at the *Brahma-randhra* to get the final spiritual bliss. As long as he does not reach that stage, he may often indulge in compulsive homo-sexuality. Many saints of all ages might have remained to be great homosexuals in their pre-sainthood period.

34. Visualisation of One's Own Face at the Mid-Point Between the Two Eye-Brows

Meditation is a tedious process. It tests the patience of the man as no other technique does. After each signal one heaves a sigh of relief and feels that the journey is coming to an end, but it goes on and on and new but more meaningful signals keep on emerging. After the thirty-third signal, I felt that I had covered a lot of distance. I felt certain relief. However, soon I got disillusioned. I found that even after a month of meditation, no new signal emerged. Certain old signals did appear in a mixed up way, but there was no inkling of a new signal.

Regularity is the hall-mark of meditation. When I continued with it for certain more days, I came across a new and beautiful signal. I found that I was sitting at the top of the earth. I was fixed in *padmasana* at the mid-point between the two eye-brows and I was also visualising my own face very clearly. It came to me both as a revelation and a shock. For years together I had lived with myself. I had repeatedly

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[8] It looks certain to me that in many cases, paranoia, homo-sexuality, religious delusions, delusions of power and greatness, and suicidal depression are the direct result of an intense unconscious desire to merge into God. Such individuals may look to be suffering a great deal in their present life. But they definitely were more evolved spiritually in their previous births. They now search the final point in evolution.

seen my own face in the mirror. However, it was seldom that I clearly visualised my own face as exactly as I was seeing it now with my closed eyes. The reasons for this have already been explained in signal-12.

35. The Great Dream : Seeing My Own Corpse

After a few days, I saw the next signal which created anxiety in me. I saw in a dream that some relative of mine had died and his body was wrapped in white coffin. People were sitting around him and mourning his death. I also went nearby and wanted to see who had died. I did not ask anybody about it, but removed the shroud from over the face of the dead body. To my great surprise and anxiety, I found my own dead body and face ! Immediately I uttered in the dream, "I am dead"

This dream did create anxiety in me in the dream itself. But after getting up from sleep I found great relief.

What was this dream ? What was the psychic-spiritual meaning of this dream ? I asked one or two people who practised meditation. No one knew anything about such a dream. No one could tell me its true implications. Only one person told me that this was a great dream and indicated the on-coming of the final liberation. Although the latter explanation was true to a great extent, yet I was not completely satisfied. I dwelt on my own background of psycho-analysis and meditation. I did not know the exact veracity of the dream as yet. But I felt that the dream represented :

(*i*) Total detachment of the consciousness from the body.

(*ii*) Transcendence of fear of death to a large extent.

36. I Am All Alone : Everyone Has Been Disconnected

Many great saints have said again and again that no one can understand meditation or its results by reading or listening. There is tremendous truth in it. One may read a very simple thing about meditation today and may feel that one has understood it completely. But in reality one may not know it at all. One may come to know of it only after a few years of meditation. This is what I realised when I came across a new signal after a few days.

During those days I used to receive certain people. They often disturbed the state of silence in which I used to live. I often wanted them not to come and disturb me. It so happened once that no one came to me for a week and while sitting in meditation one day I just felt a little anxiety for being cut off from the total world. As soon as this anxiety came, I uttered immediately, "Did I not want to remove everyone ? Now I have removed everyone. I am completely alone here and now."

Immediately I opened my eyes and saw the environment around me. I felt I had achieved a new clarity. "I am alone. I had a great desire to remove everybody. I (my consciousness) indeed wished to push out everybody from my mind in meditation. I have now removed everybody". Tears of joy started rolling down my cheeks. I wanted to cry, "I have come back ! Oh, my God ! I have come back ! I have left the world completely. Now accept me and take me in your lap."

'I am alone. No one belongs to me. I belong to no one'. I was taught this while I learnt meditation first. I understood its complete meaning only after seeing this signal.

For psycho-analytical understanding, I may write that the consciousness resents the entry of any image in the mind, as it tries to enslave the consciousness. It has a great and constant desire to push out all images incorporated in the mind. It would like to push out even the most loving images, for they also enslave it! Neither it wants to bind itself with the chain of iron nor with the chain of gold. It simply wants to be free from all bondages.

37. Thudding, Ticking and Running of Blissful Waves at the Mid-Point Between the Two Eye-Brows

The process of backward journey through meditation is a process of deconditioning. The human sense-mind grows through the process of enslavement of the consciousness. It often grows through a process of thesis, anti-thesis and synthesis. Meditation converts the anti-thesis into thesis in a reverse process and finds out the original thesis. Through this process it untangles the knots so intricably woven into the sense-mind. In this process, experiences repeat themselves and they look identical although there is always a qualitative difference between the two experiences. The next signal was a repetition of certain old experiences. However, it was qualitatively much superior experience and was definitely more intense.

A few months back, there was an experience that a cold wave used to run near the mid-point between the two eye-brows. This was very momentary. It was also felt in that experience that there was some "ticking-sensation" at that point. Now, while lying on the bed or while doing meditation in a sitting posture, the same experience emerged with a greater force. There were also thuding, ticking and jumping sensations at the mid-point between the two eye-brows. It looked as if it was the only point of which I was conscious and the rest of the world simply did not exist. Side by side I felt that a great blissful wave was running near the point. It was not momentary. It continued for a longer period.

38. Desire of Putting a Nail at the Mid-Point Between the Two Eye-Brows

The next signal appeared soon after. There was a great desire in me that I should drive a nail at the mid-point between the two eye-brows! I realised clearly that there was some great knot of nerves which lay just behind this point. I felt that unless that knot was pierced and broken, total freedom might not be achieved.

It may be pointed out that in an earlier signal the desire of "piercing and penetration" related more to the point near the *Brahma-randhra*. Now the focus shifted to the mid-point between the two eye-brows.[9]

39. Fear of Receiving

In signals-37 and 38, I experienced a great thuding sensation at the mid-point between the two eye-brows and also a desire of deep

[9]It is only after my Third Eye got opened that I realised the great significance of this signal. This desire is indeed the desire of the soul to get Third Eye opened so that it can see God. The object-less contact indeed meant 'contact with God'.

penetration at that point. From purely psycho-analytical point of view, the penetration desire was "sexual" in nature. However, the fulfilment of such a desire physically did not solve the psychic problem. The desire to be penetrated at the mid-point between the two eye-brows remained as before.

Again and again I came to this realisation that there were some nerve-bunches created by desires and fears which lay at the mid-point between the two eye-brows. They blocked the freedom of the consciousness. The desire of the consciousness to get freedom from these "nerve-bunches" by penetrating them was the real penetration.

After a few days of meditation, I felt that there was a "very minor penetration" and something entered at that point. There was an instant and intense flow of energy. Out of great fear, I immediately blocked the penetration ! I understood something new. Indeed, there was the greatest desire to be penetrated. But there was also a great fear to accept this penetration and to retain the penetration even for a few moments.

40. The Uncontrollable Flow of Love Energy

Signal-39 was indicative of something very deep. I thought of this experience and wanted to re-enact it. But I feared it also. The desire to re-enact succeeded after a few more days. I again felt the same opening and penetration for a very small moment. I again wanted to close this opening and expel out the penetration. This again had its parallel in sexual terms. I might have a deep-rooted fear of being penetrated with penis or with breast. Out of great unconscious desire, I might like to have this penetration. But out of great fear and persecution, I might like to expel out the penetration. There is no relaxed retention.

However, in meditational experience, the penetration takes place at the mid-point between the two eye-brows. One immediately recognises what happens at the moment ! One sees that an uncontrollable love-energy immediately wants to rise[10]. One would be completely lost and would have no control on anything. One feels that whatever one is, that will become completely unrecognisable. This is a fear of loss of ego-identity. The fears of 'losing-control' and 'losing-identity' are indeed horrible !

Thus, there were still identifications and fears which blocked the freedom of my consciousness.

41. Last Great Distinction

The next signal followed soon and it was caused by the experiences of earlier signals. This was a clear visualisation of a great distinction between the activity of the consciousness near the mid-point between the two eye-brows and near the *Brahma-randhra*. I knew that the consciousness which came near the mid-point between the two eye-brows, wanted to penetrate this point in order to get final liberation. But due to certain fears, insecurity, guilt or fixation, it did not do it. It left this point and rushed towards the area of *Brahma-randhra* so that the consciousness could see certain more hidden fears, transcend them, and then come

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[10] *I realised later on that it was possibly a hint that someday Kundalini would get activated.*

back near the mid-point between the two eye-brows and penetrate it. This was such a clear distinction that I would call it a major signal.

42. The Last Possession

The length of this backward journey in the mind baffled me. I could not leave it because of the "promise of the goal". I was indeed convinced on the basis of my experiences that there was a goal and that had to be realised. Occasionally I got a glimpse of it also. But I got baffled when I did not reach the goal, and instead kept on receiving new signals.

With further experience, I found near the *Brahma-randhra* that I wanted to possess something. Immediately I saw it that I wanted to possess the breasts of a woman. I wanted to keep my head on them. I wanted to keep my mouth on them. I wanted to keep my hands on them. I did not want to fear anyone. I felt no persecution either of the person on whose breasts I was sleeping or the people who were walking around. This was a state of persecutionlessness. There was no persecution from the "giver" or others.[11]

I call it the signal of the last possession. But in the development of human child, this is the first possession. Whatever appears to be last in the "backward journey" was indeed incorporated very early in the human psyche.

43. Great Attachment for a Single Form

This persecutionlessness in relation to the last possession, that is, breasts of woman, is the final goal of psychic well-being of a man according to the thinking of certain psychologists. While there is no doubt that this relationship gives a lot of psychic satisfaction, this does not look to be the final goal, as more signals emerge.

Signal-42 was soon substituted by another signal. I took a fancy for a single form. I tended to lose consciousness about "social reality', and opinions of others. I simply liked to remain in one form. *There was a great and uncontrollable urge to merge with that single form.* I also started feeling a flow of great energy in me after coming close to that single form.

44. The Final Anxiety

Signal-44 was one of the most basic and fundamental signals which gave me an indication that the final goal was coming. This signal had the greatest psycho-analytical import, but it could emerge in meditation only. One day, it looked that something from near the *Brahma-randhra* was going to be removed. I was going towards some unkaown land, and among unknown situations. Immediately I felt that I was in an ocean of anxiety. I was in anxiety and perspiration without knowing what to think, what to feel and what to do. I could not eat anything. I could not sit in

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[11]The breasts can be substituted by a penis in certain minds. One may find that one is possessing the penis of someone. Neither he feels persecution from the person whose penis he is holding or from others who watch him in this act. This reality is converted into dreams of snakes and *Shiva-Linga*, according to psycho-analytical interpretation. But according to my experiences, (it may be taken as spiritual interpretation), the *Shiva-Linga* and snakes represent the Absolute Consciousness (*Shiva*) and the Supreme Energy, (*Shakti*). Dreams about them represent our desire to find spiritual liberation.

relaxation. I could not arouse my emotion of love or hate! It looked as if everything was dead. There was only anxiety and perspiration. It looked during the experience that all my thoughts, understandings and wisdom formed over the last ten years of psycho-analysis and meditation had vanished into nothingness. I kept on lying on my couch and continued feeling that consuming anxiety.

I remembered after some time that I experienced such an intense anxiety at the time of my initial nerve-wrecking experience of depression when my psychic suffering started. My present experience was indeed the repetition of the same experience. Everything was the same. I was horrified. Shall I have to take psycho-analysis again? Shall I have to live a miserable life again? This time I would not make all such efforts to come out of the trouble. I would simply commit suicide! There was absolutely no charm in living such a wretched life.

The anxiety continued and I continued to perspire in a hopeless condition. After one hour or so my psycho-analytical-cum-meditational understanding started working! And I was illumined in a few moments. I found the following six things :

(*i*) There was no desire to eat.

(*ii*) There was no desire to love.

(*iii*) There was a great fear of death of organism.

(*iv*) There was acute insecurity.

(*v*) There was an acute fear of the unknown.

(*vi*) There was an acute desire to seek security by clinging to someone and feeling dependent on him.

These six things came along with a flash! *This is my original birth experience.* I was illumined at this flash! Yes, I had absolutely no doubt about the truth of the flash.

I felt myself to be the new-born baby coming out of the womb of my mother. I suddenly felt anxiety and fear of death. I wanted to go back inside the womb. I had no desire to eat and no desire to love. My only desire was to ward off this insecurity which this unknown world had created in me!

I found that I was reliving everything of my birth again. I felt, I had no name and no social position ! I was lying like an infant on the couch and reliving all those experiences!

In that state of consuming anxiety, I had this faint idea: 'Let it continue. I will simply keep on seeing where it leads me. At the most it can be a death'. At these ideas, I found that I immediately became a 'witness' and saw my own body convulsing in the greatest anxiety for about one hour. On the basis of this signal, I would reveal certain points for psychologists, psycho-analysts and psychic sufferers. They are very important :

(*i*) This is the first experience of human birth. This is the experience which emerges in many cases of psychotic nervous breakdown. This is the experience which has to be transcended consciously in psycho-analysis or meditation, to get out of all psychic trouble. Only the transcendence of this experience in the real sense can indicate the full cure of psychic trouble.

(*ii*) I can say that even twenty years of psycho-analysis cannot take us to this original experience. It is only meditation which can do it. If it is psycho-analytical meditation, we can go to the experience with greater confidence.

(*iii*) Among the most fundamental needs of human organism, security comes first. Hunger, sex, love, etc., all vanish when this need is threatened. This is always accompanied by the fear of death.

Hunger fulfilment is the second most important need, and then comes the love need. The object-need which is considered so important in psycho-analysis, represents the fulfilment of security-need first. Only afterwards it represents the fulfilment of hunger-need and love-need.

(*iv*) It is the fulfilment of this need with the help of an object which is the most fundamental formation of the mind. The object and the need together lie at the *Brahma-randhra* and close the gate. All other actions of man and the development of his personality are conditioned by the intensity of these experiences.[12]

We have to remove the object and the fake feeling of security which the object provides. We have to 'relive' that consuming anxiety of birth. That is the greatest 'hell' through which we have to pass as a "witness" in order to open the gate to *Brahma-randhra* for complete peace and stability.

45. The Great Distinction Between 'Something' and 'Nothing'

The severest anxiety in signal-44 was a repetition of the first anxiety at the time of birth. It was "convulsion" of physical organism. It may be pointed out that as soon as the physical organism is clasped by the mother, the child gets not only some security etc., but also incorporates the mother-figure[13]. At that time alone, he incorporates the idea that he is "something". The state of consciousness is nothingness—it is neither body nor mind. But at that moment the first idea is formed that it is something, that is, the body. Thus, consciousness becomes the body! This is the most fundamental ignorance. The entire superstructure of human civilisation stands on this ignorance.

The experience of signal-44 reiterated itself for some days. The severest anxiety came. I simply felt lost. I had absolutely no control on it. I would only lie on my couch and feel myself to be a witness. I suggested to myself "Yes, this is all happening to me 'here and now'. I am convulsing. I am in great and uncontrollable anxiety. Let it continue. Let me simply watch." I simply watched; I did not worry.[14]

After a few days, there was a great new signal. My consciousness fell at the mid-point between the two eye-brows(it also looked as if it had fallen at the lower tip of the backbone), and I uttered. "I am nothing". This gave instant happiness to me. I immediately recognised clearly

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[12]The intensity of the drive to hoarding is directly proportional to the intensity of this insecurity.

[13]The mother-contact is the most basic contact and it represents the very foundation of the total mind. This is broken last in meditation. This breakage will be successful if it is immediately replaced by a contact with Supreme Mother, *Kundalini* and Supreme Father, Lord *Shiva*.

[14]I feel this is possible after long years of meditation alone. Otherwise this confident watching of such a horrible state is not normally possible for a human being.

that at that moment when it stuck to *Brahma-randhra* it was 'something'. It was identified with something. But now it was 'nothing'.

46. Realisation that I am not the Doer

As I meditated further, I found unmistakably that I was going forward and forward to know my reality. One day I was again startled at my experience. It looked to me that I was sitting in vacuum, and that nobody belonged to me and I belonged to nobody. Immediately a clear realisation came to me that I simply represented a state of nothingness. I further noticed it clearly that I was not doing anything on my own. Everything was happening according to the will of God. I was merely an instrument; no planner, no executor, no doer. Rather, I found that I was witnessing everything and not doing anything. I witnessed everything—the hand that was moving, the brain which was producing ideas, the mouth which was eating—I indeed witnessed everything without myself being the hands or the brain or the mouth.

I realised instantly that whatever praise or blame people gave me was given to me in ignorance! I was indeed something which was beyond praise and blame. Even the credit or discredit of what I looked to be doing (to others only) did not belong to me. I was beyond credit or discredit. No responsibility could be fixed on me! All this realisation again set me into a state of peace and silence! It was mixed with a sense of wonderment about my own reality.

47. Waves of Energy, Ball of Molten Gold, Beauty and Yellow Colour all around

Another week passed and I got into another strange experience. One day I found that rapturous waves of energy were pervading my whole nervous system. It was all joy and beauty. As I concentrated a little more, I was exported to a state of mind where there was nothing but a ball of golden light. It looked that all around there was yellow colour ! I wondered. I was bewitched. There was nothing else except that colour which was full of peace and beauty.

Why did many Indian saints generally wear yellow colour clothes? It struck me that the colour must have been chosen on the basis of this experience!

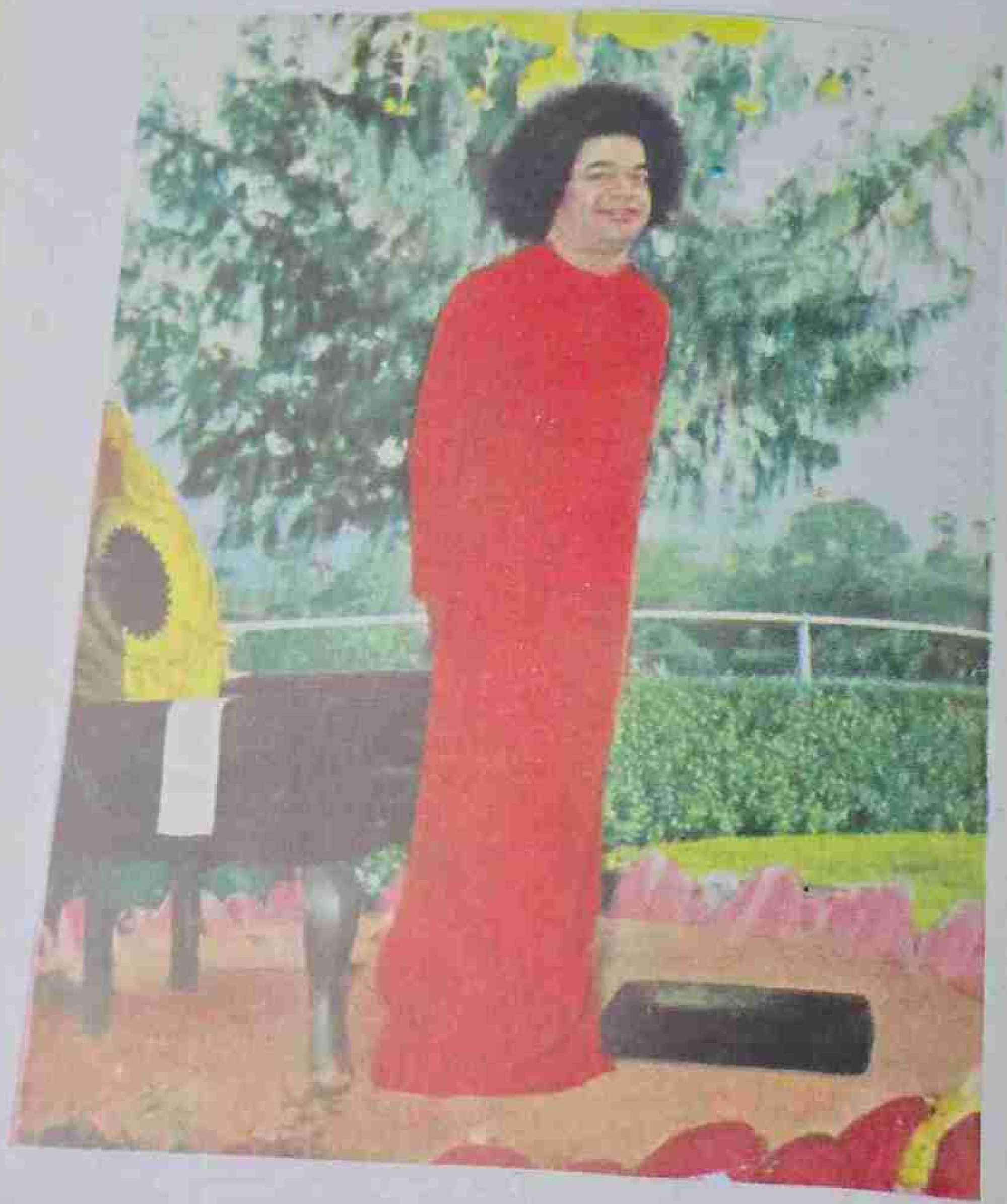
I felt that it was a major signal towards the final goal of the consciousness.

48. Clear Visualisation of "Consciousness", "Energy", and "Desire-Thought Complex" as Distinct Phenomena

The conclusion was becoming inescapable for me that I was heading towards some goal which could not be understood by me as yet, and which was beyond all intellectual understanding.

As I advanced further, the most clear visualisation about certain basic psycho-spiritual realities took place. It was clear to me that I was merely a witness. This consciousness or awareness was my attribute. Then there was that rising and falling energy in me which sent blissful waves in my nervous system. Thirdly, there was a "desires-cum-thought" complex in the system. That was most unreal. That was not me. That represented only a few nerves and nerve-cells. While desires and thoughts emerged from those nerves, I was neither the thought nor the

BHAGWAN SRI SATYA SAI BABA



MY SUPREME FATHER, MY SUPREME MOTHER AND MY GURU, I ETERNALLY KISS THY LOTUS FEET. A SINGLE PARTICLE OF THE DUST OF THY FEET IS MORE VALUABLE THAN THE WEALTH OF THE ENTIRE UNIVERSE

Figure-38

desire. Even they represented the *jada*, the destructible and changeable aspects of matter. They were not me, I was merely consciousness. This clear distinction gave me great happiness. I was indeed nearing my own "self".

49. Guru's Face (Sri Sathya Sai Baba's Face) Everywhere in the Backbone—Right from the Muladhara upto the Seventh Centre in the Brain

The journey towards the final goal is full of states of wonderment. As I progressed further and meditated further, I found one day that I could see my whole backbone from within while my eyes were closed. I ran up and down in my backbone along with my breath. I found a great beauty which resides in every nook and corner of this backbone. It was full of red shining petals of flowers.

Within a matter of moments I found that wherever I (my consciousness) went into the backbone, the effulgent form of my Guru, Bhagwan Sri Sathya Sai Baba, was present. I saw it everywhere—right from the base of the backbone upto the point where Hindus keep a lock of hair. 'Father, Father, Father", I uttered in wonderment.

"Baba, Baba, Baba Baba, Baba," I uttered in ecstasy.

I was sure that my relationship with my Guru and God was established unshakably. This contact brought forth tears of joy into my eyes. I wiped them again and again, but they rolled down uncontrollably again and again. Figure-37 gives some idea of this inner experience. Figure-38 is the photograph of my Guru, Bhagwan Sri Sathya Sai Baba, the incarnation of God. It is this form which was present at every point in my backbone.

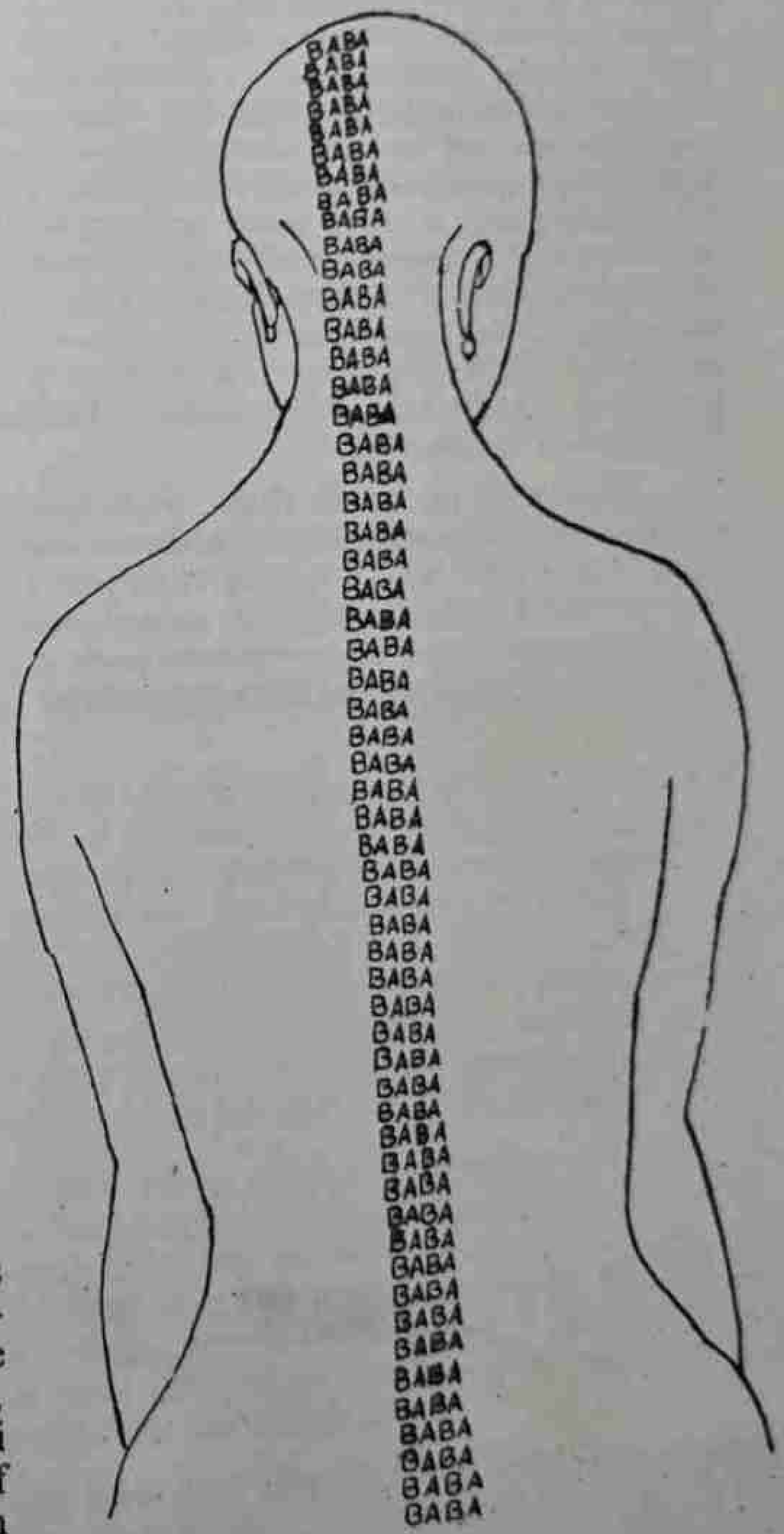


Figure-37

50. Inkling of Immediate Contact With the Super-Natural and the Shakiness of the Two Nerves Near the Brahma-randhra

The last signal was a mixture of great expectations and great anxiety. While sitting in meditation, it often appeared that I would merge into something super-natural. There was a great expectation. There was a great hope of reaching the goal.

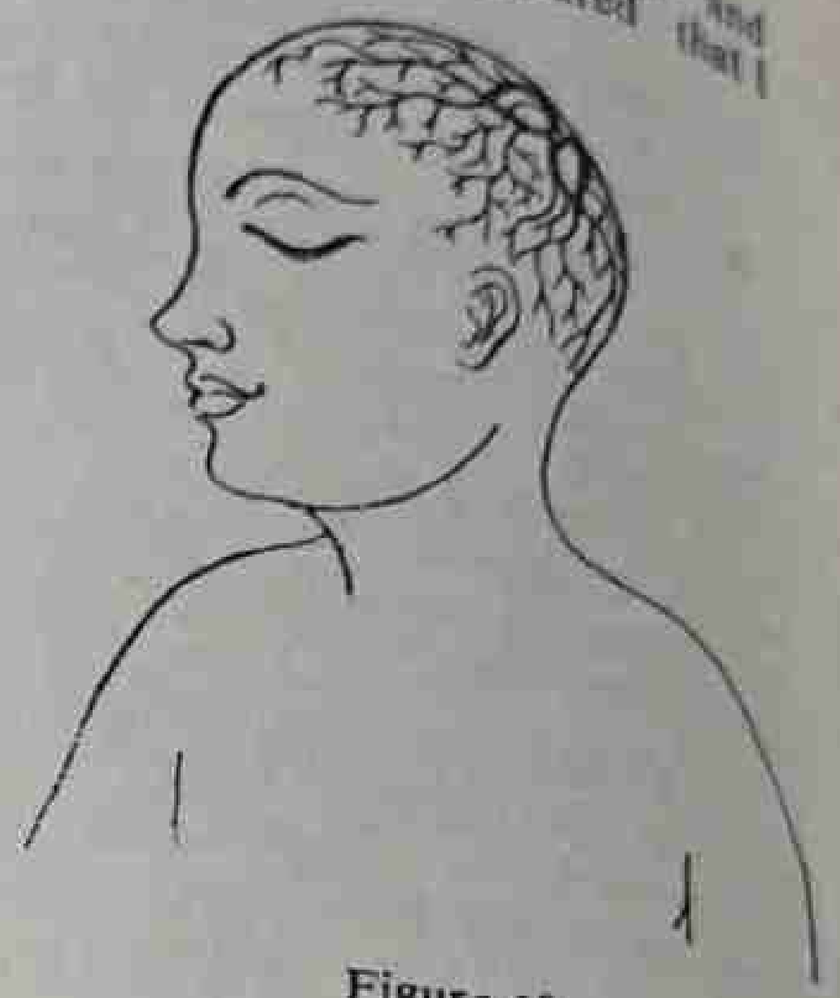


Figure-39

However, there was a great anxiety also. It looked as if something was becoming very shaky near the *Brahma-randhra* and I was going to be lost for ever. On closer witnessing, it was becoming clear to me that there were two nerves covering the *Brahma-randhra* which might get shaken. The visualisation of the *Brahma-randhra* has already been mentioned in signal-22. This point was covered by two fine nerves crossing each other at *Brahma-randhra* and spreading their branches in the entire brain. This is shown in figure-39. Now these two nerves, it appeared, would shake and break and I would be doomed. This anxiety gripped me.

After this signal-50, those experiences emerged under very very strange circumstances, which shook me completely from the roots and which, I gathered later on, were the most advanced spiritual experiences. A very brief description of those experiences is being given in the next Chapter. How the whole spiritual path is predetermined by Guru/God will become obvious from the study of the next Chapter.

CHAPTER-XV

OPENING OF THE THIRD EYE, FACE TO FACE WITH GOD, AND AROUSAL OF KUNDALINI—AN ABRUPT CONCLUSION TO VOLUME-I

The spiritual path is a totally unknown and blind path. One should surrender oneself to Guru/God and proceed further on the foundations of unshakable faith in them.

I seldom knew upto signal-50 as to what was in store for me. The little bit of knowledge which I got through my experiences and through various dreams related to my Guru/God was that I was unmistakably going towards something which could be the goal of this journey. Indeed, I realised little that numerous difficulties still lay in the way and I had yet to pass through the most difficult phases of my life. I must add here that even the most scientific and modern intellect can scarcely realise despite all its "advancement" that things can be so highly planned and could be so finely executed at the Guru's end. Guru is indeed all-knowing, all-pervading and all-powerful entity. Below, I produce very briefly the most stunning events which took place after signal -50 and which shook me completely right from the foundations. Even the worst possible nervous break-down cannot shake a person the way these events shook me.

It was the month of March, 1975. Over the years, I had developed a habit of going to bed quite early and enjoy a very sound and beautiful sleep till the early hours of the morning. One day, I went to sleep at about 8.45 p.m. little realising that it was going to be my last sleep of the phase of psycho-analytical meditation and that afterwards, for a long time to come, neither I would be able to sleep that way nor would I remain that person again.

Hardly had I slept for about one hour that someone rang my call-bell. I felt somewhat irritated at the idea that despite knowing that I go to sleep quite early, someone does occasionally come to disturb me. I ignored the bell for a few moments. But the person outside persisted. I got up and opened the door. A neighbour from the fifth floor and another from the sixth floor (on which I also lived) were standing. They told me, "Mr. X has committed suicide by hanging himself with a ceiling fan." Sensing clearly that I would have to spend the whole night out-side my flat; I put my woollen clothes and accompanied them.

During those days, I was living in multi-storeyed flats (seven-storeyed to be exact). I was living in a flat on the sixth floor. This Mr. X was my colleague in the organisation in which I was serving. He was living on the seventh floor. I, along with my other neighbours, reached the scene of suicide. Only the same evening I had seen the friend nicely dressed. Now with the same dress on, he was hanging on the fan, with his head tilted in one direction.

Numerous other persons from our organisation lived in these flats. The news was immediately passed on to them. Many got up and collected either on the ground floor or on the seventh floor. The police was informed.

The whole night passed in a very disturbing way as one listened to "news", "rumours", "causes" and other things from different persons. At such a moment, one finds clearly that those who are most ignorant about the real cause bring forth the best ideas from their imaginations. Little did I realise then that only within a few days I myself would enter a new experience and barely after two months I would be the victim of numerous "rumours" myself.

The police came, the crime branch people came, and the doctor came. It was at about 3.30 a.m., that they completed the various formalities. Most of the colleagues had gone back to their flats to sleep. Four of us still remained there to give some moral support to the family of the departed soul.

I was gripped in my mind with a strange feeling not easy for me to explain. At about 5 a.m., in the very early hours of the morning, when I returned back to my flat, I realised to my great horror that the two nerves lying under the lock of hair (as described in signal-50, in the preceding Chapter), made a very fine slippery movement. They slipped from their place in such a nice way that I clearly experienced them. Whatever experience I had of these things, I came to realise instantly that I had gone into the most classical and greatest nervous breakdown[1].

Out of great fear and perspiration, I lay down on my bed uttering to myself, "I am doomed." I forgot completely that in my meditational signals, I had seen these two nerves at the *Brahma-randhra*. Their slipping could mean something else also. What I unmistakably realised was that I had gone into the greatest nervous-breakdown. Out of great self-pity, I sobbed and convulsed in my bed thinking, "Now it is the end of me. Last time, when I suffered it, I did come out of it nicely although after paying a very heavy price. But no, not this time. I am doomed. My end has come".

I tried my best to have some sleep, but could not get it. I was completely convinced in my mind about my doom. Dark thoughts started coming to me. I found in my imaginations that now there was no one even among my brothers who could help me as they did the last time. Reason being that all of them were now married and had their family liabilities. At that time I was young and could struggle. Now that drive was also no longer in me. There was no one with me now whom I could take into confidence. My father and mother were also old. The news about my condition would be an unbearable shock for them. My mother who felt the most genuine concern for my suffering last time would simply collapse at the news. As I thought over my situation, I became dark with fears.

After two hours, I got up. I washed my face and got ready for the office. The body of my friend was yet to be taken to the crematorium. More people were coming to enquire about the circumstances of his death. All around people were standing in small groups to discuss the matter.

Although I went to my office and acted boldly, yet I knew clearly that the ground had slipped under my feet and that I might collapse any

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[1]I was totally unable to recall the signals (22 and 50) given in the preceding Chapter which had clear connection with these two nerves. Such was the state of my horror that I grew completely panicky.

day. In the evening, I feared to come back to my flat. As I was living alone, I feared it more. Yet, I came to my flat. I washed my face. I sat for meditation. After one hour of meditation, I found that I was able to push up my nerves a little, and felt somewhat better.

But as night approached and I tried to sleep, I found that dark fears and depression gripped me. I tried to psycho-analyse myself. I filled page after page with self psycho-analysis. I knew that my psycho-analytical exercises often proved very effective. But now they did not help me much. I passed that night somehow or the other.

From that day onward I realised clearly that I had entered into the greatest hell. My life was inevitably heading for a crash. How I passed the next eight days could well be the greatest feat of human courage. I would sit for long sessions of meditation before a photograph of my Guru, Bhagwan Sri Sathya Sai Baba, and try to push up my nerves. Then I would weep before his photograph and utter, "Father, Father, save me. You have always told me in my dreams that you are with me in my meditation. Why don't you save me now? Save me Father, save me. Where shall I go now?"

During the day time, I would frantically engage myself in self-analysis and fill page after page of my note-book. At night, I would just close my eyes out of great fear and depression. Even an opening of a door, a shaking of some cloth, or any other noise would create perspiration in me out of fear. I feared even to go to bathroom at night. The death hovered over me at every moment. The most astonishing thing which I found was that I observed my nerves falling in bunches as snow falls at hills in winter season. All my nerves were getting dissolved.

The only redeeming feature, if at all it could be described so, was that in one or two hours of meditation, I could push up my nerves a little more and feel better.

After 8 or 9 days, I found that I could no longer live alone. I felt I should call someone. It was Sunday. I got up and took my scooter in order to go to a nephew who was living in Delhi. I wanted to bring him to my flat. While going towards his residence, I felt on the way that I should go to my ex-landlord who was staying in the flats of All India Institute of Medical Sciences, and seek his help to see a psychiatrist. I first went to him. He took me to a psychiatrist who lived close by. The psychiatrist listened to me very sympathetically. As usual, he prescribed some tablets for me and asked me to start with three tablets a day. He also gave me certain suggestions. I never had any good ideas about these psychiatrists, and much less of these tablets and suggestions. They always looked to me too puerile having no relation with the real things.

I took his prescription and went to my nephew. I told him of my condition and asked him to accompany me to my flat to stay with me for a few days. I was quite sure in some corner of my heart that I would overcome my trouble through self-analysis and meditation. He agreed and at about 12 a.m., I returned to my flat along with him.

Here I may mention two important things which I should have mentioned earlier but which I omitted deliberately. Firstly, as I was to come to know later on, this "upward" pushing of nerves in meditation was a clear indication that *Kundalini* was going to get activated

in me. Secondly, on the previous night, that is, on the Saturday night, a great event took place. At about 1.30 a.m., my blanket was pulled up by someone and I was woken up. To my great astonishment, I saw Sri Sathya Sai Baba standing near my bed in resplendent form. I was in great depression. I thought that it was a mere hallucination[2]. I tried to hold him into my arms, which I could not do. Then I became sure that it was a mere hallucination.[3] I took up my blanket and again slept. But in a moment my blanket was pulled up again and I was made to sit. Sri Sathya Sai Baba in the same spiritual form was very much there as before. He asked me to sit and meditate slowly and slowly at the mid-point between the two eye-brows[4]. As I started meditating, Baba disappeared. I continued to meditate slowly and slowly at that point till 4 a.m. Then I again went to sleep in a greatly relaxed mood.

The next day, that is, on Sunday, when I brought my nephew to my flat at about 12 a.m., one of the greatest spiritual happenings of my life took place. I came to my flat. My nephew sat in a chair and due to utter exhaustion and depression, I lay on my wooden cot where I used to sit and meditate also. As I lay there, I tried to concentrate at the mid-point between the two eye-brows as Sri Sathya Sai Baba had directed me the previous night to do. As I concentrated a little, a thick-red vertical line (blood-red colour) appeared at the mid-point between the two eye-brows. There was an instant feeling that my Guru/God Sri Sathya Sai Baba was sitting in that red line. My eyes were closed. But I found that this thick red line was clearly visible to me along with the intense feeling that my Guru was sitting there and waiting for me. Its appearance immediately produced a feeling of great joy and stability in me. Not knowing the meaning of it, I was simply wonderstruck. I got up in a mood of joy.

This was the strangest experience till that day in my life although I could not understand its exact meaning. After that I again went into depression and horrible fears. As I meditated, I again felt better and to my great surprise, I found two further things. One, that my Guru/God Sri Sathya Sai Baba was sitting everywhere in my mind. Secondly, some rays of light were emitting out of the *Brahma-randhra*.

I again fluctuated between extreme mental disturbance and some stability. After two more days, that is, on Wednesday, it became impossible for me to live in Delhi. I feared death and insanity overtaking me any moment. I wanted to run to my parents.

However, the strangest and the most fortunate thing happened on that day. At about 8.30 in the morning, I put my clothes in a brief-case in order to leave my place. But before leaving, I just lay down on my seat of meditation before my Guru's photograph. I prayed to Him to save me. In a moment, I felt like concentrating at the mid-point between the two

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[2]I had read time and again that Sri Sathya Sai Baba, being the incarnation of God, could appear any where in the world. This was testified by numerous persons. But at that moment my knowledge of psychology asserted itself and I interpreted it as a mere hallucination.

[3]It was the spiritual form which looks like the physical form but is not physical. It cannot be touched and held.

[4]During these days of intense trouble, I used to meditate without any relaxation. In meditation, often I used to push my nerves towards the *Brahma-randhra* to get some peace. Little did I realise that it was a faulty way. My Guru corrected it, as stated,

eye-brows, where hardly three days ago a thick red line had appeared. As I did it, I felt dumb with surprise. Within a moment the same thick red line appeared again. In another moment, it widened into an "Eye" and lo, my Guru/God Sri Sathya Sai Baba was standing in that Eye, in thick red robes and effulgent form holding a shining egg-shaped *Shiva-Linga* between His thumb and fingers of the right hand. It was being shown to me.

My two physical eyes were closed. This Third Eye was as clear as the other two eyes are. I went into great joy and stability. I cried in ecstasy, 'Father ! Father ! ! Father ! ! !"

It may be mentioned that this Eye, known by various names, is the spiritual Eye which is meant for seeing the spiritual things. It cannot see the worldly things. It was also clear that the two physical eyes which see the worldly objects can never see the spiritual objects.

It was clear to me that my Third Eye, known as *Shiva-Netra or Agni Netra* (the eye of fire which can be opened through yogic discipline alone) had opened. This was one of the most rare achievements in yoga. I was sure in my mind that I was now saved. I also realised instantly that I had made the most magnificent achievement. I postponed the idea of going to my parents as I felt immediate ecstasy and great stability after the experience. Instead, I went to my office.

However, my journey into severe depression and back to stability continued. Numerous other experiences also emerged. In another three days, I was again at the point of utter depression and wanted to leave my place. I again lay before the photograph of my Guru praying to Him. My Third Eye opened again and in the Third Eye, I saw that my Guru was standing in thick red colour robes. I also appeared in the Third Eye. I was in white clothes and a bit shorter in size than my Guru. I immediately found that my Guru put my head on His chest and placed both His hands on my head in a gesture, "I am protecting you"[5].

Immediately I started weeping out of great joy. I cried, "Father, You have chosen me for this. Father, You have chosen me for this. Father, You have chosen me for this." I shed tears of great joy. I went into great stability and joy. I postponed my idea of leaving the place as I did a week earlier.

After two days, I came across another great experience. While sitting in meditation, I found that a "white cobra" lying somewhere near the base of my spine shook up and rushed up in my backbone. I instantly uttered, "Mother has come. Mother has come ! !" I knew immediately that my *Kundalini* had been activated.

In another month, I went through other experiences of the Third Eye in very critical moments. I saw Lord Krishna and Lord Jesus Christ in the Third Eye in that month. I also saw my own luminous soul being covered by five-hooded snake in the Third Eye[6]. However,

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[5]My appearance in the Third Eye with the Guru means that the individual consciousness (*jiva*, soul) had reached a state in evolution where it could meet God in form. For months to come after this experience, I would just remember this experience and go into blissful tears of gratitude towards my MASTER.

[6]All these experiences have been given in detail in Volume-II, titled *Third Eye and Kundalini* (Kurukshetra : Third Eye Foundation of India, 1985).

I continued to fluctuate between life and death, between ecstasy and agony, between fear and courage, even after that.

These, in brief, are some of the experiences which took place after 50 signals. Here I have not given these experiences in detail. They are being dealt with in detail in Volume-II, titled *Third Eye and Kundalini*. Volume-II also deals with the great secret process of spiritual evolution which I call as *Kundalini* process and which takes place after the *Kundalini* gets activated.

My psycho-analysis showed me the hollowness of Marxism. This *Kundalini* process started showing me the hollowness of Freud and his ideas. I wonder about the truth of the mystic communication which I got in 1972, and which is given in the beginning of this book. Indeed, I was realising the great truth told to me in the communication that Marx and Freud both are false in the ultimate analysis.

The *Kundalini* experiences are being given in Volume-II for the following reasons :

(*i*) Much of the material given even in this Volume is not amenable to dry intellectual understanding. Yet something can he grasped. The material related to *Kundalini* is absolutely beyond mental comprehension. That cannot fit into this Volume. So a separate Volume.

(*ii*) The material in this book could be divided and organised into some kind of "scientific" Chapters and could be treated on certain theoretical lines. The material related to *Kundalini* phenomenon cannot be divided, organised and treated in this manner. It is amenable to somekind of "biographical-historical" pattern. So it has been given in Volume-II.

(*iii*) The knowledge given in Volume-II is most sacred and secret. The figures produced in that book are also the most authentic figures produced perhaps for the first time in the world. It also necessitated publication of a separate Volume.

It may again be said in the end of this Volume, that modern psychologists and psychiatrists are generally groping in the dark both about numerous causes of mental troubles as also their cure. A clear knowledge of *Kundalini* is a must for them to know the reality of these troubles. Volume-II can provide further insights into the causes and cure of nervous disorders.

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GLOSSARY OF CERTAIN PSYCHOLOGICAL AND PSYCHO-ANALYTICAL TERMS*

Absorption	: High level of attention to one object, with inattention to others.
Acceleration	: Speeding up.
Acceptance	: A receptive or positive attitude towards an idea or judgment.
Active	: Acting ; Working ; Functioning.
Actual	: Existing in fact, as opposed to the potential, possible, or theoretical.
Addiction	: Slavery to a pernicious habit, especially the taking of certain drugs.
Adjustment	: A statistical equilibrium between an organism and its surroundings in which there is no stimulus change evoking a response, no need is unsatisfied, and all the continuative functions of the organism are proceeding normally.
Adolescence	: The period from the beginning of puberty to the attainment of maturity.
Adult	: Fully grown or matured in all respects or in any specified respect.
Advice	: In counselling, careful and considered recommendation to a counsellor as to a course of conduct.
Affection	: A general term for *feeling* and *emotion* of love, as distinguished from *cognition* or *volition*.
Age	: The length of time an organism has lived.
Aggressior	: Hostile action.
Alienation	: 1. Loss or lack of relationship, especially where relationship is to be expected. 2. A state where familiar persons or situations appear strange.
Allergy	: Hypersensitivity to a specific substance which, under similar conditions, would be harmless to most people.
Ambivalence	: Tendency to be pulled in psychologically opposite directions, as between denial-affirmation, acceptance-rejection, love-hate, etc.
Anal	Pertaining to anus.

*The meanings have been taken from "A Comprehensive Dictionary of Psychological and Psychoanalytical Terms", edited by Horace B. English and Ava Champney English (Toronto : Longmans, Green and Co., 1958).

Anal state : The period in an infant's life when he is supposed to be preoccupied with the pleasurable feelings connected with the anus and with the process of defecation.

Analyst : Any professional practitioner of *analysis*.

Anger : An emotional reaction aroused by being interfered with, injured, or threatened—that is characterized by certain distinctive facial grimaces by marked actions of the autonomic nervous system, and by overt or concealed symbolic activities of attack or offence.

Anguish : Great mental or physical distress.

Animal : A living organism, typically capable of locomation and not capable of photosynthesis.

In psychology, animal often means the subject of the experiment, whether human or sub-human.

Animal beheviour : The responses of sub-human animals to stimuli.

Animosity : Strong hatred or ill-will.

Antagonistic ; Acting in opposition.

Anti-social : Harmful to society.

Anus : The lower opening of the alimentary canal.

Anxiety : 1. An unpleasant emotional state in which a present and contriving strong *desire* or *drive* seems likely to miss its goal.

2. A fusion of fear with the anticipation of future evil.

Anxiety reaction : A condition of diffuse anxiety characterized by anxious expectation and frequently associated with somatic symptoms.

Apprehension : The awareness of a relatively simple object; or relatively simple process of becoming aware of presented facts.

Apprehensiveness : Fear, usually rather mild fear, of future event or outcome.

Aptitude : The capacity to acquire proficiency with a given amount of training, formal or informal.

Asceticism : A mode of life in which sensuous pleasures are voluntarily renounced, especially with a view to serving a higher moral or religious ideal.

Aspiration : 1. Ardent desire to accomplish what one sets out to do.

2. Longing for realisation of higher values, such as ideals, religious experience, and the like.

Assimilation : A learning process, especially a thorough learning, in which what is studied is made part of one-self.

Association : A functional relationship between psychological phenomena established in the course of individual experience and of such nature that the presence of one tends to evoke the other.

Attachment : A state of being emotionally attracted to a person and highly dependent upon that person for emotional satisfaction.

Attack : The use of force against someone or something, generally with the intent to harm.

Attention : An adjustment of a sense organ for optimal stimulation.

Attitude : An enduring, learned predisposition to behave in a consistent way towards a given class of objects.

Attraction : A characteristic attributed to an activity or object when it is such that a person tends to engage in the activity or to approach and interact with the object.

Authoritarian personality : The whole pattern of personality characteristics said to be common to those of authoritarian character.

Authority : The relation between two or more persons such that the commands, suggestions or ideas of one of them influence the others.

Auto-suggestion : Suggestion arising from oneself.

Aversion : Dislike, with impulse to turn away.

Awareness : Being conscious of something

Behaviour : An act, or acts collectively.

Bias : The tendency to favour a certain position or conclusion.

Birth-trauma : Literally, but seldom, an injury received during birth.

Borderline : Of a phenomenon that is not easily assigned to one or the other of two distinguishable classes between which it falls.

Break-down, nervous : A lay term for any incapacitating mental disorder, or for such condition (short of psychosis) requiring hospitalization.

Classical Psychoanalysis : That part of the movement which emphasizes the libido and Freud's instinct theory.

Coercion : The act of compelling by physical force, or otherwise, to act or refrain from acting.

Coherent : Forming a unit within which parts are not in conflict.

Communication : Transmitting, or transmitting and receiving, information, signals, or messages by means of gestures, words, or other symbols from one organism to another.

Compassion : A strong fellowship in feeling.

Competition : A striving on the part of two or more persons for the same object, especially for the goal of being superior.

Complex : Made up of components that are either interdependent or in a relationship of subordination to other components.

Compulsion : Compelling or forcing a person to act against his inclination.

Concentration : Exclusive and persistent attention to a limited object or aspect of an object.

Conflict : The simultaneous functioning of opposing or mutually exclusive impulses, desires, or tendencies.

Confusion : A state characterized by bewilderment, emotional disturbance, lack of clear thinking, and (some time) perceptual disorientation.

Conscious : 1. Pertaining to the process of being aware, or knowing.

2. A division of the psyche that includes those parts of mental life which the person is momentarily aware.

Consciousness : The sum total of the process of being aware.

Content : Satisfied with what one has

Covert : Concealed.

Covert behaviour or response : An act that cannot be directly observed by another person.

Criticism : Careful unbiased examination of the meaning, implications, internal consistency, value, etc., of anything.

Defense : Any psychological instrumentality by which a person automatically protects his self or ego against unpleasantness, shame, anxiety or loss of self-esteem.

Defense mechanism : Any enduring structure of the psyche that enables a person to avoid awareness of the unpleasant or the anxiety-arousing.

Degenerate : A person who has changed markedly for the worse according to biological, moral, or social standards.

Delusion : A belief held in the face of evidence normally sufficient to destroy the belief.

Depression : A state of inaccessibility to stimulation or to particular kinds of stimulation, of lowered initiative, of gloomy thoughts.

Desire : A feeling of longing, usually with an element of active striving to alter a state of affairs that is lacking, excessive or disordered, so as to accord with the purposes of the individual.

Destructiveness : A tendency to express aggression by mutilating or destroying environmental objects.

Detachment : Emotional distance from others ; lack of sympathy, empathy, or concern.

Discrimination : 1. The process of detecting differences in objects ; especially, sensory discrimination.
2, Reacting differently to different objects.

Displacement : The attachment of an affect to something other than its proper object.

Disposition : A general term for any (hypothesised) organised and enduring part of the total psychological or psycho-physiological organization by virtue of which a person is likely to respond to certain stable conditions with a kind of behaviour.

Doubt : A state of mind in which one neither believes nor disbelieves something, or does both alternatively.

Dread : Anxiety related to specific danger situation ; anticipation of an event with great fear.

Dream analysis : The fundamental technique of psycho-analysis (but also used, sparingly by others) wherein the client relates a dream and free-associates about its elements.

Dream content : The ideas, images, and events of the dream as remembered and related constitute its MANIFEST CONTENT ; its underlying significance or LATENT CONTENT is made up of repressed wishes that have been indirectly expressed in the manifest content. Together they constitute the dream content.

Ego : 1. The "I", self, person, or individual, as distinguished from others.
2. That aspect of the psyche which is conscious and most in touch with external reality.

Ego development : The progressive awareness, experienced by a child of himself as a distinct person, of his actual traits, and of those traits to which he aspires.

Ego drive : Motivation to activities that maintain self-esteem.

Ego involvement : The relationship in which a task or situation is regarded as important to the ego.

Egoistic : In love with oneself; tending to push one's own interests at the expense of others.

Ego strength : 1. Ability of a person to maintain the ego.
2. Ability to maintain adjustment in general.

Elation : Joyful behaviour, especially but not necessarily when disproportionate to the circumstances.

Emotion : A complex feeling-state accompanied by characteristic motor and glandular activities; or a complex behaviour in which the visceral component predominates.

Emotional disorder : A condition in which emotional reactions are disproportionate—either too intense or the reverse to reality situations.

Emotional instability : The tendency to quick changing and unreliable emotional response.

Emulation : Conscious effort to equal or excel the performance of another, implying a large element of imitation.

Energy : 1. The capacity of doing work.
2. The degree, strength or vigour of a psychological activity.

Fantasy : Imagining a complex object or event in concrete symbols or images, whether or not the object or event exists; or the symbol or images themselves : e.g., a day-dream.

Father fixation : Centering attention and feeling upon the father, somewhat to the exclusion of other persons, together with relative inability to shift attention to other persons.

Feeling : 1. Any kind of conscious process of experiencing.
2. The sense impressions from the skin and underlying tissues.

Fixation : 1. Strengthening a learned tendency, especially a motor habit.
2. Becoming set or rigid in a particular fashion, especially in the form of affective fixation.

Freudianism : The doctorine set forth by Sigmund Freud and his close associates.

Frustration : 1. The blocking of, or interference with, an ongoing goal-directed activity.
2. The motivational and/or affective state resulting from being blocked, thwarted disappointed or defeated.

Gratification : A state in which previous desire is being satisfied.

Grief : An emotional state normally resulting from loss of somewhat greatly cherished object, manifested by sobbing, relaxed, postural tone, etc.

Group behaviour : 1. The behaviour of an individual as influenced by being a member of a group.
2. The behaviour of a number of persons acting together.

Habit : An acquired act, usually a relatively simple one, that is regularly or customarily manifested.

Habit formation : 1. The process of establishing a habit.
2. Learning in general.

Hallucination : A false perception which has a compulsive sense of the reality of objects although relevant and adequate stimuli for such perceiving are lacking ; the acceptance of sense-imagination as real. It is an abnormal phenomenon, though occasionally experienced by normal persons.

Hate : An enduring attitude or sentiment towards a person or personlike object, manifested by anger, aversion, and desire for the person's misfortune.

Hetero-sexuality : 1. Attraction to person or persons of the opposite sex.
2 The practice of sexual intercourse between individuals of opposite sex.

Homosexuality : Tendency to find sexual or erotic gratification with a person of the same sex.

Hostility : Tendency to feel anger towards and to seek to inflict harm upon a person or group.

Human Nature : The characteristic of all mankind, or those of the portion of mankind which a particular speaker has in mind.

Humour : An expression, verbal or otherwise, that portrays a situation with a mixture of sympathy and amusement.

Hypocrisy : A pretense to attitude and beliefs one does not have.

Id : That division of the psyche from which come blind, impersonal, instinctual impulses that lead to immediate gratification of primitive needs.

Idea : 1. Any mental content ; "whatever is the object of understanding when a man thinks".
2. Any cognitive process not primarily and directly sensory : imagining and thinking.

Identical : 1. Similar in every respect.
2. Interchangeable in every relevant respects under any condition.

Identificatior : 1. Recognising an identity.
2. Transfering response to an object considered as being identical with another.
3. Becoming identical through affiliation

Illusion : Mistaken perception.

Imagination : 1. A recombination into a new pattern of mental images from the past experience.
2. Function of imagining.

Imbalance/Intellectual : The state of having sharp difference in various intellectual abilities.

Impotence : 1. Feeling of inability to control the course of events.
2. Inability in the male to copulate, generally an inability to have adequate erection.

Impulse : An act determined by the id ; an instinctual act.

Incest : Sexual intercourse between closely related persons of opposite sex.

Individual : 1. A single organism, as distinguished from aggregates or groups of organisms, or from the cells, tissues and organs that compose the organism.
2. Characterized one thing as set apart, or as functioning separately.

Individuality : That which differentiates one organism from all others, whether it be the organised sum total of its qualities, or its particular qualities or traits.

Indoctrination : 1. The effort to induce acceptance of a doctrine ; teaching designed to gain acceptance rather than critical consideration.
2. Preliminary training designed to teach the particular policies, moves, and practices of a certain group.

Infancy : The period during which a human being or other mammal is almost wholly dependent upon parental care.

Infantile : 1. Pertaining to infancy.
2. Originating in infancy.

Infatuation : An intensely affective (generally erotic) attachment of short duration.

Inferior : Of lower degree, rank, worth, or size.

Inferiority complex : Repressed fear and resentment of being inferior, especially, in some bodily features or organs, leading to variety of distorted behaviour patterns.

In-group : A group with a strong feeling of belonging together, to the exclusion of others.

Inhibition : The process whereby an instinctual process is prevented from coming into consciousness by the activity of the super-ego.

Insanity : Any non-temporary mental disorder of sufficient gravity to bring a person under special legal custody and immunities.

Insecurity : An indefinite condition of feeling anxious, unsafe, threatened, or apprehensive.

Instinct : An enduring tendency or disposition to act in an organised and biologically adaptive way that is characteristic of a given species.

Instinctive : Pertaining to instinct ; characterizing an act originating in instinct rather than in learning.

Interpretation : Calling the patient's attention to the signs of his resistances in order to weaken them.

Intuition : 1. Direct and apparently unmediated knowledge.
2. A judgment, meaning, or idea that occurs to a person without any known process of cognition or reflective thinking.

Inversion : A turning upside down or in an opposite direction.

Involution : A decline ; a period of retrograde change ; specifically, the period of the life when physiological and psychological activities are manifestly deteriorating.

Irrational : Contrary to reason or the principles of logical thinking.

Irritation : 1. Inflammation of a local tissue.
2. Anger that is easily aroused but relatively mild, and expressed chiefly in verbal forms.

Jargon : Meaningless talk ; specifically, language peculiar to a particular trade, profession, or other group.

Jealousy : An attitude or sentiment whose organising principle is resentment that a beloved person shows affection to a third party.

Latent : Hidden ; not apparent at the moment but potentially able to develop.

Libidinal object : The person or thing with which libido is concerned, which provokes or excites instinctual activity related to it.

Libido : 1. Sexual craving.
2. Any erotic desire or pleasure.
3. Any instinctual manifestation that tends towards life rather than death, integration rather than disintegration.

Lust : The specific emotion associated with sex; sexual feeling.

Maladjustment : A more or less enduring failure of adjustment, especially a failure greater than expected by others or oneself, failure to solve the problems posed by everyday environment.

Masochism : The turning of any sort of destructive tendencies inward upon oneself.

Maturity : The state or condition of complete or adult form, whether in respect to a single trait, or more often, all traits.

Meditation : 1. Serious and sustained reflection or contemplation.
2. A quiet and relaxed state in which a person attempts to achieve an integration of feeling, emotion, attitudes, and ideas, often (but not necessarily) with the belief that this is achieved with the cooperation of a "divine spirit" or principle.

Mental illness : 1. A disorder of behaviour; a breakdown of adjustment so severe that professional psychotherapy is indicated.
2. A disorder due to psychic causes, whether the symptoms are somatic, psychic, or behavioural.

Metamorphosis : Marked and relatively abrupt change of form, such as the change from tadpole into frog.

Mind : The organised totality or system of all mental processes or psychic activities, usually of an individual organism.

Morality : That quality of conduct which makes it right or wrong.

Motivate : To rouse an organism to action by activating a motivation.

Motive : 1. That which one consciously assigns as the basis of his behaviour.
2. A specific personal or organismic factor controlling behaviour.

Mysticism : The doctrine that there is a kind of knowledge in addition to that received through the senses or by thinking.

Myth : 1. A story that has sacred or cultural associations, but lacks actual historical basis.

2. A false but persistent idea or theory that is widely accepted.

Mythology : The body of myths current in a given culture.

Narcissism : 1. Self love.

2. In psycho-analysis, narcissism is said to be an early stage in human development, or a neurotically arrested stage.

Need : The lack of something which, if present, would tend to further the welfare of the organism or the species or to facilitate its usual behaviour ; or thing, activity, or condition (internal or external) that is lacking.

The concept of need runs through the terms want, craving, desire, and wish, but each has specific connotation.

Negative Transference : The development of a hostile attitude towards the analyst.

Nervous : 1. Pertaining to a nerve or nerves, or to their activity.

2. Pertaining to diseased condition of the nervous system.

Nervous disease or disorder : Properly, an organic disorder of the nervous system ; often, loosely, any relatively mild mental disorder, including the neuroses.

Nervousness : 1. Restless, impulsive, or purposeless activity.

2. A state in which one responds readily to affective stimulation and with excessive or non-adaptive emotional response, especially of fear.

3. Mental ill-health.

Neurosis : A mental disorder ill-defined in character but milder than psychosis.

Neurotic : 1. Pertaining to, or affected by neurosis.

2. Characterising behaviour that resembles that of neurosis.

Normal : Confining to, or not deviating from, the usual or the average or the type or the norm ; hence neither abnormal nor subnormal ; not suffering from mental disorder or mental deficiency.

Object loss : Loss of love coming to one from a certain person.

Obsession : An idea that haunts one and cannot be shaken off. It is usually associated with dread or anxiety.

Oral : 1. Pertaining to the mouth or analogous opening.
2. Pertaining to speaking, or to the spoken word.

Organism : A living being capable of maintaining itself as a system and composed of parts capable of performing certain coordinated functions.

Orgasm : A group of involuntary movements in the genital organs accompanied by pleasure and strong sex feeling.

Out-group : Any group of persons other than that to which the person in question belongs.

Overt behaviour : An act that can easily be observed by an outsider

Pain : Unpleasure, Distress of body or mind.

Pain principle : The desire for pain and destruction.

Paranoia : A (rare) psychosis characterised by systematized delusion with littte or no dementia.

Passion : 1. Strong emotion.
2. Sexual emotion or tendency.

Pattern : 1. Sample or model to be copied.
2. A number of perceived parts forming a design.

Perversion : A socially condemned departure from ordinary conduct, especially in the sexual sphere.

Pleasure-pain principle : The postulate that man's life is controlled by two opposed principles, the pleasure principle (or its modification by reality principle) and the pain principle.

Prejudice : 1. A favourable or unfavourable belief or judgment, made without adequate evidence and not easily alterable by the presentation of contrary evidence.

Primary : First ; especially, in logical rank.

Psychiatry : A medical speciality dealing with prevention, diagnosis, treatment, and care of mental illness and defect and, by extension, of many problems of personal adjustment.

Psyche : A general term for all the phenomena constituting the subject matter of psychology ; pertaining to mind, person, self.

Psychiatrist : A person, licensed to practice medicine, who is engaged professionally in the prevention, diagnosis, treatment, and care of psychic or mental illness.

Psychic system : Any organised portion of the total personality having distinct dynamic properties ; a disposition to respond in particular ways to relatively large and internally coherent aspects of psychic field.

Psycho-analysis : A body of doctrines set forth by Freud, with modifications by his close disciples. The doctrine is based on the concepts of unconscious motivation, conflict, and symbolism.

Psychosis : The total mental state at any particular moment ; or any specific mental process, representing a major mental disorder

Punishment : The infliction of a penalty by one animal upon another because the second has done something disapproved by the first or has failed to do something.

Rational : 1. Pertaining to reasoning or, more broadly to higher thought processes.
2. Influenced by reasoning rather than emotion.

Rationalisation : The process of giving rational order or interpretation to what was previously merely a vague intuition, or was chaotic and confused ; or the result of that process.

Reaction Formation : Establishment of a trait or a regular pattern of behaviour that is directly opposed to a strong unconscious trend ; or the pattern itself.

Reality principle : Awareness of the demands of the environment and adjustment of behaviour to these demands in such a way that the individual ultimately secures satisfaction of instinctual needs.

Recognition : Awareness of an object as one that has previously been experienced ; a form of remembering.

Re-education : 1. Restoration of a lost function by appropriate training.
2. Getting rid of certain habits or attitudes and gaining new ones in their place.

Reflex : A very simple act in which there is no element of choice or premeditation and no variability save in intensity or time.

Regression : Moving backward. In psycho-analysis, it means relapse into infantile behaviour.

Rejection : The process or the fact of regarding something as worthless, or throwing something away, or of refusing to admit it to a certain category.

Relapse : The recurrence of a disorder after a period of improvement or remission.

Renunciation : The ego's refusal to seek the satisfaction demanded by the id, because they are out of the time either with demands of reality, or with the demands of the super-ego.

Repressed wish : A desire or wish that is systematically (though not necessarily invariably or completely) repressed.

Repression : The exclusion of specific psychological activities or contents from the conscious awareness by a process of which the individual is not directly aware.

Repulsion : An emotional attitude marked by dislike and avoidance.

Resentment : Mild or controlled anger because one's sense of the justice or fairness has been violated.

Response : 1. An answer, especially a fairly formal answer.

2. Any psychic process, consequent upon previous psychic process, whether sensory or imaginal.

Sadism : The tendency to associate sexual satisfaction with the infliction of pain upon another.

Sarcasm : The use of bitter, caustic, contemptuous, or stinging remarks, often in the form of ironical statements.

Schizoid : Resembling schizophrenia ; of a persistent pattern of behaviour, or of the personality, that is somewhat withdrawn from the outer world and directed inwards.

Schizophrenia : A group of psychotic reactions characterized by fundamental disturbances in the reality relationships, by a conceptual world determined excessively by feeling (autism) and by marked affective intellectual, and overt behavioural disturbances.

Self-analysis : An attempt to understand one's own behaviour, one's abilities and disabilities, and one's motivations.

Self-criticism : The recognition that certain behaviour do not conform to the standards one has adopted.

Self-image : The self one thinks oneself to be.

Self-realization : Balanced and harmonious development of all aspects of a personality ; fulfilment of generic and personal potentialities.

Sensitive : Pertaining to sensitivity or to sensitiveness.

Sensitivity : The condition or state of being susceptible to stimulation.

Sentiment : Complex disposition or organisation of a person with reference to a given object that makes the object what it is for him.

Shock therapy : The treatment of mentally ill person by inducing shock, with or without convulsions, by means of drugs or by passing an electric current through the brain.

Spiritual : 1. Having to do with spirit.
2. Mental, in contrast with bodily material.
3. Concerned with the finer, nobler, or more elevating aspects of life.

Sub-conscious : 1. Not clearly conscious but capable of being made so.

Super-ego : A system with the total psyche developed by incorporating the parental standards as perceived by the ego ; or somewhat more broadly, by incorporating the moral standards of the society as perceived by the ego.

Suspicion : An inkling, hint, or intimation ; especially (and originally) an attitude of doubt of another person's sincerity.

Symbol : 1. An idea in conscious area of psyche (i.e. an idea of which the person is aware) that takes the place of a mental process in the unconscious. The conscious idea becomes the object of unconscious idea's instinctual motivation, the individual being aware of the displacement or substitution.
2. Any overt behaviour or psychological activity that represents an unconscious conflict and for that serves as a partial satisfaction for repressed instinctual motives.

Tension : The sensations that accompany local or general muscular strain.

Therapist : One skilled with employment of treatment techniques.

Therapy : Treatment intended to cure or alleviate a disordered condition, so that normal functioning is brought about.

Transference : 1. Displacement of effect from one object to another.
2. The process whereby a patient shifts effects applicable to another person onto the psychoanalyst.

Trend : 1. A dynamic tendency or inclination to behave in a given way or in a certain direction.
2. The pattern of ideas related to some pathological condition.

Unconscious	: Characterising any activity of mental structure of which a person is not aware.
Visual	: Pertaining to vision or seeing ; characterizing an experience as belonging to the sense of vision.
Worry	: The emotional attitude characterised by uncertainty of one's ability to prevent the occurrence of an unsatisfactory state of affair.

GLOSSARY OF INDIAN PHILOSOPHICAL-CUM-SPIRITUAL TERMS

Agni	: Fire.
Agni-Netra	: The Third Eye situated behind the mid-point between the two eye-brows.
Ahankara	: Pride, Egoism.
Ajna (Agya) Chakra	: The sixth centre of consciousness located behind the mid-point between the two eye-brows where the Third Eye opens.
Ananda	: Joy, Bliss, Ecstasy.
Antahkaran	: Innermost heart. It has four aspects, viz., intellect, mind, ego and Chitta (Passions, etc.).
Ardha Matsyendra-Asana	: A yogic posture.
Asna	: Yogic posture.
Atma	: Soul.
Atmic	: Related to the soul.
Avatara	: Incarnation of God.
Basti	: A yogic technique of suction of water through anus for internal cleaning.
Bhadrasana	: A yogic posture.
Bhramari	: One variety of pranayama.
Bhastrika	: One variety of pranayama.
Bhrigu	: Name of a great Indian saint.
Brahma	: God, Divinity.
Brahma-randhra	: A thin cavity in the crown of the head thickly covered with nerves. This is the gate to God.
Brahma-Vidya	: This refers to the techniques which enable an individual to get knowledge of God.
Buddhi	: Intelligence, Discriminative power.
Chakras	: The yogic centres of consciousness in the backbone where the three important nerves known as Ida, Pingla, and Sushumna meet each other. These chakras cannot be seen with two physical eyes. They can never be known by the modern scientific techniques and instruments. They can be seen only with the inner eye known as the Third Eye which can be opened only through the yogic discipline and the grace of Guru and God.
Chela	: Disciple.

Chetan	
Chit	: Conscious.
Chitta	: Knowledge, awareness.
Cosmic Consciousness	: Passions, emotions etc.
	: Consciousness pervading the entire Cosmos. It is formless. It is also known as Lord Shiva.
Cosmic Energy	: The vital cosmic force which is the basis of this entire visible physical universe. This is also referred to as the prana-shakti. This always remains at the command of the Cosmic Consciousness or Lord Shiva. The processes of construction, destruction and maintenance are directed by the Cosmic Consciousness and are accomplished through the aid of Cosmic Energy.
Devi	: Goddess.
Devta	: God.
Dhauti	: The yogic exercise for cleaning the stomach generally by means of a piece of muslin cloth of approximately 5 metres in length.
Dwesha	: A combination of jealousy, hatred, repulsion, etc.
Gomukhasana	: A yogic posture.
Guru	: One who has attained God realisation and now can dispel the ignorance of his disciples. The spiritual preceptor.
Hakim	: A medical practitioner under the Unani system of medicine.
Hatha Yoga	: That variety of yoga which lays more emphasis on pranayama, physical yogic postures and the six purificatory exercises, viz., dhauti, basti, neti, nauli, trataka, and kapalbhati.
Ida	: The major nerve in the backbone which runs on the left side of the sushumna.
Jada	: The lifeless matter. Devoid of sensation and sensibility.
Jiva or Jivatma	: The unliberated soul. The embodied soul. The individualised consciousness.
Kama	: Lust, passion, sexual pleasure, deep-rooted desire of possession.
Kapalbhati	: A yogic exercise which eliminates the ailments of the head region.
Karma	: Action.
Kewali	: A variety of pranayama.
Khechri Mudra	: A yogic practice in which the tongue is lengthened so much that it touches the base of the skull. It destroys hunger and thirst and bestows great siddhis on its practitioner.

Krodha : Anger.

Kundalini : The mysterious spiritual power. The Cosmic Energy sleeping near the base of the spine.

Manana : Introspective thinking done by *buddhi*.

Mantras : The spiritual formulae of arranged mental sounds. The holy words charged with spiritual power.

Maya : Illusion, the entire visible world of matter.

Meditation : A simultaneous act of concentration, observation, contemplation, visualisation, discrimination and transcendence.

Moha : Attachment, infatuation.

Moksha : Salvation, spiritual liberation.

Moorchha : A variety of pranayama. A state of being unconscious.

Mother Principle : The principle behind the total creation of the physical universe.

Mudras : Yogic postures of higher variety

Mukti : Salvation, spiritual liberation.

Muladhar Chakra : The centre of consciousness lying near the base of the spine.

Nabho-Mudra : A yogic practice in which the tongue is turned upward in the mouth.

Nadis : Those nerves in the backbone which carry the vital force, that is, prana.

Nadi Shuddhi : A technique of pranayama which helps in the purification of the nerve-channels.

Nauli : An exercise of internal abdominal muscles.

Neti : The exercise of cleaning the nostrils with the help of water or thread.

Nishkarma : Quality of soul when one realises that one is not the doer.

Padangusthanasana : A yogic posture.

Panch-snana : The act of washing the five parts of the body, namely, face, two hands and forearms, and two feet.

Paramatma : The Supreme Soul, God.

Paschimotanasana : A yogic posture.

Pingla ; The major nerve in the backbone which runs on the right side of the sushumna.

Prakriti : The visible world of senses; the nature.

Prana : Vital cosmic force. The cosmic energy.

Pranayama : The practice of controlled breathing.

Primary Super-Ego	: The indweller of each heart, that is, God.
Purusha	: God. The eternal witness.
Raga	: Attachment, desires and cravings of the mind.
Sadhaka	: One who meditates; the spiritual aspirant.
Sahit	: A technique of pranayama.
Samadhi	: The state of Super consciousness.
Sankalp	: Determined willing.
Sarvangasana	: A yogic posture.
Shakti	: Power, the Cosmic Energy.
Shastra-Netra	: The Third Eye which alone can see the Divine and the knowledge related to it.
Shastras	: The books containing the revealed knowledge about God and related spiritual matters.
Shavasana	: A yogic posture.
Sheetli	: A technique of pranayama.
Shiva, Lord Shiva, Shivam, Shiv	: The self created Supreme Consciousness. The Supreme Lord Who uses the entire Cosmic Energy at will in order to generate, operate, and destroy things.
Shiv-Linga	: The principle of the absolute, often depicted by an egg-shaped symbol.
Shiv-Netra	: The Third Eye located at the sixth chakra behind the mid-point between the two eye-brows.
Siddhasana	: A yogic posture.
Siddhis	: Psychic powers.
Sooksham, Suksham	: Subtle, astral.
Soul	: The spirit, individual consciousness.
Supreme Mother	: The Cosmic Energy representing the Mother Principle.
Suryabheda	: A technique of pranayama.
Sushumna	: The central yogic nerve in the backbone which starts from the base of the spine and goes right upto *Brahma-randhra*.
Tantra	: It refers to certain religious doctrines and practices meant to attain super-natural powers.
Tantrik	: One who has achieved certain super-natural powers through the practice of *Tantra*.
Trataka	: The yogic exercise of concentration at some object with open eyes.
Trikuti	: The mid-point between the two eye-brows.
Turiya	: The fourth state of consciousness. Samadhi.

Ujjai	: A technique of pranayama.
Vaid	: The medical practitioner who practises the Indian (Ayurvedic) system of medicine.
Veerasana	: A yogic posture.
Vidya	: Knowledge.
Vikalpa	: Doubt, uncertainty.
Yoga	: A state of union with the Supreme. These days it also refers to the various yogic practices.
Yogic	: Related to yoga.
Yogis, Yogin	: Those who have achieved union with God. It also refers to those persons who are devoted to yoga.

PUBLISHED BOOK

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By B.S. Goel

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